

John Behr The Formation Of Christian Theology The Way To

In this sequel to *The Way to Nicaea*, Fr John Behr turns his attention to the fourth century, the era in which Christian theology was formulated as the Nicene faith, the common heritage of most Christians to this day. Engaging the best of modern scholarship, Behr provides a series of original, comprehensive, and insightful sketches of the theology of the key protagonists of the Nicene faith, presenting a powerful vision of Christian theology, centered upon Christ and his Passion. Part One, *True God of True God*, opens with a reflection on the nature of Christian theology, challenging common presuppositions, and an analysis and survey of the fourth century controversies, followed by studies of Alexander, Arius, the Council of Nicaea, and, Athanasius. Part Two, *One of the Holy Trinity*, provides analyses of the work of Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa, together with their opponents, in particular Eunomius and Apollinarius.

"In this volume, Costache endeavours to map the world as it was understood and experienced by the early Christians. Progressing from initial fears, they came to adopt a more positive view of the world through successive shifts of perception. This did not happen overnight. Tracing these shifts, Costache considers the world of the early

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Christians through an interdisciplinary lens, revealing its meaningful complexity. He demonstrates that the early Christian worldview developed at the nexus of several perspectives. What facilitated this process was above all the experience of contemplating nature. When accompanied by genuine personal transformation, natural contemplation fostered the theological interpretation of the world as it had been known to the ancients"--

The past thirty years have seen an unprecedented level of interest in early Christian biblical interpretation, from major scholarly initiatives to more popular resources aimed at pastors and general readers. The fields of Biblical Studies and Patristics/Early Christian Studies each arrived at the study of early Christian biblical interpretation largely from their own standpoints, and they tend to operate in relative isolation from one another. This book aims to bring the two fields into closer conversation, in order to suggest new avenues into the study of the deeply biblical dimension of patristic theology as well as the contribution that patristic exegesis can make to contemporary views of how best to interpret the Bible. Based on a multi-year consultation in the Society of Biblical Literature, *The Bible and Early Trinitarian Theology* features leading scholars from both fields, who bring new insights to the relationship between patristic exegesis and current strategies of biblical interpretation, specifically with reference to the doctrine of the Trinity. Following an account of how each field came to study patristic exegesis, the book offers new studies of Trinitarian theology in Old Testament,

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Johannine, and Pauline biblical texts and the patristic interpretation of them, combining the insights of modern historical criticism with classical historical theology. It promises to make a valuable contribution to both fields, suggesting several new avenue into the study of early biblical literature and the development of Trinitarian theology.

Barth, Origen, and Universal Salvation offers a bold new presentation of universal salvation. Building constructively from the third- century theologian, Origen, and the twentieth-century Swiss theologian, Karl Barth, Tom Greggs offers a defence of universalism as rooted in Christian theology, showing this belief does not have to be at the expense of human particularity, freedom, and Christian faith. Examining Barth's doctrine of election and Origen's understanding of apokatastasis, Greggs proposes that a proper understanding of the eternal salvific plan of God in the person of Jesus Christ points towards universal salvation. The relationship between the work of the Spirit and the Son in salvation is central to this understanding. Universal salvation is grounded in the person of Christ as himself historic and particular, and the Spirit makes the reality of that universal work of Christ present to individuals and communities in the present. The discussion includes creative suggestions for the political and ecclesial implications of such a presentation of salvation.

John Chryssavgis explores the sacred dimension of the natural environment, and the significance of creation in the rich theological history and spiritual classics of the Orthodox Church, through the lens of its unique ascetical, liturgical and mystical

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experience. The global ecological crisis affecting humanity's air, water, and land, as well as the planet's flora and fauna, has resulted in manifest fissures on the image of God in creation. Chryssavgis examines, from an Orthodox Christian perspective, the possibility of restoring that shattered image through the sacramental lenses of cosmic transfiguration, cosmic interconnection, and cosmic reconciliation. The viewpoints of early theologians and contemporary thinkers are extensively explored from a theological and spiritual perspective, including countering those who deny that God's creation is in crisis. Presenting a worldview advanced and championed by the Orthodox Church in the modern world, this book encourages personal and societal transformation in making ethical and economic choices that respect creation as sacrament.

This book examines the late second century writings of Irenaeus and Clement. Writing before monasticism became the dominant paradigm of Christian asceticism, Irenaeus and Clement afford fascinating glimpses of alternative approaches to asceticism in late antiquity.

