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# The Reason Of Following Christology And The Ecstat

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Christology

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The Reason of Following

*The Reason Of  
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**SIMS JONATHAN**

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The Earliest Christologies  
Peter Lang  
In The Chinese  
Christology of T. C. Chao,  
Yongtao Chen offers a  
careful analysis of the  
contextual Christology of  
T. C. Chao, one of the  
most important Chinese  
theologians and Chinese

church leaders in the first  
half of 20th century.  
Christology Mohr Siebeck  
In response to readers'  
comments, this revised  
edition provides helpful  
clarifications, charts, and  
expanded notes and  
references. Kraus, in a  
theological description of  
Jesus Christ, offers  
answers to questions of  
Jesus' identity and the  
nature of the revelation-

salvation which came  
through him. This  
anticipates his volume,  
'God Our Savior', dealing  
with implications of  
Christ's revelation for  
other data of theology,  
such as God, humankind,  
the Holy Spirit, church,  
and eschatology. For  
many years the idea of  
vicarious suffering to  
atone for the sins of  
humanity has not been

self-evident in Western culture, to say nothing of the cultures of Asia. Western theologians have presupposed Roman categories of guilt and legal penalty as the framework for their explanations. However, this has been unsatisfactory in cultures where social tradition and shame are primary moral sanctions. Observing that the biblical cultural context was more oriented to shame than to a legal concept of guilt, Kraus has reinterpreted the meaning and efficacy

of the cross as the means of God's salvation. Such a reinterpretation requires that one also reevaluate the theological definition of Jesus' person. How one understands what he did for us is closely related to how one understands who he was. His identity and role mutually impact each other. Thus one must ask, Who was this one who reconciled us to God by suffering the shame of our sin? In answer, Kraus finds concepts of self-identity and self-revelation most helpful. Jesus, the self-revelation of God to us, is

God-giving-himself-to-us. That self-revelation comes as a self-giving, and only in the form of a genuinely personal, historical, and human relationship. In all of this the author intends to present an authentically biblical picture of Jesus, but in the context of modern language and thought forms.

God Visible Peter Lang  
This book brings together leading theologians and ethicists to explore the neglected relationship between Christology and ethics. The contributors to

this volume work to overcome the tendency toward disciplinary xenophobia, considering such questions as What is the relation between faithful teaching about the reality of Christ and teaching faithfulness to the way of Christ? and How is christological doctrine related to theological judgments about normative human agency? With renewed attention and creative reformulation, they argue, we can discover fresh ways of tending to these perennial questions.

### **Dust that Breathes**

Cambridge University Press

"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.

### **Christology and Whiteness** John Wiley & Sons

This collection of essays by an international team of New Testament scholars focuses on various kinds of christological claim, whether by the historical Jesus, in the Q tradition, John, Paul or the synoptics, and their connection with controversy and community. *Following in His Steps* Routledge  
In Vigilant Faith:

Passionate Agnosticism in a Secular World, Daniel Boscaljon takes up the contemporary challenges to faith by skepticism and secularism. He proposes a model of faith for believers and unbelievers alike—a passionate agnosticism—that is rooted in a skeptical consciousness. Skepticism and faith are structurally similar, he writes, in that they share an "unknowing" quality. The author argues that vigilance—the act of keeping watch, a spiritual practice in its own

right—is as necessary a precondition for the structure of faith as it is for the structure of skepticism. A suspension in uncertainty and an openness to possibility require vigilance, he attests, if faith and skepticism are to avoid the often dogmatic tendencies of both theism and atheism to cling to their own brands of certainty and knowledge. Boscaljon has three aims: to expand the current, post-theistic definitions of God for greater relevance to human beings on an

individual and existential level; to integrate skepticism into faith so that it will restore the importance of faith to current theology and recover it from anti-intellectual bias; and to conceptualize the vigilance of faith in such a way that can provide a vocabulary for distinguishing "good faith" from "bad faith." He offers a variety of cultural examples ranging from film to poetry to represent a life of faith and to show how its components come together in practice. As an

alternative to the prevailing fundamentalisms in today's world, his book proposes a paradigmatic understanding of faith in which theism, atheism, and agnosticism refuse to differ.

