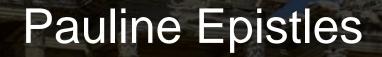




- Epistles can be an excellent resource for Christology
- Chronology can be very important are the early church theologians developing a Christology as they go?
- Context is most important who are they writing to, what are they saying, why are they saying it?
- Authorship can be important
- What do the writings of the NT tell us about Jesus?
- What do the writings of the NT tell us about their audience's understanding of Christology?



Paul approaches Christology from his orthodox Jewish background; however, it is not always discussed but simply assumed.

'It might be said that Jesus' person and work in Paul's early letters are like the foundation of a building: it might not be seen very often, but everything rests on it. '

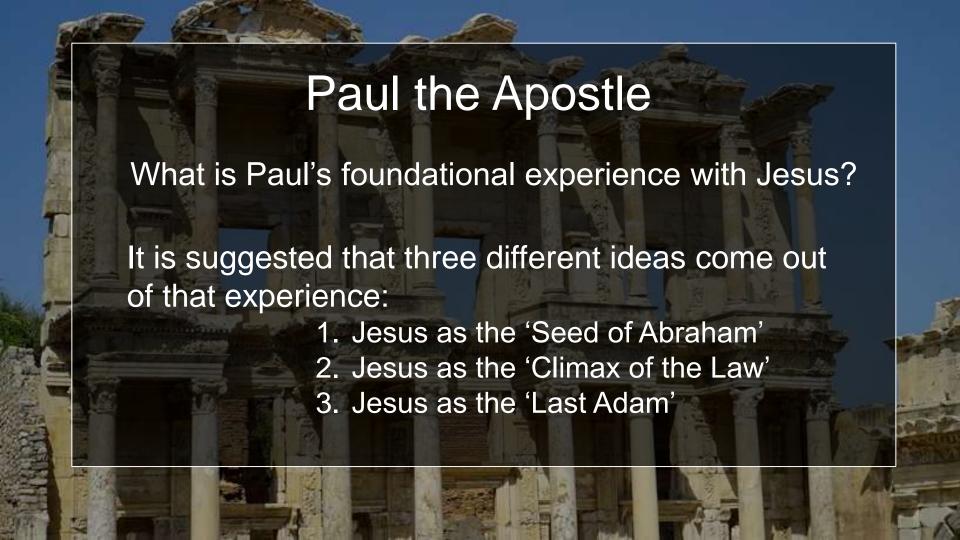
Douglas J. Moo, 'The Christology of the Early Pauline Letters'

