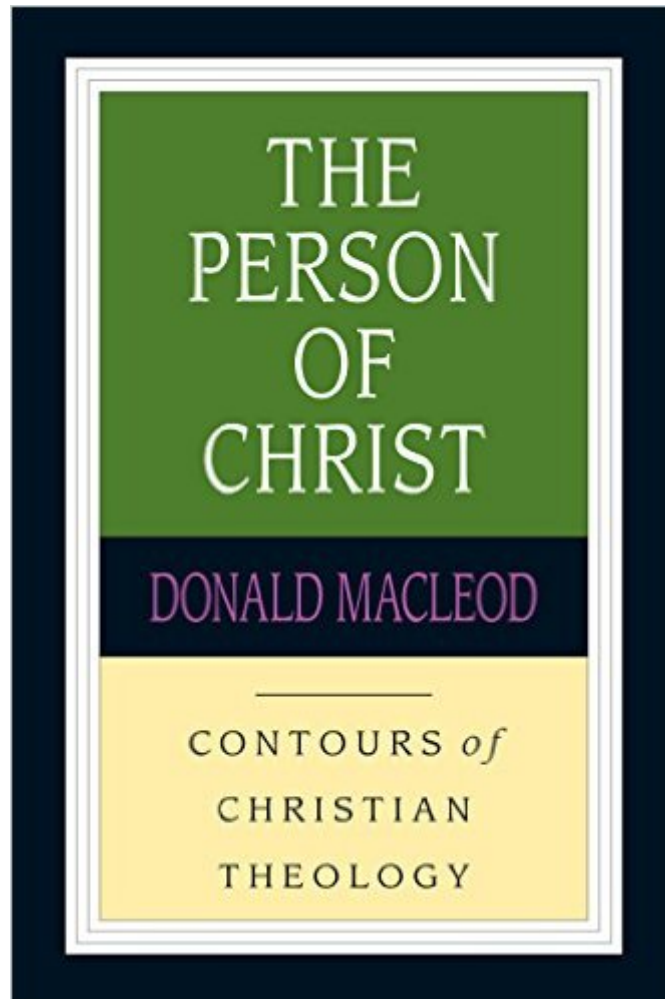


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The Person Of Christ (Contours Of Christian Theology)



Synopsis

Throughout the history of the church the doctrine of the person of Christ has been a centerpiece of theological reflection. In *The Person of Christ* Donald Macleod rearticulates this multifaceted doctrine. He begins with the New Testament and recent attempts to understand its Christology. Macleod then turns his attention to Christ in the history of Christian theology, examining the principal issues extending from Arianism in the fourth century to kenotic Christology in the late nineteenth and early twentieth centuries to the current debate over the uniqueness of Christ. *The Person of Christ* is a valuable point of entrance and a biblical assessment of the full panorama of issues that have shaped orthodox confessions of Christ through the centuries. The pathway of Christian revelation and tradition is clearly charted, with hazards new and old carefully marked.

Book Information

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Customer Reviews

When you hear lectures or read books on Christology, you often wonder "what is the relevance of Eutychianism and Monophysitism, and all the other isms?" Christology often seems a morass of dullness, and those who teach it seem incapable of showing how precious it is. Macleod glories in Christology. He seems to have written the book as the Puritans used to say, with "logic on fire with worship." There is both light and heat here, and it is a delight to read. Chapters start out discussing ancient or modern errors and end up with in-depth and poignant statements of the truth from Scripture. As an example of poignancy, consider page 180: "One final point may be made in

connection with the humanity of Christ: he came into, and shared, our environment. This too is made plain in John 1:14. He dwelt among us. This involved the most complete sharing of our experiences on the part of the Son of God, accentuated by the fact that he chose not simply to be born, but to be born in a low condition. Hence the 'low estate' of his mother (Luke 1:48). Hence the manger. Hence the flight to Egypt. Hence Nazareth. Hence the homelessness (Matt. 8:20). Hence the penury which has no money to pay the temple tax (Matt. 17:24ff) and no place to celebrate the Passover. Hence the reputed lack of learning and the scorn of the rulers (John 7:48f). . . . For the Son of God, the incarnation meant a whole new set of relationships: with his father and mother; with his brothers and sisters; with his disciples; with the Scribes, the Pharisees and the Sadducees; with Roman soldiers and with lepers and prostitutes.

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