

Chapter 1 : Friedrich Schleiermacher - Wikipedia

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

Roman Catholic and Eastern Christians recognize 73 books as canonical, with 46 books for the Old Testament 7 more than Protestants. The Old Testament canon entered into Christian use in the Septuagint , a Greek translation with a few books in Greek originally. In addition to the Septuagint, Christianity subsequently added various writings that would become the New Testament. Somewhat different lists of accepted works continued to develop in antiquity. In the 4th century a series of synods , most notably at the Synod of Hippo in AD , produced a list of texts equal to the 46 book canon of the Old Testament that Catholics use today and the book canon of the New Testament that all use. A definitive list did not come from any early Ecumenical Council. With the benefit of hindsight it can be said that this process effectively set the New Testament canon, although there are examples of other canonical lists in use after this time. During the Protestant Reformation , certain reformers proposed different canonical lists of the Old Testament. The texts that are present in the Septuagint, but not included in the Jewish canon, fell out of favor and, in time, they would come to be removed from Protestant canons. These texts are referred to as Deuterocanonical books in Catholic Bibles, whereas in a Protestant context they are referred to as the Apocrypha. The "New Testament apocrypha" has a very different meaning. It is a poorly defined group of early writings in which, generally, none ever achieved acceptance by any widespread group.

God[edit] Main article: **God in Christianity** In Christianity , God is the creator and preserver of the universe. God is the sole ultimate power in the universe but is distinct from it. The Bible never speaks of God as impersonal. Instead, it refers to him in personal terms " who speaks, sees, hears, acts, and loves. God is understood to have a will and personality and is an all powerful , divine and benevolent being. He is represented in Scripture as being primarily concerned with people and their salvation. For example, saying he is immutable is saying that he does not change.

Enumeration[edit] Some attributes ascribed to God in Christian theology [17] are:

- Aseity** "That "God is so independent that he does not need us.
- Eternity** "That God exists beyond the temporal realm.
- Graciousness** "That God extends His favor and gifts to human beings unconditionally as well as conditionally.
- Holiness** "That God is separate from sin and incorruptible. Noting the refrain of " Holy, holy, holy " in Isaiah 6: Sproul points out that "only once in sacred Scripture is an attribute of God elevated to the third degree

The Bible never says that God is love, love, love.

- Impassibility** "That God does not experience emotion or suffering a more controversial doctrine, disputed especially by open theism.
- Impeccability** "That God is incapable of error sin.
- Incorporeality** "That God is without physical composition. While the Mission of God is not traditionally included in this list, David Bosch has argued that " mission is not primarily an activity of the church, but an attribute of God.

Omnibenevolence of God refers to him being "all good".

- Omnipotence** "That God is supremely or all-powerful.
- Omnipresence** "That God is the supreme being, existing everywhere and at all times; the all-perceiving or all-conceiving foundation of reality.
- Omniscience** "That God is supremely or all-knowing.
- Oneness**"That God is without peer, also that every divine attribute is instantiated in its entirety the qualitative infinity of God. See also **Monotheism** and **Divine simplicity**.
- Providence** "That God watches over His creation with interest and dedication. While the Providence of God usually refers to his activity in the world, it also implies his care for the universe, and is thus an attribute.
- Righteousness** "That God is the greatest or only measure of human conduct. The righteousness of God may refer to his holiness, to his justice , or to his saving activity through Christ.
- Transcendence** "That God exists beyond the natural realm of physical laws and thus is not bound by them; [22] He is also wholly Other and incomprehensible apart from general or special self-revelation.

Triune "The Christian God is understood by trinitarian Christians to be a "threeness" of Father , Son , and Holy Spirit that is fully consistent with His "oneness"; a single infinite being who is both within and beyond nature. Because the persons of the Trinity represent a personal relation even on the level of God to Himself, He is personal both in His relation toward us and in His relation toward Himself.

Veracity "That God is the Truth all human beings strive for; He is also impeccably honest.

Christ in Gethsemane, Heinrich Hofmann , Some

Christians believe that the God worshiped by the Hebrew people of the pre-Christian era had always revealed himself as he did through Jesus ; but that this was never obvious until Jesus was born see John 1. Also, though the Angel of the Lord spoke to the Patriarchs, revealing God to them, some believe it has always been only through the Spirit of God granting them understanding, that men have been able to perceive later that God himself had visited them. This mysterious "Trinity" has been described as hypostases in the Greek language subsistences in Latin , and "persons" in English. Nonetheless, Christians stress that they only believe in one God. Most Christian churches teach the Trinity, as opposed to Unitarian monotheistic beliefs. Historically, most Christian churches have taught that the nature of God is a mystery , something that must be revealed by special revelation rather than deduced through general revelation. Christian orthodox traditions Eastern Orthodox, Roman Catholic, and Protestant follow this idea, which was codified in and reached its full development through the work of the Cappadocian Fathers. Some critics contend that because of the adoption of a tripartite conception of deity, Christianity is a form of tritheism or polytheism. This concept dates from Arian teachings which claimed that Jesus, having appeared later in the Bible than his Father, had to be a secondary, lesser, and therefore distinct god. For Jews and Muslims , the idea of God as a trinity is heretical â€” it is considered akin to polytheism. Christians overwhelmingly assert that monotheism is central to the Christian faith, as the very Nicene Creed among others which gives the orthodox Christian definition of the Trinity does begin with: In the 3rd century, Tertullian claimed that God exists as the Father, the Son, and the Holy Spiritâ€”the three personae of one and the same substance. In Christianity , the doctrine of the Trinity states that God is one being who exists, simultaneously and eternally , as a mutual indwelling of three Persons: At that time, the Emperor Constantine convoked the First Council of Nicaea , to which all bishops of the empire were invited to attend. Pope Sylvester I did not attend but sent his legate. The council, among other things, decreed the original Nicene Creed. For most Christians, beliefs about God are enshrined in the doctrine of Trinitarianism , which holds that the three persons of God together form a single God. The Trinitarian view emphasizes that God has a will and that God the Son has two wills, divine and human, though these are never in conflict see Hypostatic union. However, this point is disputed by Oriental Orthodox Christians, who hold that God the Son has only one will of unified divinity and humanity see Miaphysitism. To the ancients, personhood "was in some sense individual, but always in community as well. Since the beginning of the 3rd century [28] the doctrine of the Trinity has been stated as "the one God exists in three Persons and one substance , Father, Son, and Holy Spirit. A small minority of Christians hold non-trinitarian views, largely coming under the heading of Unitarianism. Most, if not all, Christians believe that God is spirit, [John 4: With this background, belief in the divinity of Christ and the Holy Spirit is expressed as the doctrine of the Trinity , [30] which describes the single divine ousia substance existing as three distinct and inseparable hypostases persons: The holy three are separate, yet the Son and the Holy Spirit are still seen as originating from God the Father. The New Testament does not have the term "Trinity" and nowhere discusses the Trinity as such. Some emphasize, however, that the New Testament does repeatedly speak of the Father, the Son, and the Holy Spirit to "compel a trinitarian understanding of God. God the Father[edit] Further information: God the Father In many monotheist religions, God is addressed as the father, in part because of his active interest in human affairs, in the way that a father would take an interest in his children who are dependent on him and as a father, he will respond to humanity, his children, acting in their best interests. Thus, humans, in general, are sometimes called children of God. The New Testament says, in this sense, that the very idea of family, wherever it appears, derives its name from God the Father, [Eph 3: However, there is a deeper "legal" sense in which Christians believe that they are made participants in the special relationship of Father and Son, through Jesus Christ as his spiritual bride. Christians call themselves adopted children of God. According to the Nicene Creed , the Son Jesus Christ is "eternally begotten of the Father", indicating that their divine Father-Son relationship is not tied to an event within time or human history. Christology and Christ[edit] Main articles: Christology and Jesus in Christianity Christology is the field of study within Christian theology which is primarily concerned with the nature, person, and works of Jesus Christ , held by Christians to be the Son of God. There have been and are various perspectives by those who claim to be his followers since the church began after his ascension. The controversies ultimately focused on whether and how a human nature and a

