

# **CHRISTOLOGY REVISION NOTES**

## JESUS AS THE CHRIST

### Who is the Christ?

Existing world view of Israel. Unhappy history of decline in Israel since David's time. God to save nation - collective and national hope – via individual. Isaiah servant songs for example. Basis (a) God's might in creation and (b) promise to Abraham that Israel was God's chosen people that had to be fulfilled. ITP – Qumran, Ps Sol.

Messiah man not God – anointed by God's spirit for a task – evidence of status by what was done by God's spirit. No fixed criteria in Scripture. Possibly royal figure (Psalm 2, Isaiah 11) descendent of David, priestly (Psalm 110), prophet (Deuteronomy 18:15), even heavenly figure (Daniel 7:13)? Still, liberation expected was of military kind, restoring and cleansing, allowing national and religious freedom for Israel although also hope of spiritual righteousness (freedom from sin). End time aspect (Joel 2). Some think John the Baptist is Messiah – expectations of Samaritans – no one knows where from – perform miracles.

### What did Jesus say?

Kasemann – church invented Jesus' Christ sayings, Jesus never claimed or thought of self as Messiah. Is this true?

Implicit Christology in what Jesus does and says: Reference to Isaiah 61 as indication what Jesus does – bring in God's kingdom – return from exile, defeat of evil (Luke 11:20 exorcism), return of God. What would expect if God is at work. Motivation and declaration of intent. Considers has biblical mission of liberation for Israel fulfilling prophecy; personally claimed for himself.

Liberation offered by Jesus was that from what oppresses and destroys – for poor and marginalized. More consistent with the covenant with Abraham? "Kingdom of generosity and care" promised by God to his creation, contrary to false bases of security.

(a) State and temple forms of economic bondage where people rewarded and punished unjustly as commodities and not in relationship "ascribed status". (b) Politically, overthrowing of hierarchy, reversals; giving away of wealth. Royal as agent of King of Kings (e.g. entering Jerusalem on donkey Zechariah 9:9). Priestly as new insight into law; clears temple. Acts on people's behalf to restore position.

Further implicit evidence in what he says:

- (1) Claims authority beyond Law of Moses e.g. in Sermon on Mount intensifies love of neighbour to enemy, adultery.
- (2) Introduces his proclamations by Amen (truly I say) not just agreement.
- (3) Claims men's fate depends on reaction to him (Mark 8:34)
- (4) Claim to forgive sins and table fellowship with sinners.
- (5) Calling of disciples and number 12 for tribes of Israel.

Wrede – Messiah a secret till resurrection? As would lead to false expectations (i.e. saw risk – John's beheading as warning). Or to cover fact Jesus didn't say it? Cullmann – Jesus saw hand of Satan in contemporary views of Messiah.

Explicit claims: Accepts from Peter at CP and links to death (i.e. expects it). Claims Psalm 110 for self in Mark 12:35, so as Messiah transcends David's kingship. But he also expects to be vindicated as suffering servant for people Isaiah 53. Parable of vineyard shows self-understanding. Qualified affirmative at trial. Emmaus road Luke 24 resurrected Jesus explains, "Did not the Christ have to suffer these things and then enter his glory" no longer likely to be misinterpreted politically. In Gospels references mainly at end showing link to crucifixion and resurrection (completion of task made status clear).

### Early church

Many more references outside Gospel than inside especially Paul. As Paul earliest writings indicates early use in church.

Crucifixion as “king of the Jews” and then resurrection crucial. Peter in Acts 2; “God has made this Jesus, whom you crucified, both Lord and Christ.” Scandal giving rise to theology (1) Calls Jesus Messiah when no longer present and apparently failed (2) Lord crucified whereas Romans saw Caesar as Lord likely to cause political trouble (3) For Jew ruler and saviour crucified.

Messiah – completes story of Israel and establishes kingdom of God – but crucified. (a) Proof for Peter within Israel story – gives anointing of Spirit to others. [In 1 Peter also example of suffering.] (b) Proof for Paul – God resurrects the crucified – law no longer applies as cancelled out.

**Wright** – not case only resurrection led to assumption of Christ (Wrede, Bultmann). Also his behaviour in earthly ministry especially temple cleansing (king as ruler of temple, Messiah rebuilds temple Zech 1-8) and titulus on cross

**Paul’s usage:** (1) Christ as title for Jesus, telling us what he is. Hope and expectation, fulfil story of Israel. Dignity and authority. So Jesus Christ is new identity for him – person of Jesus and function of Messiah. (2) Christ as Jesus’ name. Reinterprets and transforms the ideal into a reality, which differs from expectations in terms of mission, death for sin, raised from dead (1 Cor 15:13) and giving of Spirit.

**Dunn** – Paul doesn’t seek to prove Jesus is Christ, since well-established just use as name. Witherington – but Paul does concern self with salvation of Jews (Romans 11:25) continuity with Jewish story and humanity “one man Jesus” (Romans 5:17).

**Moule** – note that we can be “in Christ” in Paul so a plurality of people can find selves there. Shorthand for new creation, Holy Spirit. Divine being in whom all believers dwell and also in all believers by Spirit.

So answer to “Who do you say I am” is the Messiah, who ends the story of God and Israel and God and the world.

But also Christ is basis for 4 other ways of talking about Jesus based in story of Israel and providing different “access points” to complex reality of Jesus the Christ. Terms also themselves transformed by association with Jesus namely Adam (as should have been), (revealed) Wisdom, (ultimate) Image and (true) Son.

