Christology
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Christology
Annotated Bibliography (Articles)


This article distinguishes the revelation of the particularity of God. Emanuel is both the God who is with us and the God who will come. He is the Lord who came (maranatha) and the Lord who we ask to come (marana tha!). In other words, what we expect beyond death is neither a blurred nor an already evident vision.


More than any other NT writers, John, uses certain terms and concepts, which apparently point to the uniqueness of Christ. By presenting Christ as the Logos, who was with God and who was God. John has two or rather three paradoxical elements in his Christology. The Logos was pre-existent with God, but it was the same Logos who took up human flesh to reveal himself to humans. Jesus, the Logos incarnate, was bearing amazingly both the divine and human nature. He as the son of God, shared equality with God, but at the same time was also subordinate to God.


The author advocates a king Christology—Jesus as King of Kings—as relevant for Nepal’s reformation, social reconstruction and modernization. A relevant Christology for the land of Everest requires study the nature of the people whom it will have meaning.


In the Gospel of Mark the tension between the narrator’s point of view and Jesus point of view enables the implied author to present a Jesus whose focus is always on God, even though the narrator keeps focusing on Jesus. The tension between the narrator and Jesus is not a problem to be resolved, or a gap to be filled in, but a “narrative Christological” confession to be head in all its silence.

Melcher states two goals in writing this article. First, she attempts to respond to Gross’ call to pursue the goal of “genuine pluralism” by reflecting upon her own faith tradition. Second, she hopes to encourage persons within that tradition to show greater openness in their relationships with non-Christian people of faith, an openness that would be reflected in Reformed theology.


A son of God Christology has repeatedly been found in Matthew 1:18-25. Despite an initial plausibility, this option is not to be followed. An examination of the role of the Spirit in verses 18 and 20, the reference to “the Lord” in the citation formula of verse 22, and the significance of the name “Emmanuel” in verse 23 shows that the Christology focuses are upon the initiative of God in the incorporation of Jesus.


Okorie draws attention to one of the striking characteristics of the fourth gospel that is the number of times that Jesus identifies Himself by using the expression “I am”. The uniqueness of Jesus of Nazareth as the Savior of the world cannot be overemphasized in the Johannine ultimate disclosure of God made incarnate in human flesh.


Shehadeh states the main reason for Islam’s rejection of the deity of Christ that is based on a system of the theology that presents a relationship with God as strictly conditional and that excludes any possibility of God’s acting in grace as unmerited favor.


This article, Shehadah sets a conclusion that Qur’an gives in one hand and takes away in the other hand. It elevates the covenants and takes away grace. It elevates God’s oneness and takes away His personality. It elevates Christ and His miracles and takes away His deity.

This article asserts that the Biblical foundation of Jesus as the Christ posses one of the most crucial but also one of the most problematic theological questions for contemporary Christian Theology. At slake in this relation between the historical figure of Jesus of Nazareth and Jesus Christ, The object of Christian faith.