divine nature can co-exist in one person. The study of the inter-relationship of these two natures is one of the preoccupations of the majority tradition. Teachings about Jesus and testimonies about what he accomplished during his three-year public ministry are found throughout the New Testament. Core biblical teachings about the person of Jesus Christ may be summarized that Jesus Christ was and forever is fully God divine and fully human in one sinless person at the same time, [34] and that through the death and resurrection of Jesus , sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life via his New Covenant. While there have been theological disputes over the nature of Jesus, Christians believe that Jesus is God incarnate and " true God and true man " or both fully divine and fully human. Jesus, having become fully human in all respects, suffered the pains and temptations of a mortal man, yet he did not sin. As fully God, he defeated death and rose to life again. Scripture asserts that Jesus was conceived, by the Holy Spirit, and born of his virgin mother Mary without a human father. The apostle Peter, in what has become a famous proclamation of faith among Christians since the 1st century, said, "You are the Christ, the Son of the living God. The word is often misunderstood to be the surname of Jesus due to the numerous mentions of Jesus Christ in the Christian Bible. The word is in fact used as a title , hence its common reciprocal use Christ Jesus, meaning Jesus the Anointed One or Jesus the Messiah. Followers of Jesus became known as Christians because they believed that Jesus was the Christ, or Messiah, prophesied about in the Old Testament , or Tanakh. Trinitarian Ecumenical Councils[edit] See also: Ecumenical council Major christological schisms and related early councils. The Christological controversies came to a head over the persons of the Godhead and their relationship with one another. Christology was a fundamental concern from the First Council of Nicaea until the Third Council of Constantinople

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Schleiermacher on Christian Faith Modern Theology: In this article I will explain his understanding of religion and its relationship to Christianity as conveyed in the first two speeches of his work, *On Religion: Speeches to Its Cultured Despisers*. All page references are to that work pictured to the right. This article is the third in a three-article series. In the second article I explained his identification of true religion with feeling. Pluralistic Piety For Schleiermacher, Christianity is not synonymous with religion. Rather, Christianity is a subset of religion, one form of religion. He notes that the outward doctrines and practices of true religion may vary widely. However, it is crucial to note that Schleiermacher does not simply posit that people in different cultural and historical situations interpret the very same religious feeling differently. The religious feelings among Turks and Indians are different—and not accidentally so—from those among Christians. One implication of his view of the inherently diverse nature of religion is a modest stance toward religious doctrine. Schleiermacher does not reject doctrine outright. While piety can be had without doctrine, if piety is reflected upon, doctrine is unavoidable and properly belongs within the sphere of religion. Doctrine is the human attempt to describe inward piety with words. For example, he notes that Christian doctrine might have looked very different if the underlying experience of piety had occurred within a different—say Eastern—culture. Thus, for Schleiermacher, doctrinal diversity must be embraced. While Christians may validly attempt to define heresy, heretics must not be persecuted for they often represent the productive energy of modern theology. Reshaping Traditional Theology Applying his flexible view of doctrine, Schleiermacher creatively reshapes modern Christian theology to more closely reflect his personal experience of piety. For example, the idea of an infinite personality makes little sense to Schleiermacher. Similarly, notions of divine resolve, pity, and veracity seem difficult to ascribe literally to God. Moreover, Schleiermacher maintains that it is difficult to speak of God as separate and distinct from the world since we know God only through his operation upon us through the world. Schleiermacher also recasts traditional Christian anthropology in his modern theology. His orthodox Christian predecessors would have been more skeptical of the products of sinful human nature. Although the scope of this paper does not permit their full exposition, Schleiermacher also reworks traditional Christian theology of belief, human immortality, scripture 91, miracles 88, revelation 89, inspiration 89, prophecy 89, and the operation of grace. According to Schleiermacher, Christian doctrine is a fallible attempt to describe the feeling of piety, and as such it is subject to radical revision. In the first article I began by noting that religion, according to Schleiermacher, is not the outward show of doctrines and systems. Moreover, it is not a certain kind of activity or knowledge. Knowledge and activity flow from the experience of piety, but they are not themselves piety. This last point makes his view a clear example of modern theology. Franklin on June 9, at All my friends and contemporaries who had chosen to go to liberal schools ended up having to live with a set of beliefs that only proved totally unworkable. On the other hand as one born without any religious beliefs as religion never occurred as a valid topic of conversation at home, a crisis of meaninglessness arose as the visible tip of the iceberg in the midpoint of my teenage period of aimless existence, despite the fact that it had only taken me 7 years to get to college. I made a drastic decision to quit school altogether hoping to resolve the crisis in total isolation. When I came to John 5:

Chapter 3 : Toward a Theological Understanding of Postmodernism, by Daniel J. Adams

Of all published articles, the following were the most read within the past 12 months.