In this wide-ranging book, Rowan Williams argues that what we say about Jesus Christ is key to understanding what Christian belief says about creator and creation overall. Through detailed discussion of texts from the earliest centuries to the present day, we are shown some of the various and subtle ways in which Christians have discovered in their reflections on Christ the possibility of a deeply affirmative approach to creation, and a set of radical insights in ethics and politics as well. Throughout his life, Rowan

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Williams has been deeply influenced by thinkers of the Eastern Christian tradition as well as Catholic and Anglican writers. This book draws on insights from Eastern Christianity, from the Western Middle Ages and from Reformed thinkers, from Calvin to Bonhoeffer – as well as considering theological insights sparked by philosophers like Kierkegaard and Wittgenstein. *Christ the Heart of Creation* concerns fundamental issues for Christian belief and Williams tackles them head-on: he writes with pellucid clarity and shows his gift for putting across what are inevitably complex ideas to a wide audience.

Reveals how the divorce of divine perfection from human perfection undergirds the divorce of theology and philosophy. This work shows how these discourses were originally joined by the Church Fathers, to how they were separated in the Middle Ages and modern Anglicanism, to how they can be rejoined.

Challenges current understandings of formation of the Christian canon, utilizing the latest research on the biblical prophets.

This is a landmark work, providing the first complete collection of the remaining excerpts from the writings of Diodore of Tarsus and Theodore of Mopsuestia together with a ground-breaking study of the controversy regarding the person of Christ that raged from the fourth to the sixth century, and which still divides the Christian Church. Destroyed after their condemnation, all that remains of the

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dogmatic writings of Diodore and Theodore are the passages quoted by their supporters and opponents. John Behr brings together all these excerpts, from the time of Theodore's death until his condemnation at the Second Council of Constantinople (553) - including newly-edited Syriac texts (from florilegium in Cod. Add. 12156, and the fragmentary remains of Theodore's *On the Incarnation* in Cod. Add. 14669) and many translated for the first time - and examines their interrelationship, to determine who was borrowing from whom, locating the source of the polemic with Cyril of Alexandria. On the basis of this textual work, Behr presents a historical and theological analysis that completely revises the picture of these 'Antiochenes' and the controversy regarding them. Twentieth-century scholarship often found these two 'Antiochenes' sympathetic characters for their aversion to allegory and their concern for the 'historical Jesus', and regarded their condemnation as an unfortunate incident motivated by desire for retaliation amidst 'Neo-Chalcedonian' advances in Christology. This study shows how, grounded in the ecclesial and theological strife that had already beset Antioch for over a century, Diodore and Theodore, in opposition to Julian the Apostate and Apollinarius, were led to separate the New Testament from the Old and 'the man' from the Word of God, resulting in a very limited understanding of Incarnation and circumscribing the importance of the Passion. The result is a

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comprehensive and cogent account of the controversy, both Christological and exegetical together, of the early fifth century, the way it stemmed from earlier tensions and continued through the Councils of Ephesus, Chalcedon, and Constantinople II.

The early church received the Scriptures of Israel as Christian Scriptures and did not change them. The older testament was received as a witness to God, and when a newer testament emerged, the older was not dismissed, harmonized, or edited. Rather, the church moved forward with a two-testament witness.

Christopher Seitz, an internationally renowned expert in canonical interpretation, illuminates the two-testament character of Scripture and its significance for the contemporary church. He interacts critically with current interest in the New Testament's use of the Old Testament and addresses an issue of perennial concern: how to hear both testaments as Christian witness.

Christianity in the twenty-first century is a global phenomenon. But in the second century, its future was not at all certain. Michael Kruger's introductory survey examines how Christianity took root in the second century, how it battled to stay true to the vision of the apostles, and how it developed in ways that would shape both the church and Western culture over the next two thousand years.