### **Christology and Ethics**

BJU Press

Dr. Pedraja provides a most welcome introduction to Hispanic American theology. He has a gift for articulating complex theological ideas in clear and accessible prose. Here Pedraja moves beyond more

limited works which have, nevertheless, proven their importance within North American theological circles. In this text, the author undertakes the systematician's task of describing the methods and themes of what has now become a mature school of thought. As a Protestant, Pedraja demonstrates a remarkable ability to articulate fairly the perspectives of the variety of voices within the Hispanic community and to identify the importance of the unique

Hispanic voice for the larger project of Christian theology.

### **Christological Paradigm Shifts in Prophetic**

### **Pentecostalism in**

**South Africa** University of Chicago Press

In this insightful and look at the practical challenges and possibilities for Christian life in the global age, Schweiker investigates Christianity's current relevance and discusses how the life of faith can be oriented. Explores the big religious themes of modern life,

including religious identity in global times, the role of conscience, integrity, and versions of religious humanism. Written by an author who is internationally recognized as one of the world's leading theologians. Draws on the work of some prominent contemporary philosophers and theologians to clarify the nature of faith. Unique in its appreciation of the ambiguity of religion – in its representations of the highest human achievements as well as the very worst of human

actions – using a balanced and engaged approach to discuss contentious theological and intellectual issues. What No Mind Has Conceived Wipf and Stock Publishers. Jesus' prayer in John 17, known as "Jesus' High Priestly Prayer," is significant for its literary context, and it is rich in theological content. It brings Jesus' farewell speech to its climax and anticipates his glorification in his death on the cross. Although historical approaches

often consider this passage to be a later addition, its content is truly Johannine. It presents Jesus as the Son who is sent into the world to reveal the Father to the world. It also illumines John's understanding of authentic discipleship. Consequently, John 17 is rich in its teaching on discipleship as well as in its teaching on Christology. The theme of discipleship in John has received significant attention in the last four decades. However, as the first chapter of this



dissertation shows, the relationship between Christology and discipleship in the Johannine narrative in general, and in John 17 in particular, has not been sufficiently investigated. This dissertation explores the relationship between discipleship and Christology in John 17, i.e., how discipleship has its basis in the Gospel's Christology, and how the christological teaching of the Gospel leads to authentic discipleship. In the second chapter, a narrative reading of

selected passages from chapters 1-12 shows John's tendency to present christological teaching that leads to teaching on discipleship. The reading of these passages also identifies the elements that indicate the christological character of Johannine discipleship. The third chapter of this dissertation deals with the literary context, the text, and the structure of John 17. This chapter shows that throughout the Farewell Discourse John presents his christological

understanding of Jesus as a basis for his message about discipleship. The exegesis of John 17 in the fourth chapter confirms that John's teaching on Christology and discipleship are intimately interrelated to each other. All the elements that indicate the christological character of discipleship are on display in John 17. The dissertation concludes that Christology, which is the center and heartbeat of John's thought, is not an end in itself but leads to discipleship. The twofold

message of Christology and discipleship is a distinctive Johannine trait.

The Chinese Christology of T. C. Chao Oxford

University Press

What is our participation in the divine humanity? In explaining this important doctrine, Sergius

Bulgakov begins by surveying the field of Christology with special reference to the divine humanity. He considers the role of the Divine Sophia, examines the foundations of the Incarnation, explores the nature of Christ's divine

consciousness, and ponders Christ's ministries while on earth. A profound discussion of Christ's kenosis as a model for humanity rounds out this comprehensive and valuable study. The Lamb of God is one of the greatest works of Christology in the twentieth century and a crowning achievement in the examination of the theology of divine humanity.

*Jesus Christ Our Lord*  
Cambridge University Press

Theology is, for the sake

of its own clarity, dependent on a notion of God's hiddenness and unknowability. This is a position that over the years has been maintained by a number of theologians and philosophers. Even within the Christian tradition, which understands God as manifest in the person of Jesus, the perspective of negative or apophatic theology has remained important. This book is an investigation of the significance of this perspective. It presents the tradition of negative

theology from Plato to the Reformation, focussing particularly on Maximus Confessor, Nicholas Cusanus and Martin Luther as Christologically informed thinkers who develop an apophatic theology that still seems to contain a potential for renewal both from an ecumenical and a philosophical perspective. The relevance of this perspective is then explored through a discussion of the continuity between these thinkers and some contemporary

contributions both from a Western and non-Western context.