These are based on prior belief Jesus is Christ – tensive symbol (1) combines tensions in story and meaning of Jesus and (2) symbolic, draws into self the meaning from different access points.

## LAST ADAM

Adam – Genesis 1:28 fill earth, subdue, rule and Genesis 1:27 image of God. OT says human destiny will be fulfilled by Israel (Abraham descendents Genesis 12:2) - show how people to live – and bring all mankind to fulfilment. Redemption. Unthinkable God will not fulfil promise of this.

### Jesus' humanity

For early church hope fulfilled by Jesus as human figure, reinterpreting earlier beliefs. Saviour not divine being. Jesus seen as human – miracles by God's spirit not his own power, authority over nature and also validate Messianic status. Death and resurrection human. And also purpose of life to liberate men and women. Need however to communicate how Jesus was resurrected, and how he had given the end time Holy Spirit.

Grudem: Theologically had to be human (1) for representative obedience obeying for us where Adam failed (2) substitutionary sacrifice, die in our place and pay our penalty (3) mediator man and God represent us to God and God to us (4) fulfil God's original purpose for man to rule over creation (5) example and pattern for our lives (6) pattern as resurrected man for our redeemed bodies (7) sympathise as high priest – know struggles.

### Jesus, Adam and Israel

Adam concept allows believers to unite Jesus with Israel and hence with human race. Answers questions on Jesus' significance and what he achieves for us (not vis a vis God). See story of how Adam supposed to represent God to creation but failed, task of being God's representative and fulfilling his intentions passed to Israel. Adam is everything Israel should be; Israel the fullest expression of what means to be human. Wright – "Israel is God's intended true humanity". God delegates power to forgive sin to a man (Abel figure) as can

understand people (Mark 2:17) and he delegates to others.

Need to accept that there is solidarity and interchange. In Adam we fell in Christ we are raised. Sins of people can go on scapegoat. We are in (1) Adamic sphere and (2) if believer, sphere of Christ where we as new Israel are "spiritually reconstituted". Ephesians 2:13 "in Christ Jesus you who once were far away have been brought near through the blood of Christ." And resurrected 1 Cor 15:22 "as in Adam all die, so in Christ all will be made alive". Christ shifts us (1) to (2) Romans 5:18 "just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men" Note Luke's genealogy links Jesus both to Adam and "Son of God".

**Dunn** - See Philippians 2 not as descent of divine (incarnation) but resurrection; contrast of (1) Adam (national figure of Israel as people of God) snatching at status that God wants to give freely (equality, as image – humans still good despite fall as object of redemptive purposes), slave to sin, so lost communion with God and died and (2) Jesus as Adam (form/image of God) who obediently eschews, obedient servant, dies so God gives more exalted position, head of new humanity. Not pre-existent. Rerun of divine programme for humans for "all under feet" (Psalm 8:6). Illustrates how Adam and Israel failed in relationship to God. (Jer 13:11 "I bound the whole house of Israel and the whole house of Judah to me," declares the LORD, "to be my people for my renown and praise and honour. But they have not listened.") So lost status; fails where Jesus succeeds: Lesson for rich people as human. Implies neither Adam nor Christ pre-existent, not about chronology but choice, about victory. Errors on pre-existence result from ignoring Adam language.

**Wright** – Growth in eschatological language in ITP, God will return to Zion and redeem Israel. Adam language shows Jesus as new humanity and fulfilment of Israel's

hopes. Israel no longer shows how people should live but Jesus does through death and resurrection due to God's grace. Christ as person shows supreme obedience to God bringing about a new kind of humanity redeemed from curse of law as Col 1:15 link to apocalyptic belief in Israel. At national level succeeds where Israel fails – due to obedience – so new Kingdom of God.

Use of Adam enables to see Jesus in a wider collective sense – Jesus not Israel is true Adam as obedient. He reveals human capacity to know God and reveal God through what he does. Also describes how men and women should live individually and socially. If we the church are in Christ (authenticate humanity in obedience) we are true Israel. So not pre-existent.

**Hurtado** takes traditional view, descent from heaven. Language of form, equality not used elsewhere for Adam. Implies parallel with Adam fallacious.

**Bauckham** - Phil 2:8 also validates Jesus relation to God – exalted Jesus and God Isaiah 45 “God king”, though Dunn says was also intention for Adam from ITP.

### **Image of God**

Link to God in terms of image of God language. Jesus images God in his humanity. We don't need human mediator like Mary nor should be imagine that man and God almost the same. Instead, human beings are point of contact between God and creation, show what God is like. Relation in terms of individual humans and relation between them (especially male and female).

(1) Reflect God in ability to relate to God, as God is able to relate to himself. Find meaning in relationship with God. Ability to relate to God facilitates human capacity to reveal God's glory – without becoming gods. (2) Reflect God in ability to relate to each other. Image a God who is dynamically relational being (3) Reflect God in ability to relate to creation. – dominion in positive and creative sense. If we abuse creation it loses

security blessing and peace. Thus we show God to created world in (1) and (2) and rest of creation under (3) has relationship with us that gives it meaning.

Jesus reveals relationship with created world by signs – tell us (1) of God's way of doing things, where his power lies, i.e. with Jesus. Indicate renewal of God's kingdom and inspire faith. Achieves what humanity originally designed to do. And (2) shows power over creation. Especially resurrection. So bridges gulf God to creation (Col 1:15-21) reconcile all things to himself, centre of God's creative and loving activity in creation. Originator of new species; firstborn to whom God due to obedience gives all blessings not Israel – so those in Christ receive inheritance promised to Abraham (Rom 8:29), i.e. in church. Arians took image and first born to mean an inferior copy!