What is historical theology? Historical theology is the study of the development and history of Christian doctrine. As its name implies, historical theology is a study of the development and formation of essential Christian doctrine throughout the history of the New Testament church period. Historical theology can also be defined as the study of how Christians during different historical periods have understood different theological subjects or topics such as the nature of God, the nature of Jesus Christ, the nature and work of the Holy Spirit, the doctrine of salvation, etc. The study of historical theology covers subjects such as the development of creeds and confessions, church councils, and heresies that have arisen and been dealt with throughout church history. A historical theologian studies the development of the essential doctrines that separate Christianity from heresies and cults. Theologians often break down the study of historical theology into four main periods of time: The purpose of historical theology is to understand and describe the historical origin of the key doctrines of Christianity and to trace the development of these doctrines over time. It examines how people have understood different doctrines throughout history and attempts to understand the development of the doctrines, recognizing how changes within the church have affected different doctrines either for better or worse. Historical theology and church history are two different yet closely related and important subjects. It would be difficult, if not impossible, to understand church history without also understanding the history of doctrine that often led to different divisions and movements within church history. Understanding the history of theology and doctrine helps us to understand the history of Christianity since the first century and why there are so many different denominations. The basis for studying historical theology is found in the book of Acts. The work of Christ did not end with the final chapter of Acts. Indeed, Christ is at work today in His church, and that can be seen through the study of historical theology and church history, both of which help us to understand how the biblical doctrines essential to the Christian faith have been recognized and proclaimed throughout church history. Paul warned the Ephesian elders in Acts Like any area of theology, historical theology is also sometimes used by liberal scholars and non-Christians to cast doubt upon or attack the essential doctrines of the Christian faith as simply being the concoctions of men instead of the divinely revealed biblical truth that they really are. One example of this is in the discussion of the triune nature of God. The historical theologian will study and trace the development of this doctrine throughout church history knowing that this truth is clearly revealed in Scripture, yet throughout church history there have been times when the doctrine came under attack and thus it was necessary for the church to define and defend the doctrine. This includes not only those given in this generation but also those whom Christ ordained throughout church history. It is foolish to believe we have no need to learn from many gifted men that preceded us. A correct study and application of historical theology helps us recognize and learn from Christian teachers and leaders from centuries past. Through the study of church history and historical theology, the born-again Christian is encouraged to see how God has been at work throughout history. Studying historical theology is really nothing more than studying God at work. It shows us from history the many ways and forms that Satan uses to spread false doctrine in the church, just as Paul warned the Ephesian elders. As we understand the theological battles of the past, we can be better prepared to resist the errors that Satan will try to entice us with in the future. If pastors, churches, and Christians are not aware of church history and historical theology, then they will be more open to falling prey to the same type of false teachings that Satan has used in the past. Historical theology, when correctly understood and applied, does not diminish the authority or sufficiency of Scripture. Scripture alone is the standard in all matters of faith and practice. It alone is inspired and inerrant. Finally, historical theology can remind us of the ever-present danger of interpreting Scripture in light of the cultural and philosophical assumptions of our times. We see this danger so much today as sin is being redefined as a sickness to be cured by drugs instead of a spiritual condition. We also see it as many denominations leave the clear teaching of Scripture and embrace the cultural acceptance of homosexuality as a lifestyle. Historical theology is an important aspect of studying theology, but, like any other method of study,

it is not without its dangers and pitfalls. The challenge for all Christians and for all students of theology is to not force our theological system on the Bible but to always make sure that our theology comes from the Scripture and not from some system that might be popular.

Chapter 4 : The Shape of Modern Theology: From Kant to Balthasar – Angelicum University

theology appears only and rarely as the negative foil to Protestant developments-which makes it all the stranger that the volume ends with a discussion of Karl Rahner, as if a phoenix had arisen from a pile of ashes that was not there.

Strong described it as "The science of God and of the relations between God and the universe. Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. Paul points out that there is an element of work involved in handling the word of truth. Theology is the word that describes that work of handling the word of truth. For Ezra had devoted himself to the study and observance of the Law of Yahweh, and to teaching its decrees and laws in Israel. Freshman college students usually define it with one word: How is getting a job or mowing the lawn aided by knowing about supralapsarianism? All we need to know is how to be saved, and how to give the gospel to others, right? Why should we know anything more? The Nature of Theology One could say that our modern concept of theology began with the Greeks, even though it gained its content and method with Christianity. The themes of the discipline are God, humanity, salvation, and the study of last things, among other topics. According to Helmut Thielicke: The Greek philosopher Plato c. For Plato theology described the mythical, which he allowed may have a temporary pedagogical significance that is beneficial to the state but is to be cleansed from all offensive and abstruse elements with the help of political legislation. This identification of theology and mythology also remained customary in the later Greek thought. In distinction to philosophers, "theologians" as, for example, the poets of myth - e. Theology thus became significant as the means of proclaiming the gods, of confessing to them, and of teaching and "preaching" this confession. In this practice of "theology" by the Greeks lies the prefiguration of what later would be known as theology in the history of Christianity. In spite of all the contradictions and nuances that were to emerge in the understanding of this concept in various Christian confessions and schools of thought, a formal criterion remains constant: The Objective of Theology There may be as many objectives to theology as there are theologians. Some have as their goal, perhaps, simply the accumulation of facts about God, without any concrete goal beyond that. Others may study God for the purpose of making a point. The ax-grinders union is a significant force in theology: Too often, theology falls to the lowest ebb, of people seeking to prove something, rather than people seeking to discover or understand something. Theology should function as a science, and like any other science, it should have as its sole goal the attainment of truth. Stating such a goal is far easier than achieving it. As a human being, the author of this book has his own agenda, his own ideas, his own axes. No one who approaches theology is any different. In fact, objectivity, though a laudable goal, is unattainable. Anyone who claims complete objectivity is lying - either to the people around him or to himself. More reasonable and better is for the author - any author - to discuss very early on what his or her prejudices and points of view might be. In that way, at least the reader has a fighting chance of determining what the truth of a given issue might really be. Scientists strive to harmonize and make sense of the universe around them. They want to arrive at a consistent point of view, and to postulate theories that make good sense of the relevant evidence. Ideally, theologians should also seek harmony. They should attempt to formulate theories that makes sense of the various parts of Scripture and, at those points where it intersects, with the world as well. Theologians should desire a consistent point of view regarding God - that is, they should hunger for a reasoned and reasonable, non-contradictory picture of who God is and what he expects of the human race - a picture that makes sense both in the context of Scripture, and in the wider context of the Universe as a whole. Theology frightens the daylight out of most people. When they hear the word mentioned, their eyes glaze over: They imagine lists and categories and dry barren wastes without a drop of water. Not surprisingly, therefore, many will doubt the need for theology at all, asking the pertinent question: Everyone who reads the Bible or even thinks about God has contrived a theology of some sort. So there is a question that everyone must face: This is not a subjective question; there are objective criteria to think about. Jesus told the Samaritan woman that those who worship God must worship him in spirit and in truth John 4: The prophet Hosea wrote: My people are destroyed from lack of knowledge. Besides keeping a lot of theologians off welfare and out of trouble, it

