FROM HUMBLE SERVANT TO INCARNATE LOGOS. CHRISTOLOGY, ETHICS, APOLOGETICS AND POLEMICS IN THE EARLY CHRISTIAN READINGS OF ISA 52–53
Summary/Abstract: Early Christian authors use Isaiah 52–53 for various purposes. Beside the Christological-soteriological interpretation of Jesus’ ministry and/or suffering, the quotes serve ethical purposes. The apologetical-polemical function becomes dominant from the mid-second century onward, as part of the debates with real or fictitious Jewish and pagan opponents.
LOGOS-SARX CHRISTOLOGY AND THE SIXTH-CENTURY MIAENERGISM 199 The sixth part gives attention to the origins of the Miaenergist debate of the sixth and seventh century. 1. The origins of formulating the truth about the divine-human being of Christ. Already in the early years of Christian theology Ignatius of Antioch (c. 35 - c. 108) emphasized both the oneness of Christ and the reality of His twofold mode of being9 in opposition to religious groups or thinkers which denied any of the two realities. For example, the group of Ebionists denied Christ's divinity10 and Docetists taught that Christ's ... Christ's incarnation is a unity of the Logos and real body. Christology, Christian reflection, teaching, and doctrine concerning Jesus of Nazareth.

Christology is the part of theology that is concerned with the nature and work of Jesus, including such matters as the Incarnation, the Resurrection, and his human and divine natures and their relationship. The argument has also been put forward that the liturgy of early Christianity played an incisive role in the formulation of the creeds, including those of Christology. “Liber generationis,” initial page from the beginning of the Gospel of Matthew in the Lindisfarne Gospels, c. 700; in the British Library, London. By permission of the British Library. Reflections about Jesus dominated Christian discourse from the apostolic age onward. In Christology, the Logos is a name or title of Jesus Christ, derived from the prologue to the Gospel of John (c 100) “In the beginning was the Word, and the Word was with God, and the Word was God”, as well as in the Book of Revelation (c 85), “And he was clothed with a vesture dipped in blood: and his name is called The Word of God.” These passages have been important for establishing the doctrine of the divinity of Jesus since the earliest days of Christianity. Christology is primarily concerned with the identity of Jesus. Because Christianity asserts that Jesus is human and divine, the discipline asks how both of these can exist in one person. Christology also investigates how this relates to the life and works of Jesus. How and why did the incarnation and resurrection occur? Why is salvation offered through Christ? Dozens of names and titles are used to refer to Jesus, and many have Christological significance. The following terms in the Bible are among the most relevant to understanding the nature of Jesus. “Messiah” and “Christ”. Messiah and Christ are interchangeable terms. Messiah comes from the Hebrew word mashiach, and the Greek equivalent is christos, or Christ. A messianic figure means one who is anointed. Traditionally Christians have interpreted Isaiah 52. 13–53. 12 as a prophecy of the passion of Christ, but modern biblical scholars have disagreed about how this identification of the suffering servant with Jesus arose. Additional possible allusions to the servant in the Hymns are discussed in Brownlee, ‘Messianic Motifs’ 18–20, 26; Dupont-Sommer, A., The Essene Writings from Qumran (Oxford: Blackwell, 1961) 364–6; and Thiering, B., Suffering and Asceticism at Qumran as Illustrated in the Hodayot, Rev Q 8 (1974) 404. Parallels between early Christianity and seventeenth century Sabbatianism demonstrate the folly of thinking that Judaism would necessarily be resistant to messianic conceptions similar to those found in Christianness. Cf.