The first complete collection of the remaining excerpts from the writings of

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How the Light Gets In: Ethical Life I presents a systematic account of the teachings of the Christian faith to offer a vision, from a human, created, and limited perspective, of the ways all things might be understood from the divine perspective. It explores how Christian doctrine is lived, and the way in which beliefs are not simply cognitive sets of ideas but embodied cultural practices. Christians learn how to understand the contents of their faith, learn the language of the faith, through engagements that are simultaneously somatic, affective, imaginative, and intellectual. In the first of four volumes, Graham Ward examines the complex levels of these engagements through three historical developments in the systematic organization of doctrine: the Creeds, the Summa, and Protestant dogmatics. He outlines a methodology for exploring and practicing systematic theology that captures how the faith is lived in cultural, social, and embodied engagements. Ward then unpicks several fundamental theological concepts and how they are to be understood from the point of view of an engaged systematics: truth, revelation, judgement, discernment, proclamation, faith seeking understanding, and believing as it relates to and grounds the

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possibilities for faith. This groundbreaking work offers an interdisciplinary investigation through poetry, art, film, the Bible and theological discourse, analysing the human condition and theology as the deep dream for salvation. The final part relates theology as a lived and ongoing pedagogy concerned with individual and corporate formation to biological life, social life, and life in Christ. Here an approach to living theologically is sketched that is the primary focus for all four volumes: ethical life.

This collection of articles first brings together a number of working papers which were significant in the development of Frances Young's understanding of patristic exegesis, studies not included in her ground-breaking book, *Biblical Exegesis and the Formation of Christian Culture* (1997), though paving the way for that work. Then comes a selection of papers on theology, church order and methodology, the whole collection constantly returning to themes such as the fundamental connection between theology and exegesis, the significant role of reflection on language, metaphor and symbol, and the creative interaction of early Christianity with its cultural and intellectual environment. These studies demonstrate the author's scholarly approach to patristic material, whereby careful attention is paid to actual texts from the past; but they also reveal the groundwork for her own theological explorations in the very different intellectual environment

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of the present.

This collection of essays honours Kevin J. Vanhoozer by representing the current state of evangelical hermeneutics in light of his work. The volume consists of three parts: The Biblical Script, Great Performances, and Theodrama Today. Each part contains wide-ranging contributions from well-known scholars, who address important topics for contemporary hermeneutics in dialogue with Vanhoozer's influential work. Kevin J. Vanhoozer is today's leading evangelical theologian of biblical interpretation. He is one of the most influential voices in contemporary hermeneutics, and in academic theology he is one of his generation's most influential evangelicals.

The lives of Christian churches are shaped by doctrinal theology. That is, they are shaped by practices in which ideas about God and God's ways with the world are developed, discussed and deployed. This book explores those practices, and asks why they matter for communities seeking to follow Jesus. Taking the example of the Church of England, this book highlights the embodied, affective and located reality of all doctrinal practices – and the biases and exclusions that mar them. It argues that doctrinal theology can in principle help the church know God better, even though doctrinal theologians do not know God better than their fellow believers. It claims that it can help the church to hear in Scripture

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challenges to its life, including to its doctrinal theology. It suggests that doctrinal disagreement is inevitable, but that a better quality of doctrinal disagreement is possible. And, finally, it argues that, by encouraging attention to voices that have previously been ignored, doctrinal theology can foster the ongoing discovery of God's surprising work.

J. Kameron Carter argues that black theology's intellectual impoverishment in the Church and the academy is the result of its theologically shaky presuppositions, which are based largely on liberal Protestant convictions, and he critiques the work of such noted scholars as Albert Raboteau, Charles Long and James Cone. Explore Apologetics through the Lives of History's Great Apologists The History of Apologetics follows the great apologists in the history of the church to understand how they approached the task of apologetics in their own cultural and theological context. Each chapter looks at the life of a well-known apologist from history, unpacks their methodology, and details how they approached the task of defending the faith. By better understanding how apologetics has been done, readers will be better able to grasp the contextualized nature of apologetics and apply those insights to today's context. The History of Apologetics covers forty-four apologists including: Part One: Patristic Apologists Justin Martyr by Gerald Bray Irenaeus of Lyons by Stephen O. Presley Athenagoras of Athens by W.

