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(CT-2 CHRISTOLOGICAL DOCTRINE IN THE FIRST SEVEN CENTURIES)

CHRISTOLOGY OF THE SYNOPTIC GOSPELS AND THE ACTS OF APOSTLES.

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1. INTRODUCTION:

The present paper tries to turn our attention to the Christology of the Synoptic Gospel and of the Acts of Apostles. The Gospels emerged from a context and were addressed to particular contexts. Communication within contexts requires appropriating the language and concepts of a context.

2. THE SYNOPTIC GOSPELS:

The Four Gospels represent different traditions or streams within Christian tradition. Three Gospels (Mark, Matthew and Luke) shared similar materials and forms of presentation and are called, for that reason the synoptic 'to be seen together'. The texts of the Synoptic Gospels can be arranged in parallel fashion and so grasp what is common and shared among all three and what is different and so unique to each. The similarities and difference allow to interpret the intention of each writer and so to understand the text. It can be seen that all three texts have some elements (pericopies, events, narratives and the like) in common¹. Mark represents the earliest written Gospel. It was known and used by Matthew and Luke. Furthermore, Matthew and Luke had a common sources (German Quellen) that they shared. This document is called Q (German for source). This document was in all likelihood a collection of 'saying' - short proverbs, parables and other materials attributed to Jesus.

Mark	67 A.D. (Shortly after Peter's death.)	Probably John Mark	Non-Jewish audience
Mathew	Uncertain. Later than Mark. Some evidence that it is after the destruction of Temple in 70 .A.D. Most assume 15 to 20 years later than Mark and so 80-85 A.D. is likely date.	Not known. Traditionally Matthew the Levi. Doubtful, however.	Not clear. Ostensively a Jewish audience (emphasis on Jesus as fulfilment of O.T. prophesies. However, text is Greek not Aramaic or Hebrew
Luke	Highly uncertain. Must be before Acts and after Mark. So 75 A.D. likely	Likely Luke, Paul's missionary companion.	Most universal of all Gospel. Audience unsure. Perhaps missionary communities.

¹ Aune, David, *The New Testament in its Literary Environment* (Westminster Press:london, 1987), 12-67.

Since Mark is the earliest Gospel by at least 10 years and perhaps more and given that the greater part of Mark appears in Matthew and almost half appears in Luke, it can be taken as the baseline of the Synoptic Christology.

3. THE CHRISTOLOGY OF ST.MARK : SPIRIT CHRISTOLOGY

The Gospel of Mark is more than a message from God concerning Jesus Christ. It proclaims God's action among human beings.² The manifestation of Christ, Son of God will take place in two phases: in the first (Mark 1:1 - 8:30) Jesus shows his power in miracles often directed against the forces of evil, and his opponents claim he is an instrument of Satan himself. Gradually the disciples recognize in Jesus the Messiah, but are told to keep that revelation secret, just like the demons who know who he is.

In the second phase (divided by Peter's Confession at Caesarea Philippi, the true mystery of Jesus' saving mission is revealed: the Son of Man must suffer, die and then be raised. The final conflict with Jesus' adversaries will take place in Jerusalem, and there also the centurion will finally declare openly who Jesus is: the Son of God.

4. TYPICAL MARKAN CHRISTOLOGICAL TEXTS.

- 1) Mark 1:1 The Gospel of Jesus Christ, the Son of God.
- 2) Mark 1:11 The Father's beloved Son
- 3) Mark 1:24 The Holy One of God
- 4) Mark 2:19-20 Jesus as Bridegroom
- 5) Mark 3:117 You are the Son of God
- 6) Mark 3:23-30 You are the Stronger One
- 7) Mark 4:35-41 Who then is this One?
- 8) Mark 8:27ff Who do men say that I am?
- 9) Mark 8:31 The Son of Man must suffer
- 10) Mark 9 7ff Transfiguration "Listen to Him"
- 11) Mark 10:45 The Ransom Saying
- 12) Mark 10:47 Son of David
- 13) Mark 15:39 Truly the Son of God

In Mark we get the best portrait of the 'naturalness' of Jesus. There is at its base a human Jesus. Jesus was tempted by Satan (1:12) at the beginning, the middle and the end of his ministry. He prayed to God the Father alone in the morning before the break of day (1:35), he prayed for God's help. He accepted John's baptism (1:9). When someone calls him 'Good Teacher' (10:18) he says no one save the Father is good.