**Dunn** – not movement in Col 1:15 from pre-existence but in role. Creation to re-creation. In him all created = all God's purposes compressed into Christ, creative power in wisdom. In saving us, rescues us and creation from disobedience.

**Hansen** – not parallel of wisdom in OT and Jesus in New. Image of invisible God – whereas in OT Adam and Israel imaged God, in NT is God showing self in incarnation - make invisible God known to creation. Still so now when can only know by faith.

**Fossum** – Jesus in terms of glory of God. Christ a being of light (head of creation) as Adam was before fall. Makes sense of Paul's conversion.

**Wright** – defies dualism where created is bad and saved is good. Jesus is both man and also God's wisdom active in the world while preserving God's transcendence – creates and recreates through it – see next section.

## WISDOM OF GOD

How do we know Jesus' actions are God actions and not those of Satan. Idea of wisdom linking creation and salvation.

### Wisdom in the OT

Wisdom language enabled OT believers to say something about world God created i.e. not product of chaos and ultimately good. Creator and re-creator, will protect his people despite crisis of exile. Live in line with wisdom = in line with God. (1) Bringer of judgement Proverbs 1:29 "they hated knowledge and did not choose to fear the LORD" (2) Bringer of good things to those seeking Proverbs 3:13 "she is more profitable than silver and she yields a better return than gold" (3) Cosmic function Proverbs 8:30 "I was the craftsman at his side" – can deliver.

Much of wisdom in OT is impersonal spiritual understanding, e.g. Proverbs 2:5 "then you will understand the fear of the LORD". But also is what need to live a godly life (Ps 37:30 "The mouth of the righteous man utters wisdom, and his tongue speaks what is just. The law of his God is in his heart; his feet do not slip"). And also as noted element of promise, creation, judgement.

Also wisdom tells about salvation. (1) Makers handbook and correct living instructions in Torah wisdom based. To embrace wisdom is to discover secret of being human, reflect God's image (Wright). (2) How God and creation distinct – agency language – concern but also otherness. (3) Re-creation asserts original purpose of creation, not created bad and recreated good.

Wisdom not necessarily divine. Poetic description of divine attributes.

### Jesus and wisdom

Biblical Q\* tradition in Matthew (Burnett)

(1) **Jesus as wisdom** Matthew 11:4, 19 "Go back and report to John what you hear and see: "The blind receive sight...but wisdom is proved right by her actions." Context of reply to John and the comparison with him. Identifies Jesus with God's divine wisdom

(2) **Jesus speaks as wisdom:** Matthew 23:34 "Therefore I am sending you prophets and wise men and teachers." (Luke "God in his wisdom said".) And following lament over Jerusalem is rejection of Jesus as God's incarnate wisdom; Jesus as wisdom later rejected by Israel, pronounces judgement and withdraws his presence, as "Sophia" does from Temple in ITP (Sirach, Baruch, 1 Enoch).

(3) **Wisdom beckons:** Matthew 11:28-30 on the "yoke is light" Jesus is wisdom in Ben Sirach and he says those coming to him will be true heirs of God's promises, gain life. But also aligns with power of wisdom, means a believer gets proper relationship with God. Action, energy, character of God – as shown by life, death, resurrection, sending of Holy Spirit. Contrast to heavy yoke of Law – righteousness is following Jesus' commands.

**John and cosmic "Logos"** in John 1, concept interchangeable with wisdom in Wisdom of Solomon. Logos like wisdom agent of creation and pre-existent with God (unlike Wisdom). Life is in Logos (John 1:4 as Proverbs 4:1) and light (John 1:4-5 as Wisdom 7:26). But also rejected (John 1:9-11) as "Sophia" was in 1 Enoch and 4 Ezra. Jesus in John is unique Wisdom-Word of God as in "I am" statements, which indicate Jesus himself is message of salvation.

**Paul and wisdom** – 1 Corinthians 1:24 calls Christ wisdom in context of debate with human wisdom. Weakness of cross shows power. Schnabel argues Philippians 2:6 "form of God" is wisdom. 1 Corinthians 8:6 "there is but one Lord, Jesus Christ, through whom all things came and through whom we live" mediator of creation and salvation (new creation) – wisdom attribute.

Jesus has ability to save me if he is the one through whom I was created. Fallen creation still good. Consistent with monotheism. Jesus' claim to be wisdom aligns with central element of Jewish expectation and hope. If God acts through someone should be compatible with how he previously operated via wisdom. Means God's purposes for creation summed up in Jesus, true human, but also totally identified with creator/redeeming God.

**Wright** - links wisdom of Jesus to prophetic and apocalyptic aspect but not link to creation.

**Dunn** "definition and norm by which divine creative energy to be recognised". Personification of God's activities. Cosmic presence of God and fulfilment of creation but a man not divine or pre-existent – God's activity in creation. Claims that wisdom came late to Christology. Denies Jesus saw self as pre-existent wisdom (in Q tradition). Wisdom "invented" by Paul as polemic against Corinthians – Christ "embodiment of divine wisdom".

But most authors argue pre-existent as if Jesus can save us, is involved in creation (John 1, Col 1).