### **The Philosophy of**

### **Christology**

Gregorian Biblical BookShop  
A Process Christology brings together three dimensions of recent theology: the new quest for the historical Jesus, the new-orthodox emphasis on God's self-revealing activity in history, and the theology based primarily on the process philosophy of Alfred North Whitehead and Charles Hartshorne. Thomas Aquinas Peeters

Pub & Booksellers

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.

*The Origin of Divine Christology* Walter de Gruyter

In the Reason of Following noted scholar Robert P. Scharlemann takes Christology in a radically new direction, suggesting that Christology itself represents a form of reason and an understanding of selfhood. For the first time, Scharlemann

establishes a logical place for Christology in philosophical theology. Scharlemann presents a christological phenomenology of the self, tracing the connections between the "I am" of the God who spoke to Moses, the "I am" of Christ, and the "I am" of autonomous self-identification. How, he asks, can the self that spontaneously responds to Jesus' "Follow me!" be compared with the everyday, autonomous self? What is the nature of "following" on the part of

those who answer the summons of one whose name is "I am"? Pursuing these questions, Scharlemann develops a christological phenomenology of the self—an account in which following means not the expression of the self in action or reflection but rather self-discovery in another person. With a deep sense of both culture and philosophy, Scharlemann distinguishes the forms of reason involved in "following" from those in ethics, aesthetics, and

other modes of religious philosophic thought. His penetrating readings of nineteenth- and twentieth-century German theological and philosophical traditions provide an introduction to lesser-known thinkers such as Hermann and Picht as well as a profound critique of major figures such as Descartes, Heidegger, Fichte, and Kant. Finally Scharlemann outlines a program for a more systematic and rounded presentation of what Christian doctrine might mean in the

contemporary world. His work will be of interest to students of theology and philosophy alike. *The Christology of John Macquarrie* Wipf and Stock Publishers  
This work considers the early development and reception of what is today the most widely professed Christian conception of Christ. The development of this doctrine admits of wide variations in expression and understanding, varying emphases in interpretation that are as striking in authors of the

first millennium as they are among modern writers. The seven early ecumenical councils and their dogmatic formulations are crucial way-stations in defining the shape of this study. Brian E. Daley argues that the scope of previous enquiries, which focused on the declaration of the Council of Chalcedon in AD 451 that Christ was one Person in two natures, the Divine of the same substance as the Father, and the human of the same substance as us, now seems excessively

narrow and distorts our understanding. Daley sets aside the Chalcedonian formula and instead considers what some major Church Fathers—from Irenaeus to John Damascene—say about the person of Christ. [The Character and Purpose of Luke's Christology](#) Wm. B. Eerdmans Publishing Thomas Aquinas is widely recognized as one of history's most significant Christian theologians and one of the most powerful philosophical minds of the western tradition. But

what has often not been sufficiently attended to is the fact that he carried out his theological and philosophical labours as a part of his vocation as a Dominican friar, dedicated to a life of preaching and the care of souls. Fererick Christian Bauerschmidt places Aquinas's thought within the context of that vocation, and argues that his views on issues of God, creation, Christology, soteriology, and the Christian life are both shaped by and in service to the distinctive goals of the Dominicans.

What Aquinas says concerning both matters of faith and matters of reason, as well as his understanding of the relationship between the two, are illuminated by the particular Dominican call to serve God through handing on to others through preaching and teaching the fruits of one's own theological reflection.

*Theological Ethics and Global Dynamics* OUP  
Oxford

Interdisciplinary dialogue with contemporary sciences question the

coherence and plausibility of many traditional Christological formulations. This book attempts to show that engaging in this interdisciplinary endeavour is both possible and promising. The Lamb of God BRILL  
In this clear and concise introduction to second-century christologies, James Papandrea sets out five of the principal images of Christ that dominated the postapostolic age. Between varieties of adoptionism and brands

of gnosticism, Papandrea helps us see how Logos Christology was forged as the beginning of the church's orthodox confession.

Christ and Horrors Wm. B. Eerdmans Publishing  
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.

*In Defense of Conciliar Christology* Gregorian Biblical BookShop

This book explores recent developments in South African Pentecostalism, focusing on new prophetic churches. The chapters engage with a number of paradigm shifts in Christology, identified as complementing Christ, competing with Christ, removing Christ and replacing Christ. What are



the implications of these shifts? Does it mean that believers no longer believe in Christ but in their leaders? Does it shift

believers' faith towards materiality than the person of Christ? This volume will be valuable for scholars of African Christianity and in

particular those interested in the neo-prophetic movement and Christology in a South African context.