Jesus was subject to human emotions: he could be angry and upset (3:5) at the hardness of people's hearts; he was moved to affection (10:21). He was afflicted to distress at his approaching death (14:34). This makes it very clear that Mark regarded Jesus as a human person, subject to the limitation that belongs to any human being.

But this is only one side of Mark's Jesus. In fact, Jesus the human being is at times overshadowed by the superhuman or divine man that transcends the ordinariness of Jesus'

² J.S.K.Verbin, *Excavating Q:the history and Setting of the Saying Gospel* (T&T Clark:Edinburgh,2000), 176.

human characteristics. For Mark, Jesus was filled with supernatural power or perhaps authority that were signs of his messiahship.

This locates Mark's Jesus in Jewish messianic expectation. The Messiah would reveal himself with wonders and signs. And yet even here there is an ambiguity because Mark records Jesus as saying (8:12) that the generation that demands signs is faithless and when the Pharisees ask for a sign Jesus responds saying that no sign would be given to this generation . . . which is then reconnected to the human Jesus as Mark records that 'Jesus sighed deeply in his Spirit' as if in exasperation and despair at those who thought that his authority could be settled by visible wonders. And yet Mark records that there were ample signs (healing the sick, raising the dead, stilling the storm, walking on the lake, feeding multitudes, to say nothing of voices from heaven at his baptism and transfiguration).

Mark connects this ambiguity to Jesus himself through the so-called messianic secret. This notion was first propounded by German scholar William Wrede in 1901 in the book *The Messianic Secret*. Wrede argues that Jesus (like many teachers in the ancient world) had two sets of teaching the public (exoteric) and that which was reserved for followers or disciples (esoteric). Wrede argues that Mark makes a distinction between the two in the structure of the book. For example, after telling the parable of the sower and the seed, when the crowd had departed and Jesus is alone with his disciples, he says to them: "To you has been given the secret of the kingdom of God, but for those outside, everything is in parables; so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again and be forgiven. (Mark 4:11-12). He then goes on to explain the parable to the disciples.

Mark's Christology can be termed - a SPIRIT Christology. The Spirit of God rests on Jesus - (echos of O.T. Isaiah 11:2 and 61:1). The power of God reveals itself through Jesus. But the full revelation is achieved only in the suffering Jesus.³

So parables like the 'Wicked Tenants' and the 'Rejected Building Stone' of Mark 12 reveal the 'secret' in its fullness. The one whom God has chosen and endowed for the redemption of the world is the very one whom the world will reject. And yet even in rejection the 'beloved Son'⁴ remains vindicated by God. The rejected stone becomes the corner or foundation stone of the edifice of redemption.

5. THE CHRISTOLOGY OF LUKE- UNIVERSAL SAVIOR

Luke uses about half of Mark, Q, and some material unique to Luke the longest of which is the preface and infancy narratives (Chapters 1-2). Obviously these two chapters are important for identifying what is unique in Luke's Christology.

Since Luke incorporates so much of Mark it is not surprising that his Christology is, like Mark, a Resurrection Christology. That is, in the passion, crucifixion, burial and resurrection of Jesus the full meaning of Christ is revealed. However, unlike Mark for whom the messianic secret was not revealed until the resurrection, the Jesus of Luke is recognized as LORD before the Resurrection. 5:9 (master), 5:17 (power of the Lord(=God) was with him), 10:21 where Jesus' words claim a unique relationship to God);

³ J.D. Kingsbury, *Jesus Christ in Matthew, Mark and Luke* (Westminster, 1981), 37.

⁴ *Theological Dictionary of the New Testament* 8, 379.

Further there are a series of uses of "Lord" in Luke ([9:54, 10:1, 10:17, 10:39, 10:41, 11:39, 12:42; 17:5, 18:6.]. The Semitic characteristics of this 'Lukan booklet' Lord = God [e.g. Elohim for Yahweh].