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Brian Shelton Tertullian of Carthage by Bryan M. Litfin Origen by A. Chadwick Thornhill Athanasius of Alexandria by Jonathan Morgan Augustine of Hippo by Chad Meister Part Two: Medieval Apologists John of Damascus by Daniel J. Janosik Theodore Abu Qurrah by Byard Bennett Timothy I of Baghdad by Edward L. Smither and Trevor Castor Anselm of Canterbury by Edward N. Martin and Steven B. Cowan Saint Thomas Aquinas by Francis J. Beckwith and Shawn Floyd Ramon Lull by Greg Peters Gregory Palamas by Byard Bennett Part Three: Early Modern Apologists Hugo Grotius by Bryan Baise Blaise Pascal by Tyler Dalton McNabb and Michael R. DeVito Jonathan Edwards by Michael McClymond William Paley by Charles Taliaferro Joseph Butler by David McNaughton Part Four: 19th C. Apologists Simon Greenleaf by Craig A. Parton John Henry Newman by Corneliu C. Simut Søren Kierkegaard by Sean A. Turchin and Christian Kettering James Orr by Ronnie Campbell B. B. Warfield by Kim Riddlebarger Part Five: 20th C. American Apologists J. Gresham Machen by D. G. Hart Cornelius Van Til by K. Scott Oliphint Gordon Haddon Clark by Robert A. Weathers Francis A. Schaeffer by William Edgar Edward John Carnell by Steven A. Hein Part Six: 20th C. European Apologists A. E. Taylor by Michael O. Obanla and David Baggett G. K. Chesterton by Ralph Wood Dorothy Sayers by Amy Orr-Ewing C. S. Lewis by Alister McGrath Dietrich Bonhoeffer by Matthew

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D. Kirkpatrick Lesslie Newbigin by Krish Kandiah Part Seven: Contemporary Apologists John Warwick Montgomery by Craig A. Parton Charles Taylor by Bruce Riley Ashford and Matthew Ng Alvin Plantinga by James Beilby Richard Swinburne by Greg Welty Ravi Zacharias by Jo Vitale and Vince Vitale William Lane Craig by R. Keith Loftin Gary R. Habermas by W. David Beck and Benjamin C. F. Shaw Alister E. McGrath by James K. Dew and Jordan Steffaniak Timothy Keller by Joshua D. Chatraw

Pro Ecclesia is a quarterly journal of theology published by the Center for Catholic and Evangelical Theology.

The ways in which pivotal spiritual figures have attempted to address the complex and various theories of salvation Salvation – redemption or deliverance from sin – has been a key focus of Christian theology since the first days of the church. Theologians from St. Augustine to Karl Barth have debated the finer points of salvation for nearly as long, offering a bewildering array of competing and often contradictory theories. Christian Theologies of Salvation explores the ways in which pivotal theological figures have attempted to answer these questions, tracing doctrines of salvation from the first century into the twenty-first century. Each chapter focuses on a different major theologian, first presenting the theologian's doctrine of salvation, then highlighting how the doctrine makes a

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distinct contribution to the church's overall dogma. The volume offers a comparative focus, including doctrines of salvation that reflect the historical development of Catholic, Orthodox, and Protestant views. By illuminating the ways in which doctrines of salvation have evolved over the church's history, Justin Holcomb takes us across the teachings of Origin and Augustine, John Calvin and Martin Luther, and eventually to the more modern theologies of Karl Barth and Gustavo Gutiérrez. A much-needed map to the options and implications of different theologies of salvation, this book is essential reading for students and scholars of Christian thought.

"This first volume treats the initial three centuries of the Christian era. Part I examines the establishment of normative Christianity on the basis of the tradition and canon of the Gospel and briefly sketches the portrait of the Scriptural Christ inscribed in the New Testament. Part II analyzes selected figures from the second century, Ignatius of Antioch, Justin Martyr and Irenaeus of Lyons, considering how they understood Christ to be the Word of God. Part III turns to the third century, treating Hippolytus and the debates in Rome, Origen and his legacy in Alexandria and Paul of Samosata and the Council of Antioch, in a continued examination of Christ as the Word and Son of God. These debates form the background for the controversies and Councils of the following

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centuries, to be examined in subsequent volumes"--P. [4] of cover.

Was the Reformation a mistake? In its actual historical context, it hardly seems fair to call the Reformation a "mistake." In 1517, the Church was in need of a spiritual and theological reform. The issues raised by Renaissance humanism - and by the profound corruption of the Church's leaders, the Avignon papacy, and the Great Schism in the fourteenth and fifteenth centuries - lingered unresolved. What were key theological problems that led to the Reformation? Theologian Matthew Levering helps readers see these questions from a Catholic perspective. Surveying nine key themes - Scripture, Mary, Eucharist, Monasticism, Justification and Merit, Saints Priesthood, and Scripture - he examines the positions of Martin Luther and makes a case that the Catholic position is biblically defensible once one allows for the variety of biblically warranted modes of interpreting Scripture. At the same time, Levering makes clear that he cannot "prove" the Catholic case. The book concludes with a spirited response by "mere Protestant" theologian Kevin J. Vanhoozer. X

In *Historical Theology for the Church*, editors Jason Duesing and Nathan Finn bring together top contributors to survey key doctrinal developments in every era of church history. They not only trace the development of various doctrines within historical congregations; they also provide a resource for contemporary

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congregations. Steered by the conviction that historical theology serves the church both local and global, each chapter concludes with an application section that clarifies the connection between the historical doctrine being covered and the Christian church today.