**Hurtado** – Wisdom is God's handmaid in creation, quasi divine, God's agent in creation but not God's transcendence. Subordinate to God but great prominence over other creatures. But puzzle nowhere is wisdom worshipped but Jesus is. Means a divine identity needed.

### **Jesus, wisdom and law**

Cursed under law due to crucifixion, but due to resurrection table is turned, Jesus vindicated and stands over law, and takes its place as standard for God's intentions and purposes (Merklein).

Proof in Paul's encounter on Damascus road (Kim) – light symbolises wisdom in Wisdom of Solomon. So Paul amended his belief system – saw Jesus as superseding

law as embodiment of God's revelation and salvation. So he is now embodiment of God's wisdom. Makes sense of resurrection and giving of Spirit – power active in creation and necessary for us to fulfil God's purposes now in Jesus.

Cosmic identity of Jesus as God's chief agent – although died on cross. So can say to Jews law no longer saves but Jesus. Also relates Jesus to God. Kingdom participation is through obedient relationship to Jesus.

## SON OF GOD

Christ, Adam, Image are all human. Wisdom link gives cosmic significance to Jesus (1) Agent of creation – as in salvation. It reconfigures us to God's original intention. So lives human life but shares attribute of creation with God (Col 1:16). (2) One through whom we make contact with God – represents God to creation (1 John 1:2 "He who sees Jesus sees Father").

### Tensions in Jesus' link to God

Both raise question of link to God and answer is "God's son". Note belief in one God at that time not Trinity. Two tensions: (1) How Jesus and not temple, law could be way of salvation – use of Adam, Image, Wisdom and their transformation in light of Jesus life death and resurrection. (2) How Jesus and not Israel could be centre of divine agency. Basis has to be Christian and Jewish world view that God is one, never makes self known directly and relates to creation by a mediator.

### How does God's son help?

Sonship conveys status and authority (e.g. in business – also vineyard). Special relationship with God (a) conferred by God, (b) special status (c) special representation, (d) obligations and commitments.

In OT sonship links to angels (Gen 6), Adam/all men (Mal 2:10); king (2 Sam 7:14, Psalm 2); Israel living in filial obedience to God (Hosea 11:1); Rowland and Kim link to Daniel 7 likeness of God, wisdom righteous and charismatic leaders in ITP. Dunn - So common reference for those acting on God's behalf, legal legitimation not adoption. Becoming messianic. [Also common on pagan world for emperors etc.]

**In NT Messiah and Son of God brought together;** see Peter's confession, Matthew 16:16. Could be (a) synonym for Messiah and also divinity of (b) just a veiled way to say Messiah. Also High Priest; Christ Son of blessed one.

**In NT Son of God and no reference to Messiah:** Jesus refers to God as Father constantly. Intimate and close relationship (Abba) in Lords Prayer Luke 11:2. No one else uses Abba. Also Matthew 11:27 "no one knows the Father but the Son" and all of John. And parable of vineyard. Also God's most superior representative. See four cases of where shows identity as son.

(1) **Sonship and kingdom of God** – exercising God's authority therein. See parable of vineyard – represents God and succeeds where other "heirs" – religious leaders – failed. And succeeds where Adam and Israel failed. On king's business to his people. Link to Davidic king, Psalm 2:7. And takes supreme place in kingdom. Shows what God is like; obediently does God's work he sees him do (John 5:9). Also soteriological function here. Sonship revealed in what he does, bring kingdom to completion. Makes God's will happen. Legitimated to do fathers will as shown by resurrection/obedience to Father. Bauckham – empowered to bestow sonship on others via link in kingdom (Luke 6:35), via Father "no one knows the Father except the Son and those to whom the Son chooses to reveal him." (Matthew 11:27) and in resurrection (Luke 20:36).

(2) **Sonship and miracles.** Legitimizes to John via Isaiah 61. Can empower disciples too, backing God's kingdom by God's actions. Authority over what holds people in bondage – hunger, sickness, death, and nature. Authenticate his claim as son so believe in him (John 20:31).

(3) **Sonship and resurrection.** Death in Bible as consequence of sin and independence from God (by religion as well as sinful acts per se). Living apart from source of life leads to non life. Resurrection as opposite, Jesus obedience and God's approval. Note when casting out demons in Luke 4:41 they acknowledge as Son of God. Dependence on God, shows from God, standing in for God. Rom 1:3-4 "who as to his human nature was a descendant of

David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead". People only fully realised this status as Gods representative after his resurrection – proclamation became actuality. Son link to salvation he offers to those with faith in him.

(4) **Sonship and worship.** Glory of Jesus from doing things God's way. Here novelty over other mediators like Elijah as (a) Authority over God's spirit parallel to God's (b) Spirit makes Jesus present among people – attributes identical to God. Via baptism we receive same spirit, gives hope of resurrection and life of spirit. Leads us to witness about Jesus and worship him.

**Bauckham** – (a) exaltation as Psalm 110:1 was sufficient for worship, as meant included in God's identity, see Phil 2:9-11, (b) given name above all names i.e. YHWH (c) to be eschatologically acknowledged by all creation "every knee".

So call Jesus Lord and worship him despite monotheism (Phil 2:9), authority equal to God (Rev 1:8. 1:17). Spirit of Jesus prevents Paul doing something.

Authority over Spirit meant Jesus seen as having supremacy explicable relative to God and not to other agents. Parallel to OT believers through God Ezekiel 39:29 "I will pour out my Spirit on the house of Israel" God present with people.