6. TYPICAL LUKEAN CHRISTOLOGICAL TEXTS.

- 1) Luke 1:35 He will be called "Son of God".
- 2) Luke 2:11 A Saviour who is Christ the Lord.
- 3) Luke 2:49 I must be in my Father's house.
- 4) Luke 4:24 No prophet is acceptable in his own country.
- 5) Luke 10:21 "No one reveals the Father except the Son.
- 6) Luke 9:51, 11:29-32 Jesus as prophet - especially in relation to 'turning his face to Jerusalem'.
- 7) Luke 19:31 ff Messianic entry into Jerusalem (royal entry).
- 8) Luke 22:67-70 Three titles (Messiah, Son of Man, Son of God)

More than Mark or Matthew, Luke is a theologian whose Gospel is a reflection on the meaning of Jesus' as a salvific event. Luke's Christ can be described as the UNIVERSAL SAVIOR - because over and over again Luke puts Jesus and HIS MINISTRY into the context of the history of universal salvation. Luke's Gospel is first part of a two part work better known as LUKE-ACTS. Whose intention Luke announces in 1:1-4.

“¹ Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, ² just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, ³ I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, ⁴ so that you may know the truth concerning the things about which you have been instructed.”⁵

Luke's purpose is to put together a narrative - a narration - a sequencing of the 'things that have been accomplished'. The ambiguity of 'by whom' is resolved in Acts 1:1.

“¹In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning ²until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen.”⁶

Luke regards Jesus Christ as central to the Gospel, he contextualizes the meaning of Jesus in salvific intention of God. In fact, interestingly enough he even puts the Christ-event with a context of secular or universal history rather than a limited religious history of the people of God.⁷

⁵ *Holy Bible - NRSV*

⁶ Ibid.

⁷ For example Luke puts Jesus' birth into the context of Quirinius' governorship and the Augustan census (2:1 ff). Attention to details of Jewish and Temple history. Or in 3:1 the careful contextualization of John Baptist in the "fifteenth year of the reign of Tiberius". This embedding of 'religious events' into secular history is even more remarked in Acts where Paul's journey to Rome for his trial is carefully documented with the names of officials and legal procedures.

Luke is presenting narrative whose meaning is 'universal' and 'comprehensive' - not particular and partial. The meaning of history is salvation history - the presence and triumph of God in history. Salvation is not disembodied but concrete and particular. The history of salvation is the key to the meaning of God in history in Luke. Luke uses 'salvation' and its cognates 13 times in Luke-Acts. The word does not appear at all in Matthew or Mark and it is used only once in John. He uses the verb 'to save' more frequently than any other writer.

Moreover, salvation is not particular - limited to a community or individuals. Christ is the universal saviour: 2:14, 2:31, 3:6, 3:28, 10:29 (Samaritan only in Luke), 7:1 (centurion), 17:11 (10 lepers only the Samaritan returned). And salvation is not limited to the time of Jesus. Salvation continues beyond the ascension but continues on in the life of the church.

7. WHO IS LUKE'S JESUS?

1	Friend to Sinners	5:30f, 7:36, 19:1(Zaccheus), 8:19ff(The Pharisee and Publican), 23:43(Penitent Thief), 15:11-32(Prodigal Son)
2	Friend to Women	Unusual for 1st century Palestine. God's love and mercy to all especially the un-esteemed. Women are given a prominent place in Luke. They are objects of God's love. In the infancy stories (Mary, Elizabeth). Anna in the temple. Martha and her sister Mary were among those close to Jesus (10:38-42); Mary Magdalene, Joanna, Susanna (8:2ff), the widow of Nain (7:11ff), the sinner who anointed Jesus' feet (7:37ff), the woman who gave all she had to God (21:1-4). The 'daughters of Jerusalem' who lamented for Jesus as He went to the cross (23:27ff). Women also appear in the parables (e.g. lost coin 15:8ff) and unjust judge (18:1ff).
3	Friend to Poor⁸	Jesus came to preach the gospel to the poor (4:18). Preaching to the poor is characteristic of Jesus' ministry (7:22). The shepherds who attended Jesus' birth were from the poor classes. Jesus himself seems to have been from among those who were poor. Certainly the offerings in the temple at his birth were those of the poor (2:24, cf. Lev 12:8). Luke reports a blessing on the poor (6:20) that is contrasted with a woe for the rich (6:24). In general Luke concerns himself with the interests of the poor (1:53, 6:30, 14:11-13, 16:19ff)
4	Son of God.⁹	Luke 1:32,35
5	A Saviour who is Christ the Lord	Luke 2:11, The title Saviour occurs only here and not in Mark or Matthew. It appears only once in John (4:42).
6	I must be in my Father's house (Luke 2:49)	These are the first recorded words of Jesus. Only narrative from Jesus' childhood. This is one of the few passages where Jesus called God his Father (and here the only time in the presence of Joseph). Others are 1:22, 22:29.