In imitation of classic tradition, *Great is the Lord* sets out the Christian doctrine of God in a way designed to illumine the mind, move the heart, and stir the soul to praise the triune God. Here, Ronald Highfield introduces students, ministers, and others to the doctrine of God held by the majority of the church from the second to the twentieth century. This traditional opinion reveals God to be triune, loving, merciful, gracious, patient, wise, one, simple, omnipotent, omniscient, eternal, omnipresent, immutable, impassible, and glorious. Highfield draws on scripture, tradition, and widely esteemed theologians to correct common misunderstandings and superficial criticisms. He examines the modern practice, even among evangelical or conservatives, of first rehearsing the shortcomings of “traditional” theological teaching and then claiming that classical doctrines paint God as uncaring, uninvolved, and a threat to human freedom. *Great is the Lord* revisits this classic doctrine so accused to discover that, far from being the creator of such an unpleasant god, it actually preserves our confidence in God's love and his liberating action better than its opponents do. That traditional doctrine, Highfield argues, grounds our dignity and freedom in the center of reality, the Trinitarian life of God. Highfield's work here maintains the highest intellectual standards, while offering a true theology for the praise of God.

This study brings three different kinds of readers of the Gospel of John together with the

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theological goal of understanding what is meant by Incarnation and how it relates to Pascha, the Passion of Christ, how this is conceived of as revelation, and how we speak of it. The first group of readers are the Christian writers from the early centuries, some of whom (such as Irenaeus of Lyons) stood in direct continuity, through Polycarp of Smyrna, with John himself. In exploring these writers, John Behr offers a glimpse of the figure of John and the celebration of Pascha, which held to have started with him. The second group of readers are modern scriptural scholars, from whom we learn of the apocalyptic dimensions of John's Gospel and the way in which it presents the life of Christ in terms of the Temple and its feasts. With Christ's own body, finally erected on the Cross, being the true Temple in an offering of love rather than a sacrifice for sin. An offering in which Jesus becomes the flesh he offers for consumption, the bread which descends from heaven, so that 'incarnation' is not an event now in the past, but the embodiment of God in those who follow Christ in the present. The third reader is Michel Henry, a French Phenomenologist, whose reading of John opens up further surprising dimensions of this Gospel, which yet align with those uncovered in the first parts of this work. This thought-provoking work brings these threads together to reflect on the nature and task of Christian theology.

Revision of author's thesis (Ph. D.)--Baylor University, 2007 under title: The material in salvific discourse: a study of two Christian perspectives.

Interacting with theologians throughout the ages, Riches narrates the development of the church's doctrine of Christ as an increasingly profound realization that the depth of the difference between the human being and God is realized, in fact, only in the perfect union of divinity and humanity in the one Christ. He sets the apostolic proclamation in its historical,

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theological, philosophical, and mystical context, showing that, as the starting point of “orthodoxy,” it forecloses every theological attempt to divide or reduce the “one Lord Jesus Christ.”

The Nicene Faith St Vladimir's Seminary Press

The Byzantine Empire - the Christianized Roman Empire - very soon defined itself in terms of correct theological belief, 'orthodoxy'. The terms of this belief were hammered out, for the most part, by bishops, but doctrinal decisions were made in councils called by the Emperors, many of whom involved themselves directly in the definition of 'orthodoxy'. Iconoclasm was an example of such imperial involvement, as was the final overthrow of iconoclasm. That controversy ensured that questions of Christian art were also seen by Byzantines as implicated in the question of orthodoxy. The papers gathered in this volume derive from those presented at the 36th Spring Symposium of Byzantine Studies, Durham, March 2002. They discuss how orthodoxy was defined, and the different interests that it represented; how orthodoxy was expressed in art and the music of the liturgy; and how orthodoxy helped shape the Byzantine Empire's sense of its own identity, an identity defined against the 'other' - Jews, heretics and, especially from the turn of the first millennium, the Latin West. These considerations raise wider questions about the way in which societies and groups use world-views and issues of belief to express and articulate identity. At a time when, with the enlargement of the European Union, questions of identity within Europe are once again becoming pressing, there is much in these essays of topical relevance.