brings clarification. Unlike the way teachers so often present it, theology is not a settled issue of firmly established facts. Theology is theory, and like theory in science, forever alive and developing. In the early Church questions arose now and then and theology - theory - to answer them had to be developed. For instance, in Acts, the church was faced with the problem of what to do with all the Gentiles who were coming to Christ. Did they have to become Jews first, before they could be saved? Or was entrance into Christianity by grace alone? Later on, people began wondering who, precisely, was Jesus? Was he really God, or simply an emanation, or maybe a created being? How are such questions answered? This action, of looking to the Bible and the world for answers, raises a question of its own: The Five Kinds of Theology

1. Natural Theology Natural theology is restricted to the facts concerning God which are revealed in the universe around us. Thomas Aquinas, in a systematic fashion, outlined his belief that the existence of God may be proven from reason alone. Modern theologians such as Karl Barth, reflecting Immanuel Kant and David Hume, argued that there was essentially no validity to a natural theology, while Process theologians such as John B. Within evangelical circles, there is a division on this question.

Biblical Theology Biblical theology is restricted to the biblical revelation of God. Its sole source is the Bible, independent of any philosophical system ideally. In reality, any approach to theology must inevitably carry certain philosophical presuppositions and perspectives.

Dogmatic Theology Dogmatic theology refers to those elements of theological truth which are absolutely certain. It will avoid controversial fields of study and will concentrate on those points about which the church throughout history has held to unswervingly, such the virgin birth, the resurrection, the Trinity, and the like.

Practical Theology Practical theology has to do with the actual function of the truth in the lives of people. Given beliefs and doctrines are considered true if they work in the lives of real people. In other words, if it works, then it is true. Otherwise, it is of no consequence.

Theology Proper Theology proper concerns itself with the study of the person of God, apart from his works. It deals with the existence of God, the ability of people to know him, his various attributes, and the nature of the Trinity. In other words, Theology Proper is concerned with understanding and knowing God.

Our Approach The five kinds of theology are not necessarily mutually exclusive, and in fact, this essay will make use of all five sorts. Our approach is not designed to give the student a complete, ready made theology: The learning process is stimulated, both by outlining a proper methodology, and by discussing in detail some of the most serious riddles facing theologians people who think about God , pointing out what are sometimes provocative and controversial possibilities in the hope of encouraging - or even forcing - the student to learn how to think for himself or herself. In the end, it is hoped that the student will be able to explain, not just what he or she believes, but also why.

Supernatural Help is Required A basic presupposition in the approach taken here, is that God is real; more than that, it is assumed that he cares about human beings as individuals, and that he is interested in them learning and understanding and getting to know him better. Therefore, it is to be expected that God will help the reader as he or she develops his or her own theology. A theology does not grow up in a vacuum apart from a genuine relationship with the object of study. In contrast to most other objects of study, God is a person, and he desires a relationship. Simple knowledge apart from the relationship is not only boring, but mostly useless. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. We will begin with inductive reasoning, since all thinking begins with particulars from which general principles are derived. That is, we learn what dogs are like from having been around a lot of dogs; we learn that we tend to sunburn easily if we get frequent sunburns. Thus, we will look at the individual particulars in the Bible and Nature, and from those particulars we will infer general principles. For instance, we learn that God is loving from the numerous examples and statements in the Bible that tell us this. Theology, not unreasonably, is called a science, because it makes use of the same principles and methods as science. The scientific method, which also becomes, then

the theological method, may be defined as "that method for describing and explaining the revelations of God that incorporates the principles of verification, operational definition, statistical generalization and confirmation. We become aware of the problem or question.

Chapter 5 : Modern Theology: Schleiermacher

Jeffery Hopper is the author of Understanding Modern Theology (avg rating, 1 rating, 1 review, published), Thief In The House (avg rating.

Adams We are placed squarely between the times of modernity and that which is yet to come and is yet unnamed. Making the right choices is crucial. His essay first appeared in the Spring-Summer issue of *Metanoia*, an international quarterly published in Prague. Postmodernism is a term that is much in vogue these days in academic circles, and like all such terms and the movements associated with them, is exerting considerable influence upon contemporary theology. If we are to understand postmodernism and its significance for theological life and work, we must first arrive at a reasonably precise definition: The first difficulty is that there is considerable confusion as to just what the postmodern is. Theologian Tyron Inbody compares it to "intellectual Velcro dragged across culture" which "can be used to characterize almost anything one approves or disapproves. Umberto Eco, himself classified as a postmodern writer due in large part to his novel *The Name of the Rose*, has written of postmodernism, "I have the impression that it is applied today to anything the users of the term happen to like. Social scientists tend to speak of postmodernity, while those in the arts and humanities prefer the term postmodernism. Postmodernity refers more to a cultural condition or state of being while postmodernism focuses more on a cultural movement or a plurality of movements within culture. Perhaps the best that can be said of both postmodernity and postmodernism is that they are "more than anything -- a state of mind. It is the philosophers, sociologists, literary critics, architects, and artists who have coined the term, and it is they who use it most frequently. In addition, the postmodern is primarily a phenomenon of Western culture. One cannot speak of the postmodern without first speaking of modernity and modernism, for it is from within Western culture that the modern view of the world has arisen. The postmodern is, therefore, a movement which has arisen in reaction to the modernism of Western civilization. At the same time "it is a part of the broader and deeper changes going on in the world today. Although primarily a Western cultural movement, the postmodern is having an effect upon the intellectual life of many cultures, including those of Asia. In Korea, for example, the state television network KBS ran a two-part series in early on postmodernism and its influence. In July of the same network featured an interview with Dr. Many art galleries in Seoul have featured exhibitions of postmodern art and scores of books have been published on postmodern philosophy and critical theory. Although some critics assert that the postmodern has nothing to do with Asia since it is a cultural import from the West, its influence continues to be felt, especially in those countries where social change is most pronounced. These countries are, of course, where the modernization process is also the most advanced. It is a world "that has not yet discovered how to define itself in terms of what is, but only in terms of what it has just-now-ceased to be. Still another aspect of the postmodern is what one social scientist has called the "unsecularization of the world. In the secular West, where such things are not very well understood, this revival and renewal of traditional religions is given the pejorative label of fundamentalism. In actual fact there is a direct relationship between the decline of modernism and the rise of traditional religions. In recent decades there has been both a decline and delegitimation of such quasi-religious movements as communism, secular nationalism, and the Western belief in the inevitability of human progress. So now we have the old gods coming back. Zygmunt Bauman asserts that "postmodernity can be seen as restoring to the world what modernity, presumptuously, had taken away; as a re-enchantment of the world that modernity tried to dis-enchant. Gabriel Moran, on the other hand, expresses caution in posing the question, "Is the postmodern world a return to the premodern world? No matter which position we take, it is obvious that religion lies at the very heart of the postmodern condition. Four Characteristics of Postmodernity The postmodern era can best be understood in terms of four major characteristics: The first of these characteristics of postmodernity is the decline of the West. Western philosophy has reached the impasse of linguistic analysis, Western art is lost in the realm of abstraction, and Western science is suffocating on its own pollution. The modern worldview was shaped by the Western assumptions of the inevitability of progress, the invincibility of science, the desirability of democracy, and the unquestioned rights of the individual. It was