Hence the Christology of Luke does not differ radically from that of the Synoptic tradition. It is a Resurrection Christology. Luke tends to associate the high titles of Christ with the

⁸ Dr. Sebastian Chakkal, *An Introduction to Christology* (OIRSI : Kottayam, 2011), 46.

⁹ Ibid., 83.

Resurrection. The same can be said of the title Saviour (2:11) which appears rather late in other NT writings. Furthermore there are elements of the “Spirit” Christology. For example, Jesus is united to the Holy Spirit 3:16, 4:14, 4:18, 10:21, 11:13, give the Holy Spirit 7:11 only give good things), 12:12 - The Holy Spirit will teach you.

8. THE CHRISTOLOGY OF MATHEW – THE ROYAL MESSIAH AND IMMANUEL

Matthew's Christology is interpreted in relation to the fact that it includes almost the whole of Mark's Gospel in it. So Mathew continues the traditional Resurrection Christology of the Synoptics. However, he has his distinctive and characteristic elements. The original intention and audience of Matthew's work is uncertain. Matthean Christology shows the mindset of the first and second generation Christians as the gospel was written aiming them.¹⁰ It is a fact that it was intended for Jews - perhaps recently converted Rabbis, who were perhaps expelled from the synagogues mainly due to the positions they had taken in terms of their Christology.¹¹ Yet it is doubtful given the fact that the notion of the Church is understood as comprising all of human kind (Matthew 28:19). The picture of the Church is even more Gentile than Jewish (8:11, 21:43). Also there is detail concerns regarding Jesus' relationship with the 'scribes and Pharisees' suggesting an apologetic purpose.

9. TYPICAL MATTHEAN CHRISTOLOGICAL TEXTS

Main theme: Jesus is The Son of David, the Son of Abraham.

- a. 1:16 Who is called Christ
- b. 2:15 Out of Egypt I have called my Son
- c. 14:33 Truly, you are the Son of God
- d. 16:27 The Son of Man with his angels
- e. 25:32 Judging as a Shepherd

10. MATTHEAN CHRIST – THE ROYAL MESSIAH¹²

Matthew presents Jesus - first and foremost the messianic king, the Son of the royal house of David, the Lion of the tribe of Judah. The opening verse of Matthew's distinctive genealogy indicates the significance of Jesus as that He is not only Messiah but the 'Son of David' designated in verse 6 'David the King'. At the time of his birth his mother was betrothed to Joseph who was himself a direct descendent of David (v. 16) and is addressed as 'son of David' (v.20). Jesus, 'who is called Christ' is therefore legally a scion of the ancient royal house of Israel, a 'Man born to be King'. This note of David's son-ship is sounded with some frequency in the Gospel. It is used by blind men on two occasions (9:17, 20:30), but by the woman of Canaan (25:22), the crowds as Jesus entered Jerusalem (21:9), and the children in the Temple (21:15). That Jesus was born into a royal inheritance is further emphasized by the request of the astrologers (the Magi), on their arrival from the East, for information about the whereabouts of the child who was born to be "King of the Jews" (2:2).

¹⁰ C.I. David Joy, *Christology Re-Visited-Profiles and Prospects* (ATC Publications : Bangalore, 2010),39.

¹¹ Ibid.,40.

¹² Floyd Filson, *A Commentary on the Gospel According to St. Mathew* (Adam & Charles Black: London,1960),123.

11. THE CHRISTOLOGY OF ACTS OF APOSTLES

The Book of Acts has a tendency to be disregarded when attempting to clarify and describe who Jesus was. We search for protological paradigms and go to the Gospels for an explanation of Jesus earthly reality¹³ and to Paul and Hebrews for an explanation of his divine reality. The Book of Acts, on the other hand, provides an apocalyptic narrative of the exalted Jesus, awakened straight out of the Gospel story without a hint of concession or misrepresentation¹⁴.

