

Understanding the Figure of Jesus in the Modern Era: Challenges and Relevance of Christology in Contemporary Life

Flora Neta Kaudtasa¹, Togi Aleksander Gultom²

^{1,2} Institut Agama Kristen Negeri (IAKN) Palangka Raya, Indonesia

Correspondence Email: kaudtasaflozaneta@gmail.com

Article history

Submitted: 2026/02/14; Revised: 2026/03/20; Accepted: 2026/04/18

Abstract

This study examines the shifting understanding of the figure of Jesus Christ in the modern era, where rapid technological development, rationalism, and individual autonomy challenge the relevance of traditional Christological doctrines. The research aims to analyze how contemporary Christology, particularly the “Christology from Below” approach, can respond to these challenges and maintain its significance in addressing real-life issues. This study employs a qualitative library research method, utilizing theological texts, scholarly articles, and contemporary studies as primary data sources, which are analyzed through thematic and hermeneutic approaches to reconstruct meaning within modern contexts. The findings reveal that emphasizing the humanity of Jesus provides a more accessible and rational entry point for modern individuals, while also restoring the practical relevance of faith in addressing social justice, pluralism, and digital moral crises. Furthermore, the study shows that the tension between rationalism and faith does not negate belief but transforms it into a rationally accountable and existentially meaningful framework. In conclusion, contemporary Christology must move beyond rigid dogmatism toward a contextual, praxis-oriented approach that integrates faith, reason, and social engagement. This study contributes to theological discourse by offering a constructive model that bridges classical doctrine with contemporary human experience.

Keywords

Contemporary Life, Figure Jesus, Modern Era



© 2026 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

INTRODUCTION

The significant transformations in the realm of theology and religious activity today are inextricably linked to the rapid influence of digital technology. The presence of various communication platforms, such as social media and virtual worship services, has broken down barriers to access to religious teachings, making them more accessible to everyone. However, behind this ease of accessibility, new challenges arise regarding the legitimacy of teachings and the risk of diminishing spiritual depth, given that religious content in the digital world is often consumed quickly and practically without in-depth reflection. This aligns with the characteristics of contemporary society, which highly values scientific logic and empirical evidence as the sole measure of truth. This phenomenon has triggered the erosion of sacred values in social life, as people tend to rely more on technical and scientific solutions to solve

their problems. As a result, the dimensions of faith and the figure of Jesus are often considered purely personal matters or even deemed irrelevant amidst the increasingly rational current of progress.

The currents of modernization have reinforced the dominance of personal subjectivity, where individuals now position themselves as the central determinants of truth in their views of religion, tradition, and the universe. As Frans Magnis-Suseno argues, humans today use their own self-awareness as the primary benchmark for assessing reality, including their relationship with God. Consequently, theological beliefs, once authoritative, are now subject to the control of human subjectivity, which feels free to determine the direction of its life without the intervention of a transcendent power. The focus of modern humans has shifted to being fully independent workers in managing their lives in the real world. This situation has created a deep gap in understanding, as rigid church doctrines often no longer align with the lived experiences of today's highly independent people. Abstract ancient theological terms are often difficult for today's society to grasp critically, so that the figure of Jesus seems confined to church rituals and loses its influence in everyday life. Ultimately, this failure to connect the essence of Christ with practical reality causes faith to lose its power to address the complexities of modern-day problems.

The dominance of rational thinking that prioritizes empirical evidence has fueled a critical attitude toward the supernatural dimension of the Bible, including the miracles and divinity of Jesus. This has forced theologians to re-examine the figure of Christ through a more logical historical approach, understanding Jesus as a concrete historical figure rather than as an abstract divine figure. The use of scientific methods, such as textual criticism and source analysis, has intensified debates about the historical accuracy of the events of Jesus' life. As a result, contemporary Christological reflections tend to emphasize Jesus' cultural background and social context, differing from traditional views that emphasized only his divinity. This shift in perspective reflects a shift in meaning within modern Christology, shifting from rigid dogmas to a more human and life-relevant understanding. Christ is no longer viewed as a metaphysical figure detached from reality, but is instead reconstructed as a figure deeply in solidarity with human struggles. Thus, the meaning of Christ now transcends the confines of worship rituals and transforms into a source of inspiration for moral action and social justice movements that have a real impact on the world.