assumed that "West is best" and that all other cultures of the world would eventually adopt Western values which would, with the passage of time, become universal. There was a built-in cultural superiority on the part of the West which assumed that development was a never-ending process. All this has changed, and "the certitude of yesteryear is now at best ridiculed as naivety, at worst castigated as ethnocentric. Socio-political theologies such as liberation theology from Latin America and minjung theology from Korea, homeland theology from Taiwan, and the theology of struggle from the Philippines, are challenging the official histories of the past and their accompanying theologies. This clash of histories was brought to a powerful expression during the five-hundred-year anniversary celebration of the "discovery" of the Americas by Christopher Columbus. The second characteristic of postmodernity is what has come to be known as the legitimization crisis. So-called metanarratives, which in the past were accepted as authoritative, are now being seriously called into question. One such example is the metanarrative of unlimited development, which has been delegitimated, or deprived of its authoritative acceptance, by a number of factors. These factors include environmental pollution, the depletion of natural resources, fear of global warming and increasing depletion of the ozone layer, serious accidents at facilities such as chemical factories and nuclear power plants, increased poverty in much of the world because of unequal development, and the observation that developed nations seem to reach an optimum point in development at which economic decline sets in and the overall quality of life begins to deteriorate. In the postmodern era it is no longer taken for granted that development is unlimited or even that certain kinds of development are necessarily good. There was a time not many years ago when chastity before marriage was accepted as a given. To be sure, there were those who did not always live up to that ideal, but virtually everyone accepted it as the ideal. College professors now report that there are students who do not even know the meaning of the words abstinence and chastity, to say nothing of the sexual ethic underlying these terms. The legitimization crisis reaches into virtually every area of contemporary life. When previously held metanarratives are deprived of their authority, what follows is a plurality of values. With no universally held values there is no way that any one particular value system can be universally legitimized and accepted. The result is a pluralism of values and value systems with each competing against the others. Furthermore, even within a given cultural value system there may not be enough moral and political support to ensure legitimization. In Western culture this has resulted in a fragmentation of society into special interest groups based on ethnicity, religion, and economic issues. This fragmentation has paralyzed the political process, destroyed the idea of the common good, and given rise to intense competition for increasingly smaller pieces of the political and economic pie. Significantly, this same fragmentation is taking place in the mainline denominations and in contemporary theology. In the past, cultural and religious knowledge and value was effectively controlled by the intellectual and political elite. Parents controlled their children, teachers controlled their students, clergy controlled their parishioners, politicians controlled the citizens, and so on. Knowledge was power, and therefore the diffusion of knowledge was strictly controlled. With postmodernity, however, comes a momentous change; no longer can cultural and religious knowledge and value be effectively controlled by the intellectual and political elite. Satellite television networks, computers, and fax machines have made both censorship and control obsolete. The "wiring" of all these technologies into vast networks including telephones and videocassette recorders only serves to enhance the significance of this marketplace. The so-called information superhighway is changing the way knowledge and value are diffused throughout society. Satellite television is even more influential throughout the rest of the world. There are radio and television stations that broadcast in many different languages targeting various immigrant groups. Here in Korea one can choose a satellite television service based upon linguistic preference -- English, Chinese, Japanese, Russian, French, and German. The mass media have made available to the peoples of the world a vast marketplace of ideas, values, and products. Even in the most isolated areas of the world, one finds VCRs operating on car batteries or solar power, and satellite dishes in the most unlikely places. The widespread use of computers has further enhanced this free diffusion of knowledge and value. Through the Internet and other computer networks one can access virtually every possible form of knowledge and value that is available. All one needs is a computer, a modem, and the right software; one does not have to be a member of the intellectual and political elite. But who is to control religious knowledge and value? Televangelists challenge

the theology of the mainline churches. MTV and pornography in cyberspace challenge traditional moral values. We live in an intellectual -- and spiritual -- marketplace. Deconstruction is exactly what the meaning of the word implies; it is the taking apart of texts somewhat like the process of peeling away the layers of an onion. It is an intentional process. In the words of Jacques Derrida: Nothing here without a show of force somewhere. Deconstruction, I have insisted, is not neutral. Deconstruction seeks to examine a text from all possible perspectives so that individual bits of information are extracted and separated from each other. Michael Foucault calls these bits of information episteme: By episteme, we mean. The episteme is not a form of knowledge. Therefore a tenet has no "once and for all time" meaning. Thus "deconstruction categorically asserts the absolute impossibility of attributing to any text one single ultimate meaning. Indeed, the network or web of relations outside the text may determine both the meaning of the text and the nature of its authority. An example of this in the Presbyterian-Reformed tradition is the controversy surrounding sexual ethics and the ways in which different positions have been supported through interpretation of the biblical text. A traditional reading of the text and a postmodern deconstruction of the text will result in vastly different interpretations. Taken together, these four characteristics result in a world of almost unlimited pluralism but provide us with no way of evaluating this plurality of ideas, values, and products. The main feature ascribed to "postmodernity" is the permanent and irreducible pluralism of cultures, communal traditions, ideologies, "forms of life" or "language games". No knowledge can be assessed outside the context of the culture, tradition, language game, etc. Hence no criteria of validation are available which could be themselves justified "out of context. Many of the cultures of the world are in part based upon religious traditions and value systems that are very different from the Christianity of the West. The postmodernity of our time will involve a coming to terms with this reality as other nations, and their cultures, increase their economic, political, and military strength; "this will require the West to develop a much more profound understanding of their basic religious and philosophical assumptions. The term postmodernism was first used in the 1960s and 1970s to refer to a movement in architecture that was a reaction against the austere linear forms of modern architectural styles. Because of the multiple applications of the term, "it is almost impossible to give a coherent definition or account of postmodernism. This is, in a sense, a rejection of a philosophical metanarrative that formed the foundation for much of Western thought. The nature of reality is not found in objective truth but in the phenomenological linguistic event.