Acts proclaim a Jesus who embodies the absolute and complete potential of God.¹⁵ All the gospel accounts unfailingly imagine that Jesus is the Christ, the Son of God, but his christological identity is hidden in the suffering of the cross. The gospels do not engage the narrative of revolution and transformation from 'human prophet into a supernatural Messiah.'¹⁶ In other words the distinction is not between the 'Jesus of history and the Christ of faith, but between the Christ humiliated and the Christ returning in glory.'¹⁷ It is the resurrection that fastens the two in concert, and produces continuity. This central theme is made plainly in Acts – chiefly in the apostles' sermons. Not only is the '*Lord of all*' embraced and declared by his followers, but now Christ's presence is the life of the Church – 'the yesterday of Jesus is also today'¹⁸ – Pentecost is the crucial belief and persuasion of the New Testament community.¹⁹

The Book of Acts is that paradoxical narrative, the fulfilment of the divinely promised outpouring of the Spirit, specifically because Jesus (i.e., the crucified, raised, and exalted Lord and Christ) has been given that promise.²⁰ What has come to pass is by rectitude and the virtue of God's activity, who has now poured out the Spirit²¹ upon all flesh. The Book of Acts narrative has made available to its reader a perfectly implicit eschatological interpretation of the Pentecost events from a theological perspective that holds in concert both christology and pneumatology beyond any computation of natural religious opinion. The pivotal and focal character of the Holy Spirit in the Book of Acts storyline has long been acknowledged.²² Holy Spirit gave power to, prompted and directed Jesus in carrying out and executing God's plan, so moreover the Holy Spirit gives power to, prompts and directs the disciples of Jesus, enabling them also to carrying out and executing God's plan. The sustained

¹³ John Panteleimon Manoussakis, "*Promise of the New and the Tyranny of the Same*," *Phenomenology and Eschatology*, eds. Neal De Roo & John Panteleimon Manoussakis. (Farnham GB: Ashgate, 2009), 70.

¹⁴ Stephen Curkpatrick, *Christology without apology, Memory, word and identity*-Semester 1: Week 6, 2014, 59.

¹⁵ Ibid., 63.

¹⁶ Edwin C. Hoskyns, *The Christ of the Synoptic Gospels- Essays Catholic and Critical*, E. G. Selwyn, ed. (SPCK: London, 1926), 151-178.

¹⁷ William G. Witt, *Critical Orthodoxy and the Christology of Luke-Acts*, *Trinity Journal for Theology and Ministry* (Spring 2009, Vol III, No. 1), 165.

¹⁸ Karl Barth, *Church Dogmatics* Vol. III, The Doctrine of Creation II, trans. H. Knight et al, ed. G.W. Bromiley & T.F. Torrance (London and New York: T&T Clark/Continuum, 1960, 2004) 466.

¹⁹ Ibid.

²⁰ **Acts 2:36** "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." (NKJV)

²¹ **Acts 2:33** "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear." (NKJV)

²² William H. Shepherd, Jr., *The Narrative Function of the Holy Spirit as a Character in Luke-Acts*, Dissertation Series / Society of Biblical Literature (Book 147), Scholars Press, 1994

participation of the Holy Spirit bears witness to the continued fulfilment of God's plan, and eschatologically assures us of the reliability of the Acts narrative.²³

It is impossible, therefore, to view the Christology of Acts without viewing previously the theology of Acts. That is, Luke's view of Christ is thoroughly dependent on his view of God. The primary source for the theology of Acts is the speeches made by the main characters; they are, after all, designed to direct the reader's thoughts.

a) *The initiative rests with God*

In all the speeches it is God who takes the initiative in directing the course of Israel's history, which will issue in the history of Jesus:

²²“You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—²³this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. (Acts 2.22-23)²⁴.

Again in Peter's address to the people in Acts 3.13:

‘It is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus.’