**Hurtado** – worship based on religious experiences of early believers, resurrection appearances, new body, heavenly status, commission to followers. And opposition. But "son" itself seen as not divine but unique relation to God. Focus more "Lord" in teaching, eschatological and worship as "come Lord Jesus", 1 Cor 16:22 and Lord in Phil 2, also 1 Cor 8:6, Acts 2:21. Pre existent 1 Cor 15:47 "man from heaven". Last supper and redemption 1 Cor 11

**Wright** – traditional view that Jesus would be insane to think self God and impossible in Judaism. So assumption high Christology Roman power play, hellenized (Dunn), from non-Jewish world (Harvey). Start from God

YHWH; creational and covenantal monotheism, maker of all and caller of Israel to special people, transcendent and immanent. Exodus, Isaiah, Psalms. 5 aspects of immanence in OT, Spirit (Waters), Word (Life), Law (guide), Presence (desert/temple), Wisdom (handmaid in creation). See Jesus in this Jewish light = Son of God coherent with nature of God and Jesus' humanity. Form of Trinity in NT. 1 Cor 8:6 "one God...one Lord Jesus Christ" or Phil 2 "every knee shall bow". Romans 8:3 "sending his Son in the likeness of a sinful man". Link Messianic hope to expectation YHWH will be present among people – and this is what Jesus himself believed his mission was – do what God does. Link also Daniel 7 Jesus shares God's throne that he believed. He reveals who God is in light of OT.

**Grudem:** Theologically had to be God as (1) only infinite God could be full penalty for all sins (2) salvation is from the Lord (3) Only someone fully God as well as man could be mediator (4) omnipresent by Holy Spirit.

## Overview

Meanings of Christ hence. Jesus as creator seeking out creation – Adam language. Being casting reflection – image language. Sovereign appointed heir - Israel language. Father loving – Son language.

Note we can also image Father as human mediator via legal legitimation; image Christ as perfect human; but not in ontological representation – receipt of glory which doesn't just reflect Father's in way expected of Israel but is same as that of Father. Through Spirit of God. So they are not just functionally but ontologically one. Jesus is our Great High Priest interceding for us Hebrews 4:14 "since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess"

### **Relation of Jesus to God**

- (1) Jesus is fullest expression of God's creative and redemptive power – God's wisdom.
- (2) Perfect bodily visible image of invisible God – true Adam. So only one way leads to God.
- (3) God's perfect mediator, due to obedience and faith in Father. Obedience and faithfulness are hallmark of Father making him son. Means we do same in discipleship. We are not called to be God but be like Jesus the human.
- (4) Lord as mediates Spirit.
- (5) Shares God's glory and is worshiped – Phil 2, Rev 1:16. Equal with and yet subordinate to Father – shares his nature. Bauckham "Jesus in identity of God from 2<sup>nd</sup> temple Judaism".

But early church has tension of desire to stay monotheistic and humanity of Jesus but also worship him. Our relation to Jesus defined but not Jesus's to God.

## COUNCIL OF CHALCEDON

Scripture says Jesus is everything humans can be and everything we can know about God.

**Sabellianism** – God’s three masks or modes of being, OT Father, NT Son, in church Spirit. Modalism or Monarchianism.

**Arianism** – denial of Son’s eternal divinity. Radical monotheist, safeguard God’s radical oneness and otherness. Son a creature, product of God’s will. Son can change and suffer; subordinate; exists at God’s choice; so can’t be God. Although every gift. Similar not same substance. Means can’t be worshipped, forgive sin, God not Father ontologically

### Nicea

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation [ ].

Pronounces fully deity of Christ. Against Arius “Of one Being with the Father” fully human and fully divine. One substance. Begotten is relational only. Same nature. Salvation and creation. What makes God one is his nature – equally shared identity. What makes God three, personhood is relational issue where Father unbegotten, Son begotten, Spirit proceeds.

**Apollinarianism** – denial of Christ’s human soul. “Conjunction” Issue how two natures come together. Jesus to be fully human has to have human mind, but Alexandrian see as basis for sin. With human mind, living soul not life giving spirit. 2 minds lead to domination by divine. So denies human mind or spirit. Deprived of mutability but not humanity. Tertium quid – couldn’t be tempted – contrary to Bible saying Jesus had to have a human will. Neither fully human nor fully divine. Note not just body but also mind needs salvation.

**Nestorianism** – denial a human and divine Christ can be thought of as a single person. Antioch. Safeguard Christ’s humanity. So argue 2 persons in one body, divided only way to ensure no confusion. Mary as mother of Christ not of God, safeguard humanity. Each substance has own nature – Jesus visible expression of 2 invisible natures. Suggest one nature could decide opposite to other but no evidence of this; and one person.

**Eutychianism** – denial Jesus has two natures after the incarnation. One nature, either divine or mixture not fully human and fully divine. Monophysitism – not fully man or fully God, couldn’t represent us as man nor be true God and get our salvation.

**How human and divine:** Apollinarius – human hybrid animated by divinity not fully human. Nestorius – separate human and divine personalities. Eutyches – humanity blurred or swallowed up in divinity.

### Chalcedon

Attempt to define (1) **common ground** between Antioch (Jesus is human – sacrifice his unity) and Alexandria (complete unity by single divine person) – (2) **limits to faith** and doctrine to ensure salvation.