Chapter 6 : Jeffery Hopper (Author of Understanding Modern Theology)

Jeffery Hopper is the author of 'Understanding Modern Theology: Reinterpreting Christian Faith for Changing Worlds' with ISBN and ISBN X.

Biography[edit] Early life and development[edit] Born in Breslau in the Prussian Silesia as the grandson of Daniel Schleiermacher, a pastor at one time associated with the Zionites , [12] [13] and the son of Gottlieb Schleiermacher, a Reformed Church chaplain in the Prussian army, Schleiermacher started his formal education in a Moravian school at Niesky in Upper Lusatia , and at Barby near Magdeburg. However, pietistic Moravian theology failed to satisfy his increasing doubts, and his father reluctantly gave him permission to enter the University of Halle , which had already abandoned pietism and adopted the rationalist spirit of Christian Wolff and Johann Salomo Semler. As a theology student Schleiermacher pursued an independent course of reading and neglected the study of the Old Testament and of Oriental languages. However, he did attend the lectures of Semler, where he became acquainted with the techniques of historical criticism of the New Testament , and of Johann Augustus Eberhard , from whom he acquired a love of the philosophy of Plato and Aristotle. Schleiermacher developed a deep-rooted skepticism as a student, and soon he rejected orthodox Christianity. In a letter to his father, Schleiermacher drops the mild hint that his teachers fail to deal with those widespread doubts that trouble so many young people of the present day. His father misses the hint. He has himself read some of the skeptical literature, he says, and can assure Schleiermacher that it is not worth wasting time on. For six whole months there is no further word from his son. Then comes the bombshell. In a moving letter of 21 January , Schleiermacher admits that the doubts alluded to are his own. I cannot believe that he who called himself the Son of Man was the true, eternal God; I cannot believe that his death was a vicarious atonement. At the completion of his course at Halle, Schleiermacher became the private tutor to the family of Friedrich Alexander Burggraf und Graf zu Dohna-Schlobitten â€” , developing in a cultivated and aristocratic household his deep love of family and social life. Here Schleiermacher became acquainted with art, literature, science and general culture. Though his ultimate principles remained unchanged, he placed more emphasis on human emotion and the imagination. Meanwhile, he studied Spinoza and Plato , both of whom were important influences. He became more indebted to Kant , though they differed on fundamental points. In the first book Schleiermacher gave religion an unchanging place among the divine mysteries of human nature, distinguished it from what he regarded as current caricatures of religion, and described the perennial forms of its manifestation. This established the programme of his subsequent theological system. In the Monologen he revealed his ethical manifesto, in which he proclaimed his ideas on the freedom and independence of the spirit, and on the relationship of the mind to the sensual world, and sketched his ideal of the future of the individual and of society. Pastorship[edit] From to , Schleiermacher served as a pastor in the Pomeranian town of Stolp. He relieved Friedrich Schlegel entirely of his nominal responsibility for the translation of Plato, which they had together undertaken vols. It contends that the tests of the soundness of a moral system are the completeness of its view of the laws and ends of human life as a whole and the harmonious arrangement of its subject-matter under one fundamental principle. Professorship[edit] In , Schleiermacher moved as university preacher and professor of theology to the University of Halle , where he remained until , quickly obtaining a reputation as professor and preacher; he exercised a powerful influence in spite of contradictory charges which accused him of atheism, Spinozism and pietism. In this period, he began his lectures on hermeneutics â€” and he also wrote his dialogue the Weihnachtsfeier Christmas Eve: Dialogue on the Incarnation, , which represents a midway point between his Speeches and his great dogmatic work, Der christliche Glaube The Christian Faith ; the speeches represent phases of his growing appreciation of Christianity as well as the conflicting elements of the theology of the period. At the foundation of the University of Berlin , in which he took a prominent part, Schleiermacher obtained a theological chair, and soon became secretary to the Prussian Academy of Sciences. He took a prominent part in the reorganization of the Prussian church, and became the most powerful advocate of the union of the Lutheran and Reformed divisions of German Protestantism, paving the way for the Prussian Union of Churches The twenty-four years