In Stephen's long summary of Israel's history it is God who initiates each stage, the call of Abraham, the fulfilment of the promise to Abraham, the exodus, the call of Moses, the settlement in Canaan and permission to build the Temple. Paul too, in his address to the Jews of Antioch in Pisidia, concentrating this time on David, attributes all the impetus to God. Consonantly with this, the resurrection is always described as the action of God. God raises Jesus from the dead is mentioned six times (2.24, 32; 3.26; 13.32, 34; 17.31). In the account of the Ascension it is again stressed that all the initiative rests with God: the disciples are to await the fulfilment of the promise of the Father (Acts 1.4), ‘the Father decides the times by his own authority’ (1.7), and Jesus is the passive recipient of the divine action: he ‘was lifted up’ (1.9, 11) and the divine cloud ‘took’ him from their sight (1.9).²⁵

b) *A referential shift*

The most important change of Christology which has taken place in Acts is that the titles which formerly belonged to God alone are now attributed to the Risen Jesus.

Lord

Perhaps the most radical statement, relying on the double use of ‘Lord’ in Psalm 110, is the climax of Peter's speech at Pentecost, ‘Let the whole house of Israel know that God has made this Jesus whom you crucified Lord and Christ’ (2.36). So in his own editorial comment in

²³ Guy D. Nave, *The Role and Function of Repentance in Luke-Acts*, Academia Biblica: Book 4, Brill Academic Pub., 2002, 22

²⁴ NRSV Bible.

²⁵ Philipp Vielhauer, in Vielhauer 1966, regards such statements as Ac 13.33 as ‘adoptionist’, and comments that ‘the author of Acts is in his Christology pre-Pauline’ (48).

the Gospel of Luke he occasionally calls Jesus 'the Lord'. In the Acts, however, the expression is freely used of Jesus in what is clearly a divine sense.

A singularly striking instance is at the martyrdom of Stephen, in view of the careful parallel delineated between the death of Jesus and the death of Stephen. Whereas Jesus had asked forgiveness from God for his killers and had died with 'Into your hands, Lord, I commend my spirit' (Lk 23.46) on his lips, Stephen dies saying, 'Lord Jesus, receive my spirit' (Acts 7.59) and asks forgiveness for his killers, 'Lord, do not hold this sin against them'. Whereas Jesus before the Sanhedrin had claimed to share the divine throne – as they thought, blasphemously - 'From now on the son of man will be *seated* at the right hand of the power' (Lk 23.69), now Stephen proclaims, 'I see the heavens thrown open and the son of man *standing* at the right hand of God' (Acts 7.56).

Saviour²⁶

In the Old Testament God is the Saviour or Redeemer, a title given to God especially at the time of the Babylonian Exile, notably in the second part of Isaiah 41.14; 43.14, but also Jeremiah 50.34. In the New Testament also the title is normally reserved for God: 'My spirit rejoices in God my saviour' (Lk 1.47); 'God's power for the salvation of everyone who has faith' (Rm 1.16); 'by the command of God our saviour' (1 Tm 1.1); 'to God our saviour alone be glory' (Jude 25). In the gospels both John and Luke once refer to Jesus as saviour (Lk 2.11, 'today is born to us a saviour'; Jn 4.42, 'truly this is the saviour of the world'). It is not until Acts that this divine attribute is freely applied to Jesus: 4.12 'in none other is there salvation'; 5.31. 'God has raised him up to be leader and saviour' – God himself has given to Jesus the divine prerogative of being Saviour; 13.23, God has raised up for Israel one of David's descendants, Jesus, as saviour'. The prerogative of God as Saviour is now shared with the Risen Jesus.

CONCLUSION

Christology is the study of Christ: his person, nature, and work. For believers Christology crosses over to theology because Christ is God. Early Christians found themselves confronted with a set of new concepts and ideas relating to the life, death, and resurrection of Jesus, as well the notions of salvation and redemption, and had to use a new set of terms, images, and ideas in order to deal with them. No writings were left by Jesus, and the study of the various Christologies of the Apostolic Age is based on early Christian documents. The Gospels provide episodes from the life of Jesus and some of his works. Christologies that can be gleaned from the three Synoptic Gospels generally emphasize the humanity of Jesus, his sayings, his parables, and his miracles. The Acts amplifies a divine Christology reflecting the Risen Christ as the Lord and Saviour.

²⁶In the later writings of the New Testament, where indiscriminately God (1 Tm 1.1; 2.3, 13; Ti 1.3; 2.10; 3.4) and Jesus (2 Tm 1.10; Ti 1.4; 2.13; 2 Pt 1.1, 11; 2.20; 3.2, 18) are called 'Saviour'.

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