An internationally renowned expert in canonical interpretation illuminates the two-testament character of Scripture and its significance for the contemporary church.

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Is the Trinity biblical? Is it necessary to affirm God as three persons in one being? Despite a renewed interest in the Trinity in recent years, many Christians, including most evangelicals, either relegate the Son of God to creaturely status or repudiate the personhood of the Holy Spirit. In addition, numerous scholars affirm that the doctrine of the Trinity is not clearly revealed in Scripture. Is the Trinity merely a philosophical construction, or is it essential to orthodox Christianity? Drawing on hermeneutics and biblical and historical theology, Malcolm Yarnell crafts a careful and clear response to these issues through exegesis of pivotal texts from both testaments. He meticulously examines the foundational Hebrew confession known as the Shema, Matthew's great commission, the divine relations in the Gospel of John, Paul's Corinthian benediction, the opening hymn of Ephesians, and the throne room vision of the Apocalypse. Also considered are the relationships of language to revelation and history to metaphysics, along with recent appeals to recover patristic exegesis and the Christian imagination. He also challenges the reader to discern the implications of the Trinity for personal salvation as well as corporate worship.

Recent decades have witnessed a renaissance of theological interpretation. Craig Bartholomew, coauthor of the bestselling *The Drama of Scripture*, and Heath Thomas bring together a team of specialists to articulate a multifaceted vision for returning rigorous biblical interpretation to the context of the church. Developed by the internationally recognized Scripture and Hermeneutics Seminar, this book is designed to bring clarity and unity to the enterprise of theological interpretation. It positively integrates multiple approaches to

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interpreting the Bible, combining academic rigor with pastoral sensitivity for professors, students, and church leaders.

How and when did Jesus and the Spirit come to be regarded as fully God? The Birth of the Trinity offers a new historical approach by exploring the way in which first- and second-century Christians read the Old Testament in order to differentiate the one God as multiple persons. The earliest Christians felt they could metaphorically overhear divine conversations between the Father, Son, and Spirit when reading the Old Testament. When these snatches of dialogue are connected and joined, they form a narrative about the unfolding interior divine life as understood by the nascent church. What emerges is not a static portrait of the triune God, but a developing story of divine persons enacting mutual esteem, voiced praise, collaborative strategy, and self-sacrificial love. The presence of divine dialogue in the New Testament and early Christian literature shows that, contrary to the claims of James Dunn and Bart Ehrman (among others), the earliest Christology was the highest Christology, as Jesus was identified as a divine person through Old Testament interpretation. The result is a Trinitarian biblical and early Christian theology.

This book provides a full account of the most important theologians in the early history of Christianity: it is due to his work that one can speak of an Orthodox or

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Catholic Christianity, with Scripture that includes a New Testament, a rule of truth, apostolic tradition and succession. Against the usual modern assumption that 'orthodoxy' is a rhetorical construction, excluding the 'heretics' on the basis of patriarchal power and intolerance, this book argues that the 'heretics' were Pro Ecclesia is a quarterly journal of theology published by the Center for Catholic and Evangelical Theology. It seeks to give contemporary expression to the one apostolic faith and its classic traditions, working for and manifesting the church's unity by research, theological construction, and free exchange of opinion. Members of its advisory council represent communities committed to the authority of Holy Scripture, ecumenical dogmatic teaching and the structural continuity of the church, and are themselves dedicated to maintaining and invigorating these commitments. The journal publishes biblical, liturgical, historical and doctrinal articles that promote or illumine its purposes. Ways to subscribe: Call toll-free: 800-273-2223 Email: journals@rowman.com For back-issues, please contact journals@rowman.com Editorial inquiries: Joseph Mangina, joseph.mangina@utoronto.ca Submissions should be sent by email attachment in Microsoft Word, double-spaced, with identifying marks removed for the purposes of blind peer review. Book review inquiries: Chad Pecknold, pecknold@cua.edu Advertising inquiries: Charles Roth, Jr.,

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