of his professional career in Berlin began with his short outline of theological study *Kurze Darstellung des theologischen Studiums*, in which he sought to do for theology what he had done for religion in his *Speeches*. While he preached every Sunday, Schleiermacher also gradually took up in his lectures in the university almost every branch of theology and philosophy—New Testament exegesis, introduction to and interpretation of the New Testament, ethics both philosophic and Christian, dogmatic and practical theology, church history, history of philosophy, psychology, dialectics logic and metaphysics, politics, pedagogy, translation and aesthetics. In politics Schleiermacher supported liberty and progress, and in the period of reaction which followed the overthrow of Napoleon he was charged by the Prussian government with "demagogic agitation" in conjunction with the patriot Ernst Moritz Arndt. The fundamental principle is that religious feeling, the sense of absolute dependence on God as communicated by Jesus through the church, and not the creeds or the letter of Scripture or the rationalistic understanding, is the source and basis of dogmatic theology. The work is therefore simply a description of the facts of religious feeling, or of the inner life of the soul in its relations to God, and these inward facts are looked at in the various stages of their development and presented in their systematic connection. The aim of the work was to reform Protestant theology, to put an end to the unreason and superficiality of both supernaturalism and rationalism, and to deliver religion and theology from dependence on perpetually changing systems of philosophy. He felt isolated, although his church and his lecture-room continued to be crowded. The same year Schleiermacher lost his only son—Nathaniel—a blow which, he said, "drove the nails into his own coffin. A statue of Schleiermacher at Palais Universitaire in Strasbourg Schleiermacher died at age 65 of pneumonia on February 12, The ego is itself both body and soul—the conjunction of both constitutes it. Our "organization" or sense nature has its intellectual element, and our "intellect" its organic element, and there is no such thing as "pure mind" or "pure body. The former fall into the two classes of feelings subjective and perceptions objective; the latter, according as the receptive or the spontaneous element predominates, into cognition and volition. In cognition, thought is ontologically oriented to the object; and in volition it is the teleological purpose of thought. In the first case we receive in our fashion the object of thought into ourselves. In the latter we plant it out into the world. Both cognition and volition are functions of thought as well as forms of moral action. It is in those two functions that the real life of the ego is manifested, but behind them is self-consciousness permanently present, which is always both subjective and objective—consciousness of ourselves and of the non-ego. This self-consciousness is the third special form or function of thought—which is also called feeling and immediate knowledge. In it we cognize our own inner life as affected by the non-ego. As the non-ego helps or hinders, enlarges or limits, our inner life, we feel pleasure or pain. Aesthetic, moral and religious feelings are respectively produced by the reception into consciousness of large ideas—nature, mankind and the world; those feelings are the sense of being one with these vast objects. Religious feeling therefore is the highest form of thought and of life; in it we are conscious of our unity with the world and God; it is thus the sense of absolute dependence. The idea of knowledge or scientific thought as distinguished from the passive form of thought—of aesthetics and religion—is thought which is produced by all thinkers in the same form and which corresponds to being. All knowledge takes the form of the concept *Begriff* or the judgment *Urteil*, the former conceiving the variety of being as a definite unity and plurality, and the latter simply connecting the concept with certain individual objects. In the concept therefore the intellectual and in the judgment the organic or sense element predominates. The universal uniformity of the production of judgments presupposes the uniformity of our relations to the outward world, and the uniformity of concepts rests similarly on the likeness of our inward nature. This uniformity is not based on the sameness of either the intellectual or the organic functions alone, but on the correspondence of the forms of thought and sensation with the forms of being. The essential nature of the concept is that it combines the general and the special, and the same combination recurs in being; in being the system of substantial or permanent forms answers to the system of concepts and the relation of cause and effect to the system of judgments, the higher concept answering to "force" and the lower to the phenomena of force, and the judgment to the contingent interaction of things. The sum of being consists of the two systems of substantial forms and interactional relations, and it reappears in the form of concept and judgment, the concept representing being and the judgment being in action. Knowledge has under both forms

the same object, the relative difference of the two being that when the conceptual form predominates we have speculative science and when the form of judgment prevails we have empirical or historical science. Throughout the domain of knowledge the two forms are found in constant mutual relations, another proof of the fundamental unity of thought and being or of the objectivity of knowledge. Plato, Spinoza and Kant had contributed characteristic elements of their thought to this system, and directly or indirectly it was largely indebted to Schelling for fundamental conceptions. In fact, Schleiermacher is often referred to as "the father of modern hermeneutics as a general study. His published and unpublished writings on hermeneutics were collected together after his death, albeit with some disagreement over ordering and placement of individual texts and lecture notes. Though he was certainly interested in interpreting Scripture, he thought one could only do so properly once one had established a system of interpretation that was applicable to all texts. This process was not a systematic or strictly philological approach, but what he called "the art of understanding. This is where the meaning of a text ultimately resides for Schleiermacher. This artistic approach to interpreting texts contained within it an ebb-and-flow between what Schleiermacher called the "grammatical interpretation" and the "psychological or technical interpretation. Schleiermacher divides misunderstanding into two forms: Qualitative misunderstanding is not understanding the content, or "the confusion of the meaning of a word for another. Understanding is made possible by the fact that author and reader, since both are human, share the reasoning ability. Therefore, the process of understanding is not only a historical process, learning about the context in which the author wrote, but also a psychological process, drawing upon the connection between interpreter and the author. Thus, hermeneutics is a cyclical task, but for Schleiermacher it is not viciously circular because of the role of intuition. The claim of Schleiermacher as the father of hermeneutics seems to be justified by the fact that his work marks the beginning of hermeneutics as a general field of inquiry, separate from the specific disciplines e. Ethics[edit] His grave in Berlin Next to religion and theology, Schleiermacher devoted himself to the moral world, of which the phenomena of religion and theology were, in his systems, only constituent elements. In his earlier essays he endeavoured to point out the defects of ancient and modern ethical thinkers, particularly of Kant and Fichte , with only Plato and Spinoza finding favour in his eyes. He failed to discover in previous moral systems any necessary basis in thought, any completeness as regards the phenomena of moral action, any systematic arrangement of its parts and any clear and distinct treatment of specific moral acts and relations. It connects the moral world by a deductive process with the fundamental idea of knowledge and being; it offers a view of the entire world of human action which at all events aims at being exhaustive; it presents an arrangement of the matter of the science which tabulates its constituents after the model of the physical sciences; and it supplies a sharply defined treatment of specific moral phenomena in their relation to the fundamental idea of human life as a whole. Schleiermacher defines ethics as the theory of the nature of the reason, or as the scientific treatment of the effects produced by human reason in the world of nature and man. As a theoretical or speculative science it is purely descriptive and not practical, being correlated on the one hand to physical science and on the other to history. Its method is the same as that of physical science, being distinguished from the latter only by its matter. The ontological basis of ethics is the unity of the real and the ideal, and the psychological and actual basis of the ethical process is the tendency of reason and nature to unite in the form of the complete organization of the latter by the former. The end of the ethical process is that nature i. Conscience, as the subjective expression of the presupposed identity of reason and nature in their bases, guarantees the practicability of our moral vocation. Nature is preordained or constituted to become the symbol and organ of mind, just as mind is endowed with the impulse to realize this end. But the moral law must not be conceived under the form of an "imperative" or a "Sollen"; it differs from a law of nature only as being descriptive of the fact that it ranks the mind as conscious will, or Zweckdenken, above nature. Strictly speaking, the antitheses of good and bad and of free and necessary have no place in an ethical system, but simply in history, which is obliged to compare the actual with the ideal, but as far as the terms "good" and "bad" are used in morals they express the rule or the contrary of reason, or the harmony or the contrary of the particular and the general. The idea of free as opposed to necessary expresses simply the fact that the mind can propose to itself ends, though a man cannot alter his own nature. In contrast to Kant and Fichte and modern moral philosophers, Schleiermacher reintroduced and assigned pre-eminent importance to