These changing dynamics reinforce the urgency of presenting fresher and more contextual Christological reflections for today's society. Theology should not be limited to repeating traditional dogma, but must be able to build a constructive dialogue with advances in science and technology, as well as various contemporary humanitarian crises. This rethinking effort is crucial as a bridge connecting biblical truth with the spiritual thirst of modern humans with critical reasoning. Through this new and relevant approach, the figure of Jesus is no longer seen as an alien figure from past history, but rather as a real and living answer to every existential struggle of humanity in the 21st century.

METHODS

This study employs a qualitative approach with a library research design to critically examine the understanding of the figure of Jesus Christ within the framework of contemporary Christology. The selection of a qualitative paradigm is grounded in the nature of the research problem, which is interpretative and conceptual rather than measurable,

aiming to explore shifts in theological meaning, epistemological tensions between rationalism and revelation, and the contextual relevance of Christological thought in modern life. A library-based design is methodologically justified because the object of inquiry lies in theological texts, philosophical discourses, and contemporary scholarly debates rather than empirical field data. This approach allows for a rigorous engagement with primary theological sources (e.g., classical Christological doctrines and biblical narratives) and secondary literature (modern theological reflections, digital theology discourse, and socio-religious analyses), ensuring depth, coherence, and theoretical validity (Macquarrie, n.d.; Rukiyanto, 2018).

The object of this research is the conceptual construction of Christology in the modern era, particularly the reinterpretation of Jesus' identity through the "Christology from Below" approach, while the subject consists of authoritative theological writings and contemporary academic publications relevant to modern religious life. Data are collected through systematic documentation techniques, involving critical selection, classification, and synthesis of scholarly books, peer-reviewed journal articles, and theological treatises. The primary research instrument is the researcher as the key analytical agent, supported by data extraction matrices to ensure consistency in identifying themes such as rationalism, subjectivity, digital religiosity, and social ethics. Data analysis employs thematic and hermeneutic analysis, enabling the researcher to interpret texts contextually while reconstructing meaning across historical and contemporary settings. This analytical strategy is particularly appropriate because it facilitates the integration of doctrinal, philosophical, and socio-cultural dimensions, thereby producing a coherent reinterpretation of Christology that is both critically grounded and contextually relevant (Brown, 1994; Magnis-Suseno, 2006).

The methodological framework is considered the most appropriate for answering the research problem because it aligns with the study's objective to bridge classical theological doctrines with contemporary existential realities. Quantitative or experimental methods would be inadequate, as they cannot capture the depth of meaning, symbolic interpretation, and philosophical nuance inherent in Christological discourse. By contrast, qualitative library research enables a dialogical engagement between tradition and modernity, allowing for a systematic reconstruction of theological meaning that remains faithful to its sources while responsive to current challenges. Thus, the integration of qualitative inquiry, textual analysis, and hermeneutic interpretation ensures methodological coherence, epistemological rigor, and analytical relevance in addressing the challenges and significance of Christology in contemporary life (Gavina & Dhika, 2025; Widjaja & Hutagaol, 2020).

FINDINGS AND DISCUSSION

Challenges of Modern Thought to Christian Faith

a) The Clash of Rationalism vs. Revelation

The primary challenge in understanding Jesus' identity in modern, secular society stems from the intense clash between critical reason and claims of revelation. The dominance of rationalism, which prioritizes empirical evidence, has created a legitimacy crisis for supernatural elements in the biblical narrative, where miracles or Christ's divinity are often

deemed inconsistent with scientific logic. However, in the face of this rationalist pressure, understanding Christ need not be trapped in attempts to provide rigid physical evidence, akin to the discovery of scientific objects in a laboratory. Instead, a "rational accountability" is needed that demonstrates that belief in God's presence is a perfectly reasonable action for any reasonable person. Various phenomena within the human mind and the order of the universe become much easier to understand if we accept the role of the divine. Therefore, being a modern person does not mean abandoning faith, but rather being able to consistently account for that faith amidst the advancement of the times.

