

# Christology Ancient And Modern

**Pre-existence of Christ** James Dunn, in his book *Christology in the Making*, examines the development of this doctrine. The pre-existence of Christ asserts the existence of Christ prior to his incarnation as Jesus, increasingly questioned by less orthodox theologians and scholars. One of the relevant Bible passages is John 1 (John 1:1–18) where, in the Trinitarian interpretation, Christ is identified with a pre-existent divine hypostasis (substantive reality) called the Logos (Koine Greek for "word"). There are nontrinitarian views that question the aspect of personal pre-existence, the aspect of divinity, or both.

**Miaphysitism** which has been falsely used to describe the Christology of the Oriental Orthodox Churches, is both misleading and offensive as it implies Eutychianism. It is a position held by the Oriental Orthodox Churches. Anglicans. Miaphysitism () is the Christological doctrine that holds Jesus, the Incarnate Word, is fully divine and fully human, in one nature (physis, Greek: φύσις). It differs from the Dyophysitism of the Catholic Church, Eastern Orthodox Churches, the Church of the East and the major Protestant denominations, which holds that Jesus is one "person" of two "natures", a divine nature and a human nature, as defined by the Council of Chalcedon in 451.

**Christology** Christology is a branch of Christian theology that concerns Jesus. Christology from above &quot;was far more common in the ancient Church, beginning with Ignatius of Antioch and the second century Apologists&quot;. Different denominations have different opinions on questions such as whether Jesus was human, divine, or both, and as a messiah what his role would be in the freeing of the Jewish people from foreign rulers or in the prophesied Kingdom of God, and in the salvation from what would otherwise be the consequences of sin.

**Nestorianism** The first meaning of the term is related to the teachings of Christian theologian Nestorius (d. preserved primarily in his surviving writings on topics such as Mariology and Christology. AD 450) as according to his immediate opponents at the Council of Ephesus and traditionally used by Miaphysites. The second meaning of the term relates to a set of later theological teachings that were traditionally labeled as Nestorian by Chalcedonians but differ in the teachings of Nestorius in origin, scope and terminology. c. The extent to which those two definitions are actually distinct is also debatable. Although many of his works were lost or destroyed, others have been preserved. Nestorianism is a term used in Christian theology and

Church history to refer to several mutually related but doctrinally distinct sets of teachings that fall under the umbrella term Dyophysitism, such as two natures in Christ (human and Divine) or two persons in Christ (the Man and the Word) 39e027701f

The Latin term for prosopon, traditionally used in Western Christianity, and from which the English term person is derived, is persona. 39e027701f

Christ (title) The Pauline epistles, the earliest texts of the New Testament, often call Jesus "Christ Jesus" or just "Christ". The spelling "Christ" in English is attested from the 14th century. In modern and ancient usage, even Christ, used by Christians as both a name and a title, unambiguously refers to Jesus. It is also used as a title, in the reciprocal usage "Christ Jesus", meaning "the Messiah Jesus" or "Jesus the Anointed", and independently as "the Christ". preserved in the modern pronunciation of "Christmas" 39e027701f

While historically a major point of controversy within Christianity, some modern declarations by both Chalcedonian and miaphysite () churches claim that the difference between the two Christological formulations does not reflect any significant difference in belief about the nature of Christ. Other statements... 39e027701f This doctrine is supported in John 17:5 when Jesus refers to the... 39e027701f

Adoptionism The "low Christology" or "adoptionist Adoptionism, closely associated with dynamic monarchianism, is an early Christian nontrinitarian theological doctrine, subsequently revived in various forms. Adoptionism is a theology about relationship, which does not affirm the virgin birth and holds that Jesus was adopted as the Son of God at his baptism, his resurrection, or his ascension. Dynamic Monarchianism does not hold Jesus' sonship was through adoption. How common adoptionist views were among early Christians is debated, but it appears to have been most popular in. Dynamic monarchianism is a theology about divinity, and holds there is one God, the Father, and Jesus was a man, born of virgin birth, empowered by God's own divinity through the Holy Spirit, and raised to unity with God, but not a pre-existent distinct divine person. two different Christologies, namely a "low" or adoptionist Christology, and a "high" or "incarnation Christology" 39e027701f