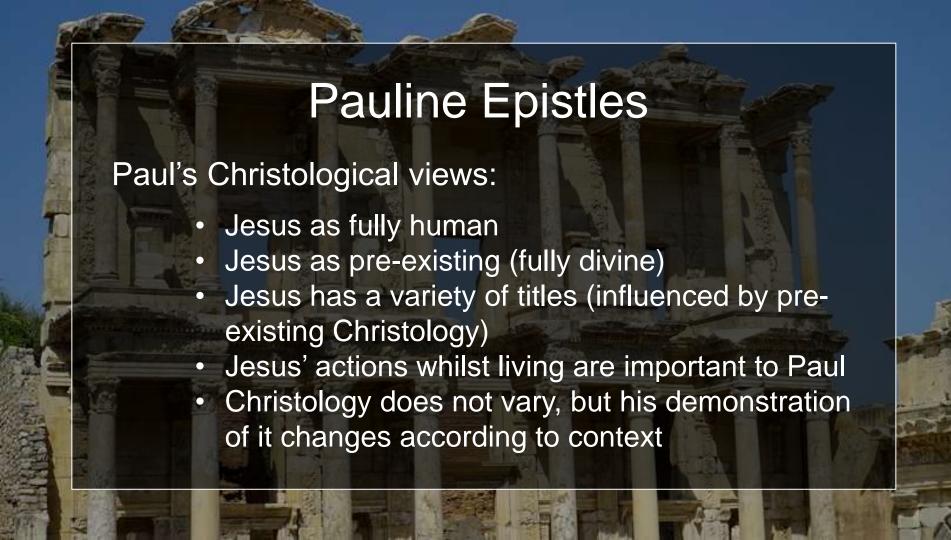


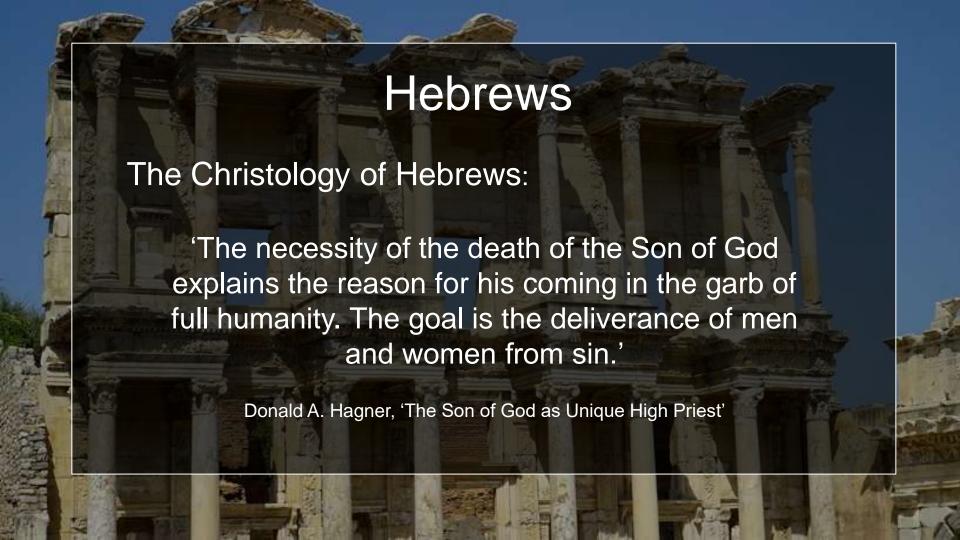
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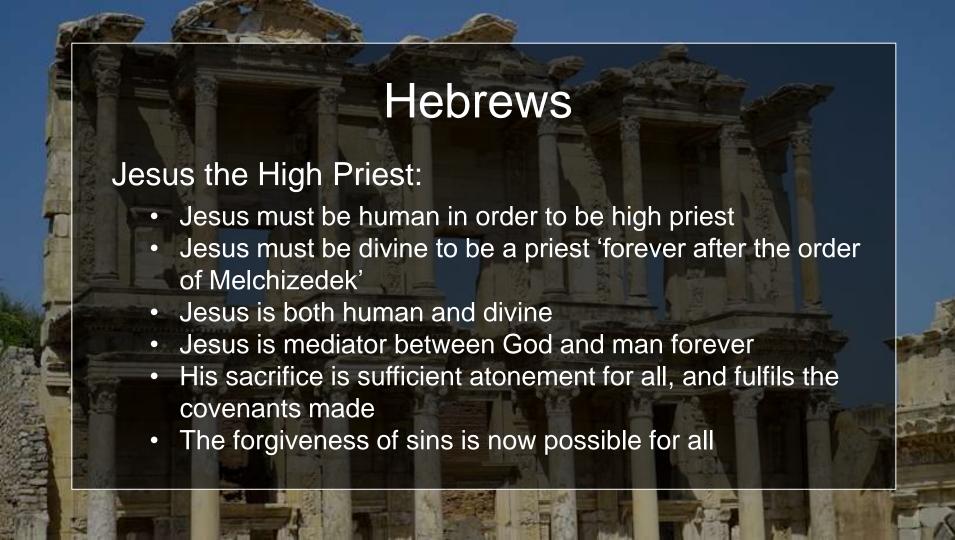
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Douglas J. Moo, 'The Christology of the Early Pauline Letters'









Catholic Epistles

'Catholic' meaning 'general'

Each Catholic Epistle presents their Christology for a specific purpose:

James: 'Lord'ship of Jesus is central to faith

1 Peter: Importance of Jesus to a community of suffering believers

2 Peter: Belief in Jesus produces knowledge, which produces virtue and right living until he returns

Jude: Jesus continues to save and keep his people

1, 2, 3 John: Belief in Jesus brings eternal life

Catholic Epistles

'Catholic' meaning 'general'

Each Catholic Epistle presents their Christology for a specific

'Taken together, the seven "Catholic letters" teach us that Jesus Christ is both our "Lord" for whom we live and our "Life" by whom we live.'

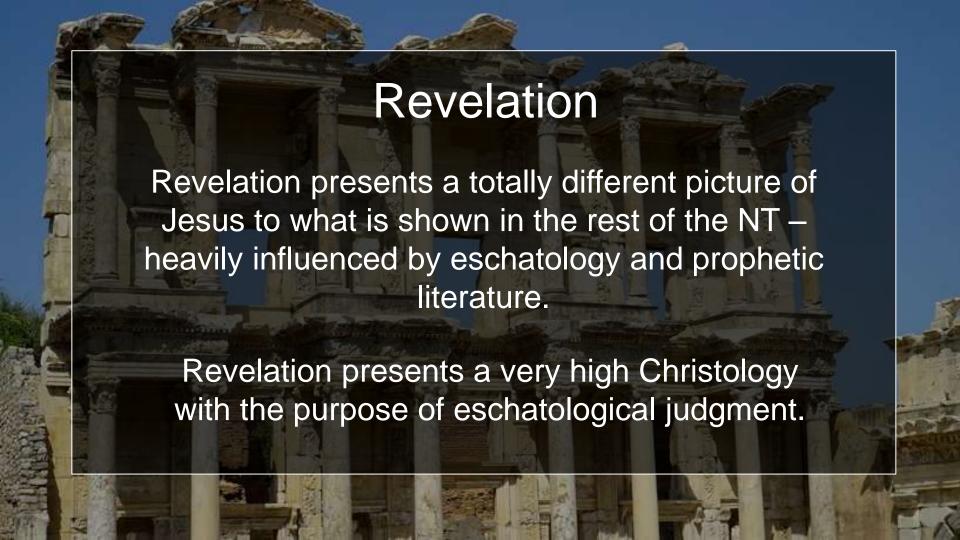
J. Ramsey Michaels, 'Catholic Christologies in the Catholic Epistles'