This obstacle becomes even more complex when faced with the strengthening of individual subjectivity that is characteristic of modern humans. As humans now position themselves as the center of reality, a tendency has emerged to feel they have complete control over their lives through technological mastery and economic independence. Humanity's position as a "working creature" capable of organizing its own world without the intervention of external forces often makes the figure of Jesus as "Savior" lose its practical urgency. In this context, God is no longer seen as a pressing existential need, but rather as merely an optional personal spiritual choice. As a result, a wide gap has emerged between abstract church doctrine and the lived reality of contemporary humanity, which highly values self-autonomy.

Furthermore, the development of digital technology has contributed to the shallowing of the meaning of Christ's identity. While digitalization provides broader and more inclusive theological access, the rapid and instant flow of information on social media often neglects the depth of spiritual reflection. The figure of Jesus is often desacralized, presenting Him merely as a symbol to satisfy momentary emotional needs or as pragmatic content. The failure to bridge traditional theological language with society's critical reasoning and this shallow consumption of information ultimately triggers a "spiritual drought." At this point, Jesus' identity seems isolated within the liturgical space and loses its transformative power in the public sphere. Therefore, a new reflection is needed that can re-present the figure of Christ not as a foreign figure from the past, but as a living answer to the struggles of humanity in the 21st century.

Being a believer in the modern world is not a form of logical blindness or an outdated attitude. In fact, faith is a very rational way to understand life, because many of the secrets of the human heart and the order of nature become much clearer in meaning when we acknowledge God's role. Therefore, we don't need to "exhaust our brains" to believe; we simply need to realize that sound reason and spiritual conviction can go hand in hand to meet the challenges of our times.

b) Human Subjectivity and Autonomy in Understanding Jesus' Identity

While it was previously explained that rationalism is an intellectual barrier to receiving revelation, this obstacle becomes even more complex when it comes into contact with the current of existentialism, which emphasizes human subjectivity. Colin Brown explains that existentialism is essentially an "attitude" or mental tendency that prioritizes personal experience over a rigid system of theory or dogma. In this view, human identity is no longer determined by general definitions or traditional rules, but rather by how a person uniquely experiences their existence. This impacts how we view Jesus; for modern humans, the figure of Jesus is no longer seen merely as a figure in a book of dogma, but must truly touch and address the anxieties of their lives as individuals. In other words, recognizing Jesus' identity today is not sufficient with logical proof alone, but depends heavily on the extent to which a person feels the figure has real meaning for their personal experience.

In line with the emphasis on personal experience, Colin Brown emphasizes that each person fundamentally has absolute freedom to make their own choices over time. Major life decisions are made based on their own free will, ultimately positioning them as independent or autonomous subjects. This freedom is at the core of modern human existence, so that all forms of external authority, including religious teachings, are often filtered through the independent thinking of each individual. This suggests that Jesus is now positioned as a "chosen object," where people feel in complete control of whether or not Jesus is worthy of being recognized as an authority in their lives.

Furthermore, a radical notion of a "mature world" has emerged, in which people feel capable of solving life's problems without the need for assistance from external forces. When people feel capable of governing their own world through reason and progress, they tend to no longer seek God to fill their emptiness or ignorance. There is even an extreme view, the "Death of God" school, which argues that in modern culture, God's presence is no longer felt or practically functional because people have become too focused on worldly affairs that they themselves control. This world's perceived "self-sufficiency" often overlooks Jesus' presence as Savior, as humans believe they are capable of saving themselves through their own efforts and autonomy.

This shift in thinking has triggered a desacralization of Jesus' identity, with human attention shifting to the search for the "secular meaning" of the Gospel teachings. In this context, Jesus is sometimes portrayed merely as a symbol of human freedom or simply an inspiring moral teacher, losing his transcendent position as the sovereign Son of God. This understanding, which places such a strong emphasis on humanity, ultimately obscures Jesus' divine identity in a society that highly values self-autonomy. As a result, Jesus' identity has become shallow; He is seen only as a good example of life but loses His power as God who controls the lives of modern humans.