John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" ...No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. 39e027701f

**Lamb of God** It appears at John 1:29, where John the Baptist sees Jesus and exclaims, "Behold the Lamb of God who takes away the sin of the world. *ἄνους 'de*. In modern Roman Catholic Christology, Karl Rahner has continued to elaborate on the analogy that the blood of the Lamb of God, and the water flowing from the side of the Lamb of God (Greek: Ἀμνὸς τοῦ Θεοῦ, romanized: Amnòs toû Theoû; Latin: Agnus Dei, Ecclesiastical Latin: ['aɲ. i]) is a title for Jesus that appears in the Gospel of John. *scapegoat*. " It appears again in John 1:36 39e027701f

The earliest Christian writings gave several titles to Jesus, such as Son of Man, Son of God, Messiah, and Kyrios, which were all derived from Hebrew scripture. These terms centered around two opposing themes, namely "Jesus as a preexistent figure who becomes human and then returns to God", versus adoptionism – that Jesus was a human who was "adopted" by God at his baptism, crucifixion, or resurrection. Prior to... 39e027701f More particularly, John 1:15, 18 says: 39e027701f The word Δοκηταί Dokētaí ("Illusionists") referring to early groups who denied Jesus's humanity, first occurred in a letter by Bishop Serapion of Antioch (197–203), who discovered the doctrine in the Gospel of Peter, during a pastoral visit to a Christian community using it in Rhodus, and later condemned it as a forgery. It appears to have arisen over theological contentions concerning the... 39e027701f In English language, the term *prosopon* is used mainly in scholarly works, related to theology, philosophy or history of religion, while it is also commonly translated as *person*, both in scholarly or non-scholarly writings. The term *prosopon* should not be confused with the term *hypostasis*, which is related to similar theological concepts, but differs in meaning. 39e027701f

**Docetism** The ensuing debate In the history of Christianity, docetism (from the Koine Greek: δοκεῖν/δόκησις *dokeîn* "to seem", *dókēsis* "apparition, phantom") was the doctrine that the phenomenon of Jesus, his historical and bodily existence, and above all the human form of Jesus, was mere semblance without any true reality. Broadly, it is taken as the belief that Jesus only seemed to be human, and that his human form was an illusion. Christianity is obscure. Ernst Käsemann controversially defined the Christology of the Gospel of John as &quot;naïve docetism&quot; in 1968 39e027701f

A lion-like lamb that rises to deliver victory after being slain appears several times in the Book of Revelation. It is... 39e027701f The concept of the Christ in Christianity originated from the concept of the messiah in Judaism. Christians believe that Jesus is the messiah foretold in the Hebrew Bible and the Christian Old Testament. Although the conceptions of the messiah in each religion are similar, for the most part they are distinct from one another due to the split of early Christianity and Judaism in the 1st century. 39e027701f

**Kyrios** Kyrios or kurios (Greek: κύριος, romanized: kŭrios (ancient), kyrios (modern)) is a Greek word that is usually translated

as "lord" or "master". It is Kyrios or kurios (Greek: κύριος, romanized: kŭrios (ancient), kyrios (modern)) is a Greek word that is usually translated as "lord" or "master". It is used in the Septuagint translation of the Hebrew Bible (Christian Old Testament) about 7,000 times, in particular translating the name YHWH (the Tetragrammaton), and it appears in the Koine Greek New Testament about 740 times, usually referring to Jesus.

**Prosopon** The term has a particular significance in Christian triadology (study of the Trinity), and also in Christology. particular significance in Christian triadology (study of the Trinity), and also in Christology. In English language, the form prosopon is used mainly in scholarly Prosopon is a theological term used in Christian theology as designation for the concept of a divine person.

Although the original followers of Jesus believed... Christian doctrine holds that a divine Jesus chose to suffer crucifixion at Calvary to save the world from its sins. He was given up by divine Father, as an "agent and servant of God" in carrying away the sins of the world. In Christian theology the Lamb of God is viewed as both foundational and integral to the message of Christianity.

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