

## New Testament Christology

1102. Epp, Eldon J. "Wisdom, Torah, Word: The Johannine Prologue and the Purpose of the Fourth Gospel." In Current Issues in Biblical and Patristic Interpretation: Studies in Honor of Merrill C. Tenney Presented by His Former Students, edited by Gerald F. Hawthorne, Grand Rapids: William B. Eerdmans, 1975.

The author discusses links between John's prologue (1:1-18) and wisdom hymns and the contrast between Jesus and Moses (and the law). He then suggests that, for John, while the Torah was thought to mediate God's faithfulness, confer life, and bring Moses nearly face to face with God, Jesus mediates grace and truth, offers life, and is the direct encounter with God. [From Chapter 30, The Gospel of John, 274]

1504. Harrison, Everett F. "A Study of John 1.14." In Unity and Diversity in New Testament Theology: Essays in Honour of George Eldon Ladd, edited by Robert A. Guelich, 23-36, Grand Rapids: William B. Eerdmans, 1978.

In this discussion of the Johannine affirmation that the Word became flesh in Jesus, the author contends that Jesus as the Word is considered God's final word, the one who does not simply interpret the Torah, but one who transcends it and reveals the Father. [From Chapter 40, The Incarnation, 359]

1509. O'Hara, F. "Incarnation as Translation." New Blackfriars 52 (1971): 417-22.

The author suggests that the development of christology in the New Testament is based on a process analogous to translation, by which the secrets of God, disclosed to humanity, are given linguistic expression. This is particularly so in the case of incarnational language. Attention is given primarily to 1 John 1:1-4; Colossians 1:15; John 1:14; Philippians 2:6-11; and Corinthians 4:4-6. [From Chapter 40, The Incarnation, 361]

1519. Boring, M. Eugene. Truly Human/Truly Divine: Christological Language and the Gospel Form. St. Louis: CBP Press, 1984.

Written for a general audience, this book treats the humanity and divinity of Christ as a "double" picture we have of him; he is weak like us, strong not like us. The Gospel of Mark is used as a basis for the discussion, which deals also with issues in classical christology. [From Chapter 41, The Humanity and Divinity of Christ, 364]

(New Testament Christology: A Critical Assessment and Annotated Bibliography, Compiled by Arland J. Hultgren, New York: Greenwood Press, 1988)