Understanding Jesus' humanity (Christology from Below) as an entry point to understanding His divinity

a) Humanity as a Historical and Existential Reality

The bottom-up Christological approach asserts that understanding Jesus must begin with real history, as experienced by the first disciples in Palestine. Rukiyanto emphasizes that the disciples first knew Jesus not as the dogma of "Son of God," but as a human being who taught, ate, and served. This aligns with Macquarrie's view that critical scholarship over the past two hundred years has not destroyed the figure of Jesus, but rather forced us to recognize that we are confronted with a human figure with the same physical constitution and limitations as we do. By starting with humanity, Jesus becomes relevant to modern, rational, and autonomous subjects.

b) Jesus as "True Man" (Humanity Archetype)

Understanding Jesus' humanity is crucial because in Him we find the definition of "True Man." Macquarrie argues that Jesus is the "New Adam" who attained a human maturity that other humans failed to attain. Similarly, Rukiyanto explains that Jesus re-embodies the "image of God" that had been marred by sin. Through His humanity, Jesus demonstrated that being fully human means living in total union with God. This is where humanity serves as a mirror: we see who we ought to be (obedient human beings) through who Jesus truly is.

c) Dynamic Transcendence: The Path to Divinity

A crucial point in this method is the understanding that Jesus' humanity embodies the principle of "transcendence." Macquarrie defines transcendence not as a static status above the

world, but as a dynamic movement that transcends the boundaries of natural law through freedom and choice of life's purpose. Jesus demonstrated this transcendence through his radical service and obedience. Rukiyanto adds that through his words and miracles, Jesus' contemporaries gradually recognized the "divine character" within him. Jesus' divinity was not revealed by eliminating his humanity, but rather shone through when his humanity reached its most transcendent point (especially in his solidarity during his suffering on the cross).

d) Avoiding Reduction and Building the Relevance of Faith

A bottom-up approach is crucial to avoid the idea that following Jesus is impossible. He warns that if we immediately emphasize Jesus' divinity without his humanity, we will fall into the trap of assuming that Jesus was able to endure suffering or love his enemies simply because he was God. In fact, Jesus experienced the same temptations and weaknesses as we do. By understanding that He was consubstantial with us, we find a real role model. Jesus' humanity is a "medium of revelation" that allows the infinite God to "reduce himself" (Incarnation) so that he can be encountered, understood, and followed by limited humans.

Christ's Values in Addressing Contemporary Issues

a) Social Justice and Poverty

Understanding Jesus as a real person is a crucial first step in addressing the problem of poverty in the world today. This perspective invites us to see Jesus not merely as a holy figure far away in the clouds, but as a person who actually lived, felt hunger, and experienced the same social limitations as we do. By acknowledging His full humanity, we become aware that His love and concern for the less fortunate are not mere theories, but concrete actions born of lived experience. This is the foundation for our participation in humanitarian movements.

Historically, modern theological thought emerged precisely because of dark events in the world, such as major wars that left scars of famine and slavery. These suffering conditions forced many to question God's role in times of hardship. From there, a passion arose to make the struggles of the poor the center of attention. Christ's values, in this context, teach that faith means courageous action (practice), not merely being preoccupied with intangible religious discussions. True faith must be able to provide solutions to the problems faced by society on a daily basis.

This attitude also serves as a stern rebuke to religious institutions or groups that often focus too much on internal matters of worship, while turning a blind eye to the injustices before them. Yet, the core of Christian teaching emphasizes that God's presence is most clearly felt by those in need. Therefore, helping others and fighting for justice are not merely additional charitable activities, but rather a core part of the identity of a follower of Christ.

As a solution, the idea arose to balance personal spiritual relationships with social movements on the ground. The goal is that every act of aid or struggle undertaken is grounded in strong and sincere faith. By following the example of Jesus, who used His life to serve, we are invited to transform our freedom into a passion for helping others. Ultimately, caring for the poor is the most tangible way for us to demonstrate that God's love truly works through human hands to repair a broken world.

b) The Issue of Radicalism and Pluralism

In facing the challenges of radicalism and pluralism today, an understanding of Jesus' inclusive humanity is crucial. Christ's values teach that differences in belief should not be seen as a dividing wall, but rather as a space for dialogue and mutual respect. As explained in contemporary theological literature, interfaith dialogue serves as a bridge to reduce social

tensions often fueled by narrow fanaticism.