We all with one voice confess our Lord Jesus Christ one and the same son, the same perfect Godhead, the same perfect in manhood, truly God and truly man, the same consisting of a reasonable soul and body [against Apollinarius], of one substance (homoousios) with the Father, as touching the Godhead [against Arius], the same of one substance (homoousios) with us as touching the manhood, life us in all things apart from sin; begotten of the Father before the ages as touching the Godhead, the same in the last days, for us and for our salvation, born from the Virgin Mary, the Theotokos, as touching the manhood, one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusion, without change, without division, without separation [against Nestorius], the distinction of natures being in no way

abolished because of the union, but rather the characteristic property of each nature being preserved [against Eutyches], and concurring into one person and one subsistence [hypostatic union], not as if Christ were parted or divided into two persons, but one and the same son and only-begotten God, Word, Lord, Jesus Christ, even as the prophets from the beginning spoke concerning him; and our Lord Jesus Christ instructed us, and the Creed of the Fathers has handed down to us.

Note: Substance = underlying reality, being; essence = basic property making something itself not something else, nature, emerging; subsistence = distinct concrete entity, person.

Jesus saves and so is God (Arius can't save otherwise). And if same nature as us can be mediator and model for us (or Apollinarius doubts on bodily redemption – our victory over sin). We are saved to become human God wants us to be, true Israel. Jesus like us in all but sin (normal not normative).

**Shift from faith in what God does in Jesus to faith in certain statements that doctrines are true.** Scripture as content of faith and dogma as boundary. Mystery of incarnation remains. Alexandrians saw as duophysite and Antiochians as too Alexandrian.

### **Contemporary challenges to Chalcedon**

(1) **Language of Chalcedon metaphysical** of natures, substances. But demise of unitary, non spatial, supra-temporal self makes Chalcedon formalist and mythological also nonsensical. We think psychologically, like to resolve problems especially moderns. Rationalism, individual, “I think therefore I am”. Notion of person based on individualism has difficulty with Chalcedon. (Or socially constructed culturally – expect 2 persons in Jesus, heresy.)

Oriental, Eastern, (Post Modern), “I love therefore I am” self socially constructed and

relational (then one subject can relate to 2 social dimensions) – then Biblical idea of self may not be outdated. Our Western metaphysic is falling apart making Chalcedon more acceptable.

Also, language is not descriptive or explanatory, but clarificatory (Mascall) say what he is not to exclude error. Mystery 1 Cor 13:12; rules for orthodox language.

(2) **Notion of incarnation rejected.** Basis would be self as a thing, autonomous, independent. Not a substance. But may accept if see self as discovered in relation to others. Accommodate to people like a 3 year old. Mother and daughter at same time so still same nature.

(3) **Chalcedon as “docetic”.** So Jesus appears to be human but isn't (Alexandrian – human flesh divine word takes over man Jesus). But Jesus only significant as human. Basis of humanity? (a) Anthropology – in relation to others. (b) Dogmatic – if human is last Adam, true humanity.

So for (2) and (3) Jesus defines humanity and not the other way round. His humanity is measure of how we judge ourselves. We see a human can incorporate God's saving power – what man is capable of when fully of God and fully of man, when he experiences “interests of humanity as interests of God”. “His life, death and resurrection correct my notion of a human person” (Schillebeeckx). Hence, my humanity is constituted relative to Jesus who reveals a humanity relative to Father, neighbour, self. This is how we should fulfil selves also, look to Jesus. Divine nature also shown by Jesus though.

(4) **Functional (how) priority over ontological (who).** NT has both – what Jesus does changes view of what he is. So does Chalcedon. Functional complements ontological and not opposed. Don't stop at statements of truth (demons know see James) but move to action of doing what Jesus does in reality of day.

## SCHLEIERMACHER AND CHRISTOLOGY

Pietist, contextual theologian and preacher. Speak into cultural context where religion despised. Higher criticism undermining Bible, new worlds show blood sacrifice pagan, rejection of dogma and doctrine. Historical facts of Jesus in consciousness.

Christianity no longer account of God's revelation and nature or belief in them – **revelation is now feeling and experience.** Rather phenomenological and anthropological approach via reflective analysis of religious self-consciousness and its object. Sense and taste for infinite without knowing object (i.e. distinct from knowledge and action). Sense of dependence, pointing to reality of God who is identifiable only in consciousness. Sense of divine is Jesus. For this has to show Jesus distinct from other humans and Jesus holds to true human conditions of life.

**Anthropology** says first Adam had imperfect state of humanity – as fell. Not perfect God consciousness so listen to snake. On probation and could go either way (Irenaeus).

Humans have sense of existence as subject. And sense of the other, greater being, idol, God, money, “**passive dependence**”.

Dependent because never totally subject to environment as stone but nor master as God. Religion is where feel sense dependence. Points to reality of God, if feel must be there, who is only identifiable in relation to human self-consciousness. Transcends being in space and time. Religion deeper than knowledge (romantic).

Have **freedom** to accept or reject. Sin as resistance to spirit in which sense of dependence manifested Rom 7:8 “Wilful disobedience”. Not fulfilling human potential to be fully dependent on God.

Follow Jesus for this reason - he **exercised absolute trust in Father** (Adam, Israel) and

so fully human. Authentic not inauthentic humanity. **Absolute God consciousness.** - spiritual presence of God in consciousness of Christ separate from nature.

Our **humanity not in brain but self-consciousness.** Only God fully conscious of God's self as God – in Jesus God acts perfectly. So divinity and humanity united in Christ by God consciousness, true being of God in him. So instead of ontic being of God in Christ, have spiritual presence in Christ's consciousness. If perfect God consciousness, it is “existence of God in him” (Definition acceptable to contemporary culture) – “Jesus mad bad or God (Lewis). Jesus' divinity not outside realm of human possibility – divine possibility for humanity – point of correspondence human/divine allowing incarnation. Note saw G-C in terms of **community and not individuals.** And the new life is not generated by individual himself but communion with Jesus.

