

Bonhoeffer's Christology:
Christ is the Centre of History (*Abstract*)

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This paper is trying to give the view of Bonhoeffer's christology. For Bonhoeffer, Jesus Christ, who is the logos of God, is a person instead of an idea of God – as in Hegel. He emphasized we should not talk of the incarnation, but of the Incarnate One. In other words, to know “Who Jesus Christ is” is more important than to know “How Jesus Christ can be both God and man”. It makes the christological question an ontological one. In the first part, the paper will discuss the condition of human existence. Bonhoeffer described the fallen world in different ways: the world between temptation and sin, the old mankind, the world for which Christ atoned and which he turned into a new mankind. The Church is the new mankind in the fallen world. For Bonhoeffer, the Church is “Christ existing in the community” Second, the paper will discuss in what way Jesus Christ is the centre of history. It is only true for the church – the faith community, but not the whole mankind. “Being in Christ” and “Being in Adam” points to those who believe in God and those who don't. It shows that the mankind of Adam still lives on in the mankind of Christ, it means that world history lives on in church history. Therefore, Bonhoeffer said the history of the church is the hidden centre of world history. The last part deals with God's revelation and hiddenness. For Bonhoeffer, the incarnation is true revelation of God in the creature, the world of sin and death, but he takes the sinful flesh. For Bonhoeffer, in “the likeness of sinful flesh” means in hidden form, in the form of a stumbling block. Indeed, only when Jesus Christ returns in glory, that he will lift his incognito.

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