Through a pluralistic perspective, religious diversity is understood not as a threat to personal faith, but as an opportunity to discover God's truth, which works in various ways. The modern church has begun to shift its focus from its initial emphasis on one-way evangelism to efforts to build interfaith cooperation for the benefit of humanity. This inclusive attitude allows each individual to remain true to their religious identity while collectively countering the tide of radicalism through concrete social collaboration. Thus, emulating the humanity of Jesus means courageously opening oneself to embrace "others" for the sake of world peace.

c) The Issue of Autonomy and the Moral Crisis of the Digital Age

The issue of autonomy and the moral crisis in the digital age is one of the greatest challenges to human dignity today. As explained in contemporary theological literature, human freedom in cyberspace is often caught up in moral disruptions that threaten personal integrity. In this context, understanding the figure of Jesus as a true human being is not merely a matter of understanding history, but rather an inspiration for modern humans to realize themselves as meaningful subjects. Jesus taught that true freedom or autonomy is found not in unlimited self-gratification, but in service and ethical responsibility to others.

Christ's values offer an "incarnational ethic" that is highly relevant to the digital world. This means that our presence on social media and other digital platforms must be a concrete manifestation of the love and justice He taught. By emulating the life and ministry of Jesus, each individual is invited to transform their autonomy, which initially tends toward selfishness, into behavior that builds human dignity. In this way, digital technology is no longer a means of moral degradation, but rather a tool for spreading higher human values, rooted in Jesus' example as a perfect human figure.

Application in Today's Life

The "Christology from Below" approach emphasizes that faith must not remain a theory within the house of worship. If the historical Jesus used His life to touch social realities, then His followers today are obligated to transform inner piety into concrete actions to address three contemporary crises.

In modern society, religion is considered to lose its relevance if its adherents are preoccupied with lavish ceremonies while ignoring the poverty surrounding them. Therefore, faith communities must have the courage to divert ceremonial funds into long-term empowerment programs. Concrete steps include establishing a revolving capital program for underprivileged families and providing scholarships for underprivileged children regardless of their religious background.

Regarding the issue of radicalism, practical steps can be taken by emulating Jesus' openness to embrace groups that were hostile in His day. In the modern era, an effective way to curb fanaticism is not complex doctrinal debates, but rather cross-border social cooperation. We can initiate neutral humanitarian projects, such as blood donations or reforestation campaigns with youth of different faiths. Working together for a noble cause will break down prejudice and train our reason to see a person's humanity beyond their religious label.

Meanwhile, in the digital age where freedom of speech often goes too far, the ethics of Jesus' life remain the primary compass for maintaining the dignity of others. A practical guideline that every individual should apply is to always carefully filter information before sharing it to break the chain of misinformation. Furthermore, when engaging in discussions in the comments section, we must commit to not attacking the person we're speaking to

personally and refrain from making negative comments that cannot be politely educational.

As a practical conclusion, every reader is called to take personal responsibility, starting with small things. We can start today by setting aside a small portion of our blessings to help support a poor person in our community, refusing to spread hateful narratives in chat groups, and making our personal social media platforms a place for disseminating educational and uplifting content for others.

The findings of this study demonstrate that the shift toward a contextual and human-centered understanding of Jesus Christ—particularly through the “Christology from Below” approach—emerges as a necessary response to the epistemological crisis produced by modern rationalism and individual autonomy. This result aligns with recent studies which show that contemporary Christology is no longer monolithic but shaped by methodological plurality and cultural context, where interpretations of Jesus vary depending on socio-historical settings. The present study confirms that the emphasis on Jesus’ humanity is not merely a theological trend but a strategic epistemic adaptation: modern individuals, who prioritize empirical reasoning and personal experience, find the historical and existential dimensions of Jesus more accessible than abstract metaphysical doctrines. This is consistent with findings by Tombeng (2025), who argues that modern Christological discourse increasingly bridges the “historical Jesus” and the “Christ of faith” through hermeneutic analysis. However, this study extends previous research by demonstrating that such a shift is not only methodological but also functional—serving as a means to restore the practical relevance of faith in addressing social injustice, pluralism, and digital moral crises. The convergence between this study and prior literature lies in recognizing contextualization as inevitable; yet, the divergence appears in the stronger emphasis here on the ethical-operational consequences of Christology, rather than merely its interpretative reconstruction.