Seeks parity between person and work of Jesus, but then **undervalues work due to low view of sin** (no guilt before God) – Jesus came as teacher and not saviour. Set example and impart God consciousness. Only differs from others as sinless and perfect due God consciousness.

Resurrection, ascension and second coming irrelevant. **Niebuhr on liberals** - “A God without wrath brought men without sin into a kingdom without judgement through the ministration of a Christ without a cross”. **Clements** - Schleiermacher embarrassed by cry from cross – God-absence.

Indeed, makes Jesus not God but human being only with perfect God consciousness. **Nestorian.** Too self sufficient and no need for Holy Spirit. Basis for man centred theology. Bible just record of man's religious experience. Testing doctrine by experience not testing experience by doctrine. “Save from rational attacks at cost of content.”

## BARTH AND CHRISTOLOGY

Revelation a miracle of grace. Dialectical theology – **infinite qualitative distance of us from God or discontinuity from us to him** – only continuity is him to us – he is a subject that escapes our grasp, reason. We know him as he chooses sovereignly to address us.

God can't be discovered directly as the **finite can't grasp infinite**; reason – self determining subjectivity and autonomous self awareness - corrupted by sin; knowledge of God a fruit of grace not reward of human effort.

**Against natural theology** (evidence of God outside Jesus), from modern culture. Uniting man to God in man's strength like uniting Yahweh and Baal. God not made in man's image (cf liberals) - image of God eradicated by Fall. Idolatry no preparation for Gospel, other religions worthless – no natural knowledge of God – man is godless, no God shaped hole. Only Christ is God's revelation – since Jesus is God totally different from creation.

Rejects history as tying God down.

**Also against orthodoxy** that says descriptions and statements about God are him. Risk beliefs become intellectual statements and not engagement in the person of God. Easy for rationalists to attack. Revelation is an event. But doesn't reject content of orthodoxy.

**All doctrines Christological.** God is wholly other so can't know anything about his but makes self known through Jesus, a human. No analogies natural to divine permitted – instead Christ to creation and humanity. Christ is space between God and creation, means by which God works in revelation, creation, redemption. Incarnation is mystery that God seeks relationship with us for reconciliation.

Christ is divine as fully and completely God himself. **Trinity** are revelation (as subject

God reveals), revealed (as content God reveals himself in Son) and result (result through Spirit). All share identical divine essence. Jesus is act of God in revelation so must be person of God (Alexandrian). Salvation only tells us partially about God.

**2 moments of Jesus divinity**, participation in God's in Trinity love and existence as man in creaturely realm. In latter **Christology threefold** (1) Humiliation of Lord who became a servant in far country, to reveal God the father. Priestly status, in humiliation becomes victim on cross – justification. (2) Exaltation of the servant – Jesus as king, reigning as human for us. (3) Jesus mediates for us as God man, in mediation fulfils reconciliation God desires. Jesus' obedience is continuation and reflection of God's obedience to himself as son to father.

God known through his word alone not experience. **God has spoken to man through Jesus alone, through Scripture and preaching, not through feelings or sense of ultimacy.** Word of God equals event of God speaking to us not the Bible. Indirect identity and “becoming” (Antiochene).

(1) **God's revealed word** is God's word speaking to us today dynamically in the man Jesus. “To say revelation is to say the word became flesh” **Event of God's revelation of himself in God's will and works, wrought by Spirit identical to his being** – a subject met today by personal encounter that controls and acts on us, demands response of faith. Like Paul on Damascus Road. Not our “possession”. **Not just information and not just static word of God to be analysed and dissected (Calvin).** Also human aspect due to incarnation. Incarnation took place in time, which makes time real, something to be trusted.

Compare (2) **God's written word** – witness to event of God's revelation. Looks forward to Jesus (OT) or look back in recollection (NT). It authenticates itself and is not authenticated by the church. Nor is it at

man's disposal. Is God's word as witness to past and when Jesus speaks through it? "Revelation engenders the scripture which attests it."

Scripture is historical monument to Word event of God already happened but still active via Holy Spirit; Word should interpret church not vice versa; Spoken word subordinate to written word (concretely confronted); and Church confronted by scripture so proclaims it, not itself. Bible is God's word for attesting past revelation and promising future revelation. **"Revelation engenders the scripture which attests it"**.

And **(3) God's proclaimed word** – preaching, theology and sacraments of church to be based on written word and nothing else. Passive to dynamic like Lord's Supper, with Holy Spirit bringing into life of believer. Word commissions proclamation, Word is object given to proclamation to make it real; Word judges whether proclamation is genuine and word is event, way proclamation gets real. Against RC view only need tradition.

**Interrelation: (2) and (3) bear witness to (1).** They are weak and fallible as human, Barth accepts Bible and proclamation can err. Like Christ both human and divine "no form and comeliness that we should desire them" – veil reality of God. Scandal is that such human and fallible material becomes divine in revelation as God tears veil away "open blind and simple eyes and ears" – a miracle. Jesus, Word and preaching are equal in divine sense (when God acts by his Spirit) but ordered in human terms as latter are witnesses and sinful unlike Jesus.