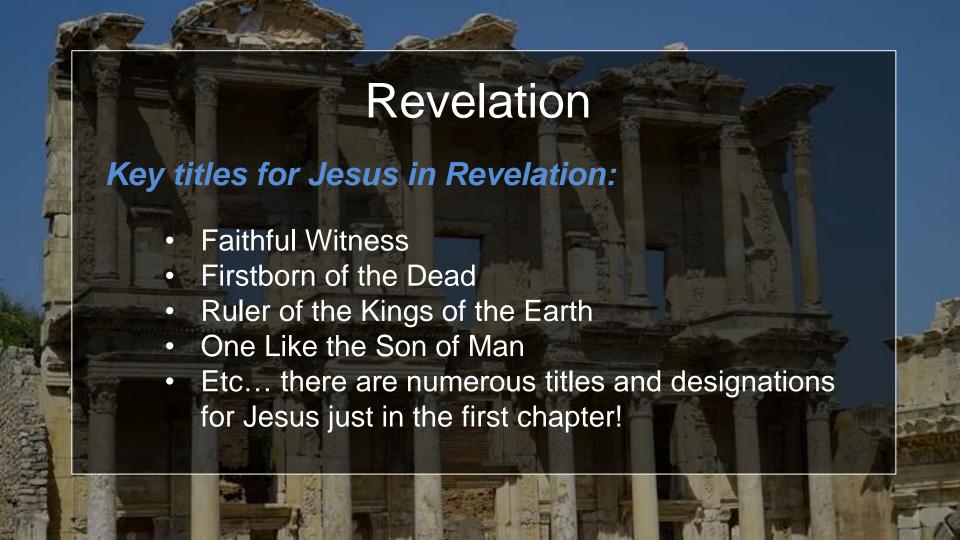
virtue and right living until he returns

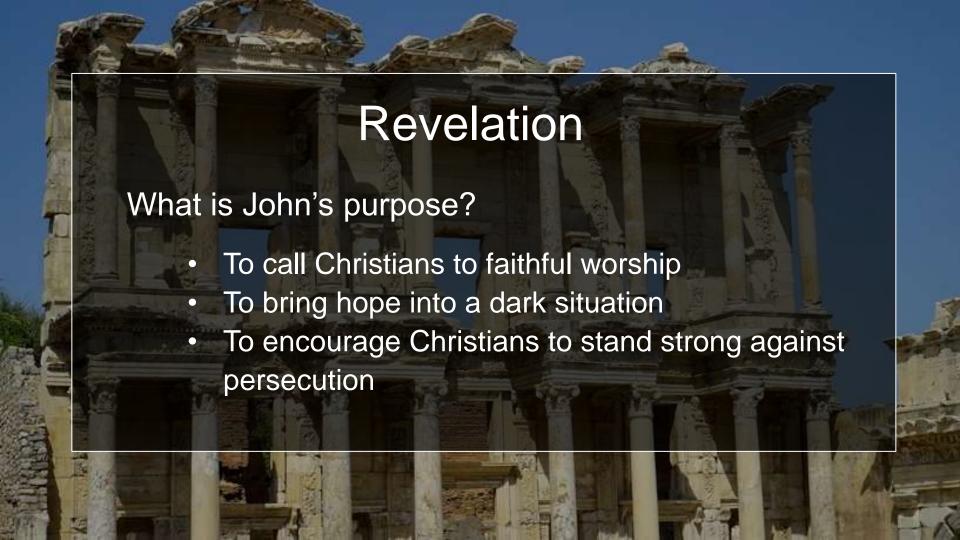
Jude: Jesus continues to save and keep his people

1, 2, 3 John: Belief in Jesus brings eternal life

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A key problem that we sometimes face with our understanding of Christology (and indeed any aspect of theology) is that we have our own filters and ideas.

- What are some of the assumptions we bring to the texts?
- Where do these assumptions come from?
- How do they affect the way we view the text and therefore our Christology?