Moreover, the findings reveal that the tension between rationalism and revelation does not eliminate faith but transforms its mode of justification—from dogmatic acceptance to rational accountability and existential validation. This supports earlier theological arguments that modern Christology must engage critically with historical consciousness and pluralism to remain meaningful, while also confirming that exclusive reliance on “high Christology” risks alienation from contemporary audiences. However, unlike some prior studies that warn against excessive “humanization” of Jesus as potentially reducing His divinity, this research argues that such a risk can be mitigated through a dynamic understanding of transcendence where divinity is revealed precisely through historical and ethical engagement. This explains why the findings emphasize praxis (social justice, interfaith dialogue, and digital ethics) as the locus of Christological relevance: in a secular and technologically driven society, truth is validated through lived impact rather than doctrinal abstraction. The implication is theoretically significant, as it repositions Christology from a purely doctrinal discipline into a transformative ethical framework, suggesting that the survival of theological discourse in the modern era depends on its capacity to integrate rational critique, existential meaning, and social praxis in a coherent paradigm.

CONCLUSION

Based on all the discussion in this paper, it can be concluded that efforts to introduce the figure of Jesus in the modern, secular era face significant obstacles because society tends to glorify logic and absolute independence. However, the various humanitarian crises currently occurring actually prove that the values of Jesus’ life remain indispensable as a moral compass

for the world. To bridge the gap between abstract faith and the realities of everyday life, the "Christology from Below" approach has proven highly effective because it focuses on the humanity of Jesus as recorded in history, making it more easily understood by the critical reasoning of modern humans. This perspective ultimately provides concrete answers to three challenges of our time. In the issue of poverty, faith is realized through economic empowerment programs that restore dignity; in the issue of radicalism, Jesus' inclusive example calls us to build interfaith humanitarian cooperation; and in the digital age, His ethical life guides us to always maintain politeness and break the chain of the spread of fake news. Broadly speaking, understanding Jesus in the contemporary era means proving that His teachings of love are not merely theories of the past but very real solutions to today's social problems.

Based on these conclusions, several concrete steps can be suggested for various parties to ensure these values continue to thrive in society. Faith communities and administrators of places of worship are encouraged to shift their focus from ceremonial or physical splendor to concrete community empowerment programs, such as providing scholarships and revolving capital for underprivileged families regardless of their religious background. Furthermore, youth and community leaders are advised to be more proactive in initiating joint humanitarian projects involving followers of other faiths, such as blood drives or community service, to break down barriers of prejudice and prevent the seeds of radicalism from growing early. Finally, every individual social media user is strongly advised to consistently filter information before sharing it to maintain peace in cyberspace, and to commit to always speaking politely without attacking others' personalities during online discussions.

REFERENCES

- Brown, Colin. (1994). *Filsafat & Iman Kristen: Jilid 2*. Jakarta: Lembaga Literatur Baptis.
- Burger, H. (2025). Recent Dutch Pneuma-Christologies and Nicene Christology. *International Journal of Philosophy and Theology*, 86(2-4), 128-147. <https://doi.org/10.1080/21692327.2025.2579233>
- Drake, K. J. (2025). Jesus and divine Christology. *Journal of Theological Studies*. <https://doi.org/10.1093/jts/flaf093>
- Gavina, A., & Dhika, D. R. Z. (2025). *Perkembangan Refleksi Kristologis Pada Zaman Modern*. Triwikrama: Jurnal Ilmu Sosial, 8(2), 91-100.
- Gosianes, N., & Mendrofa, P. O. (2025). *Teologi Modern Di Era Digital: Tantangan Dan Peluang Dalam Perspektif Teologi Injili*. Jurnal Transformasi Pendidikan Berkelanjutan, 6(2).
- Groenen, C. (1988). *Sejarah Dogma Kristologi*. Yogyakarta: Kanisius.
- Macquarrie, John. *Jesus Christ in Modern Thought*
- Magnis-Suseno, F. (2006). *Menalar Tuhan*. Yogyakarta: Kanisius.
- Rahmadhani, R. A. *Teologi dalam Kehidupan Manusia Modern*.
- Romario, T. R. (2025). *Dialog Antar Umat Beragama dalam Pandangan Kristen Protestan*. Fides et Ratio: Jurnal Teologi Kontekstual Seminari Tinggi St. Fransiskus Xaverius Ambon, 10(1).
- Rukiyanto, B. A. (2018). *Mengenal Yesus Kristus*. Yogyakarta: Kanisius
- Sunarko, A. (2011). *Refleksi Teologi Modern Tentang Yesus Kristus Penyelamat*. Diskursus-Jurnal Filsafat Dan Teologi Stf Driyarkara, 10(2).
- Toisuta, J. S. (2026). *Etika Terapan Kristen Di Era Digital: Fondasi Teologis Dan Transformasi Moral-Sosial*. KARDIA: Jurnal Teologi dan Pendidikan Kristiani, 4(1).