**(2) and (3) become God's word when he chooses to speak through them by Holy Spirit and opens blind eyes.** Infallibility of Scripture elevates human aspect too much. 3-fold form like Trinity (but later found this unsatisfactory). To ensure not 3 different revelations but different forms.

Order of knowing is preaching, Bible, Jesus and order of being is opposite (Christ calls

Scripture to witness which is preached on) – otherwise absolutise Bible text or preaching drifts from truth.. Concept of concentric circles

### Strengths

Made the Trinity at centre (Alexandrian). Doctrine of election allows to overcome dualism of creation and redemption. He who redeems creates.

Puts humanity back into God, denying bodily or social dimension inferior Jesus is divine on same basis as fallible scripture and preaching "creaturely forms not self divine" – due to relation to God in Revelation (Antiochene).

Keeps Antioch-Alexandria tension.

### Criticisms

So Christocentric reduces everything to Christ. God hidden too much – emphasising transcendence God gets impersonal. Nothing much said about role of Holy Spirit in revelation.

God's word not just event but also a book (marriage proposal).

"Wholly other God leaves no room for human freedom, sin, rebellion". Isn't our role to recognise it and reach out Acts 17:27.

No role for historical Jesus (Pannenberg) "history marginalized and forgotten about". Christ of faith and not Jesus of history. Don't need proof of resurrection – Barth opposes view historical and just available to faith.

## CONTEMPORARY CHRISTOLOGY

Influence of modernity on Christology, no post modern yet.

**Modernity** - Progressive movement through time to liberation of humanity (capitalism/communism). Whereas Gospel says we progress via Christ.

**Post modernism** - End of communism and collapse of ideology. Whereas we have belief in ideology of Christianity. Tradition and certainty suspect – close down options. Relativism rampant – no claim of Gospel.

### Christology in modernity

Effects of modernity on how see selves and live with others (a) Futurity of modernity – belief can control, inability to rest. (b) Separation of self from everything else, especially collective – individuation. NT looked to inclusion. (c) Liberation from control. Free choice – bondage as time wasted. (d) Living in dualistic way, division what can and can't prove, latter is "private" in secular world – muzzle Gospel like PM relativism.

Pluralism and relativism like 1<sup>st</sup> Century. Christ seen irrelevant. Some churches fight world in corner/focus on end times, others become relativist.

### Christology in Post Modernity

**Individualism and search for good life but loss of certainty of progress/ideology.** Reactions (a) No longer believe one way to do things aesthetically (City scape) (b) No longer believe anything to find philosophically – just do right in own eyes and anarchy (c) Political debate of individual versus community (d) Moral, nothing to live for so live for today. Cultural shifts (a) Ontological death of God, becomes expression of self (b) No longer believe in hegemony of West (c) Believe only in what see not hear (d) Culture loses influence – identity outside (e) Power base of young. Epistemological changes (a) Philosophy

shift to existential – experience not arguments (b) Logic gives way to how feel (c) Religion moves to mystical (d) University to pluriversity – specialisms and no interdisciplinary connections (e) Aesthetic shift to sensual.

People seeking truth but unwilling to accept in sermon – only experience of how people relate, community of love. Transformation by relationship not just knowledge so how can Christology be embodied in relationship in church (Ecclesiology).

### Problem of self-fulfilment

Till Enlightenment **truth** not rational construct, but in modernity required public demonstrable data, epistemological (problem of knowing). Fact/value, public/private and individual/institution disjoint. Can't prove everything this way even things know true.

How can truth be known? Logic – feelings – relationship? Truth is person not facts (John 14:16). Is relational – truth of Jesus in relation to Father he reveals.

Modernity obsessed with knowing – Descartes. But can lead to end of belief can know anything (PM). **Polanyi – modernity assumed exists objective truth** can dissect. But **science shows can't know anything unless commit self to it** (1) commit to set of beliefs can't prove (2) commit to subject matter. "Statement of belief flying in face of facts" e.g. Galileo. Faith in opposing current belief leading to engagement with reality. Intuition and relationship with data. So church wrong to accept knowledge personal factual and in head when science shows need live by faith. To know anything must exercise faith – way in. Culture got it wrong – authority for truth from whom I know (God) not what I know by commitment and faith. Faith not issue but what have faith in. Not rational but relational.

God must be present for us to know him – by Holy Spirit – in church we make God's presence manifest. Jewish – presence of

person evident by signs. As in John. So must convince. If feel truth relational, degree trust persons words depends on trust in person – God's words not prepositional statements.

### **Community issue.**

**If truth relational what does relationship look like?** Church and community with Jesus as human and makes us righteous before God, comes under judgement and salvation – obedient son. Relationship to us via Spirit – what holds us in community makes one with Christ and one another – due faith in him. Communities of love where people want to belong, meet PM craving (clubbing, sex). Love others as God loves us first – become like Jesus. Community work and presence of Holy Spirit. Who are outcasts for example?

### **Challenge to church.**

No longer stable and static culture. Falling apart in fact. Theological challenge to convey new news. **Need new strategies not sermons. Know audience and what they need as Paul did (contextualisation). As Jesus did – fully human.** Obsession with youth as fear of death. Use relevant sources carrying authority – films, testimonies. Desire for self-fulfilment can say Jesus is answer, if we can show fulfilled people in church. How convince that church in Christ is community people are seeking.

Task in light of Jesus is **reinventing the world through Gospel** and invite audience in. One who saves has power to create. Speak and live new world to show a possibility. Counter culture not religious version of culture by understanding Jesus.