- Grundy, M. (2024). Challenges to traditional understandings of Christology. *Rural Theology*, 22(2), 128–135. <https://doi.org/10.1080/14704994.2024.2421037>
- Wilhite, D. E. (2024). Jesus is Lord of the Old Testament: Retrieving YHWH Christology. *Journal of Pentecostal Theology*, 32(3–4), 334–355. <https://doi.org/10.1177/10638512241275749>
- Tuckett, C. (2024). Introduction to New Testament Christology. *The Expository Times*, 135(5), 217–218. <https://doi.org/10.1177/00145246231222752>
- Yankyera, P., Boachie, J. K., Obeng-Denteh, W., & Adams, P. (2024). The divinity of Christ in a pluralistic world: A study of Johannine Christology. *E-Journal of Religious and Theological Studies*, 10(13), 444–454. <https://doi.org/10.38159/erats.202410132>
- Wisse, M. (2025). The homoousios as a lasting benchmark for Christology. *International Journal of Philosophy and Theology*, 86(2–4), 161–178. <https://doi.org/10.1080/21692327.2025.2537626>
- Ugadje, E. F. (2024). Mapping the development of Christology and contextual theology in Papua: A systematic literature review (2014–2024). *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya*, 9(2). <https://doi.org/10.15575/rjsalb.v9i2.46664>
- Schoot, H. J. M. (2024). Christ, image of the Father: On the lasting importance of the Christology of Thomas Aquinas. *New Blackfriars*. <https://doi.org/10.1111/nbfr.12863>
- Holdsworth, J. (2024). The many faces of Jesus Christ: Intercultural Christology (review). *Rural Theology*, 22(1), 79–81. <https://doi.org/10.1080/14704994.2024.2327706>
- Porter, S. E., & Dyer, B. R. (2023). *Origins of New Testament Christology*. Grand Rapids: Baker Academic. <https://doi.org/10.1093/oso/9780198862203.001.0001>
- Bird, M. F. (2022/2024). Jesus among the gods: Early Christology in the Greco-Roman world. *Journal for the Study of the New Testament*. <https://doi.org/10.1177/0142064X241254670>
- Pitre, B. (2024). *Jesus and divine Christology*. Grand Rapids: Eerdmans. <https://doi.org/10.1093/jts/flaf093>
- Pattipeilohy, S. Y. E., & Simon, J. C. (2024). Toward transeclesial Christology. *Veritas: Jurnal Teologi dan Pelayanan*, 23(2), 221–238. <https://doi.org/10.36421/veritas.v23i2.702>
- Kuster, V. (2023/2024). Intercultural Christology in global context. *Rural Theology*. <https://doi.org/10.1080/14704994.2024.2327706>
- Waruwu, T. S., Waruwu, A. T. M., Siahaan, R. J., Najohan, J. M., & Pakiding, H. (2024). *Pandangan Kristologi mengenai ketuhanan dan kemanusiaan Yesus dalam kaitan pendidikan agama Kristen*. *KHAMISYIM: Jurnal Teologi dan Pendidikan Kristiani*, 1(2).
- Widjaja, I., & Hutagaol, T. S. (2020). *Fenomena dan Kontribusi Teologi Kontemporer Terhadap Pertumbuhan Iman Kristen*. *Journal of Religious and Socio-Cultural*, 1(2).
- Zuhri, S., Setiawan, R., & Tahfidzi, N. (2016). Implementasi Metode *Bandongan* Dalam Kajian Kitab Fiqih Santri Di Pondok Pesantren Riyadul ‘Awamil Curug Kota Serang Banten Oleh: *Uin Sultan Maulana Hasanuddin Banten*, 01, 1–23.