the doctrine of the *summum bonum*, or highest good. It represents in his system the ideal and aim of the entire life of man, supplying the ethical view of the conduct of individuals in relation to society and the universe, and therewith constituting a philosophy of history at the same time. Every moral good or product has a fourfold character: The first two characteristics provide for the functions and rights of the individual as well as those of the community or race. Though a moral action may have these four characteristics at various degrees of strength, it ceases to be moral if one of them is quite absent. All moral products may be classified according to the predominance of one or the other of these characteristics. Universal organizing action produces the forms of intercourse, and universal symbolizing action produces the various forms of science; individual organizing action yields the forms of property and individual symbolizing action the various representations of feeling, all these constituting the relations, the productive spheres, or the social conditions of moral action. Moral functions cannot be performed by the individual in isolation but only in his relation to the family, the state, the school, the church, and society – all forms of human life which ethical science finds to its hand and leaves to the science of natural history to account for. The moral process is accomplished by the various sections of humanity in their individual spheres, and the doctrine of virtue deals with the reason as the moral power in each individual by which the totality of moral products is obtained. Schleiermacher classifies the virtues under the two forms of *Gesinnung* "disposition, attitude" and *Fertigkeit* "dexterity, proficiency", the first consisting of the pure ideal element in action and the second the form it assumes in relation to circumstances, each of the two classes falling respectively into the two divisions of wisdom and love and of intelligence and application. In his system the doctrine of duty is the description of the method of the attainment of ethical ends, the conception of duty as an imperative, or obligation, being excluded, as we have seen. No action fulfills the conditions of duty except as it combines the three following antitheses: Duties are divided with reference to the principle that every man make his own the entire moral problem and act at the same time in an existing moral society.

Chapter 7 : Christian theology - Wikipedia

Understanding Modern Theology II: Reinterpreting Christian Faith for Changing Worlds by Jeffrey Hopper, Jeffery Hopper starting at \$ *Understanding Modern Theology II: Reinterpreting Christian Faith for Changing Worlds* has 1 available editions to buy at Alibris.

Important Books Christian theology is a rich and complex topic of study. Throughout history, many scholars have attempted to distill the words of the Bible and the works of earlier theologians to understand the growth and meaning of the faith. No current scholar could possibly read all of the significant books that are relevant to Christian theology. However, there are a few books that have achieved such insight and lucidity that anyone interested in Christian theology should take the time to read them. The books here could not possibly represent all of the important works for Christian theologians to read. But it is a start. This is not a ranking of these books, but a starting place for Christian theologians who want a deep understanding of both historic and modern theology.

A Handbook for Students and Pastors This substantial revision of a highly successful textbook takes into account the latest advances in methodology and resources. For more than two decades, Stuart has been providing a reliable step-by-step guide on how to write an exegetical paper on the Old Testament. **Stuart Order The Book Hermeneutics: Principles and Processes of Biblical Interpretation** This accessible text, which combines hermeneutical theory with practical steps for exegesis, has been translated into eight languages and has been used in a variety of settings to teach students how to study the Bible responsibly. **Virkler Order The Book The Cambridge Companion to Biblical Interpretation** This book provides the first complete guide for students to the present state of biblical studies. The twenty-one specially commissioned chapters are written by established scholars from North America and Britain, and represent both traditional and contemporary points of view. **A Textbook of Hermeneutics** was published in and since then, over , copies have been put into circulation. The book helps readers get to the root of theological issues and gain a better understanding of Biblical interpretation. By detailing the views typically held by evangelicals in the past, the book is aptly equipped to contrast them to contemporaries. The book is also known for its intent focus on pre-Romantic figures, a subject breached on a much less frequent basis. The accurate interpretation of theological and historical issues in the bible depends on rigorous adherence to correct translation, grammatical and lexical veracity, and conscientious scholarship. **Carson Order The Book Dictionary for Theological Interpretation of the Bible** The Dictionary for Theological Interpretation of the Bible has been an impressive resource for those looking to reaffirm their knowledge relevant to Christianity. The book has helped by including all the most important names, theories, and concepts in biblical interpretation. **Exploring the Hermeneutical Triad of History, Literature, and Theology** is written by a pair of prominent Bible scholars that have authored this engaging read that helps advanced-level students get the guidance needed. The book helps reinforce the material by ending each chapter with useful exercises and assignments. **Andreas Kostenberger Order The Book New Horizons in Hermeneutics** *New Horizons in Hermeneutics* is an important read for gaining an understanding of hermeneutics, specifically looking at the implications related to the Old and New Testaments. The book expresses impressive depth and elaborates so extensively on subjects that it requires an advanced understanding of hermeneutics to be the most effective. Since there have been a variety of methods used to approach biblical interpretation, this book gives unparalleled insight into how conclusions are made on interpretations. **A Comprehensive Introduction to Biblical Interpretation** has long been heralded as one of the preeminent reads on hermeneutics. It won the Critics Choice Award in , so has significant support as a renowned read. **Osborne Hermeneutics** *Hermeneutics* breaks down the topic of hermeneutics by extensively discussing various aspects of phenomenology and existential philosophy. The award-winning book has been used as a study resource for countless students, reinforcing its established use. **VanGemeren Beginning Christian Apologetics** *Christian apologetics* is the use of rational arguments, historical documents and artifacts, and other objective information to defend the faith against criticism and objection. **Christian Apologetics** *Christian Apologetics* focuses on a systematic approach to methods for defending Christianity, while also supplementing with sound reasoning. **A Study of the**

Rational Justification of Belief in God God and Other Minds is the name of a book by Alvin Plantinga which re-kindled serious philosophical debate on the existence of God in Anglophone philosophical circles by arguing that belief in God was like belief in other minds: The philosophical argument has been developed and criticized by Plantinga and others in the succeeding 40 years. The book aims to combat some of the views presented in the publication and maintain that Christian faith can be maintained in such a rigorous environment as Harvard. Essays in Christian Apologetics Fundamentals of the Faith: Essays in Christian Apologetics details how Christianity and Catholicism are able to further explain the relevance in our lives and how to aptly apply it to the ever-changing circumstances of contemporary living. By examining the fundamental questions from some of the most acclaimed thinkers, the book is able to best illustrate a wealth of points on the subject matter. The Reconciliation of Faith and Reason is a notable philosophy of religion text that explains how two seemingly opposing elements are able to actually work in harmony to produce astonishing results within each of us and a society. The book is dense with intellectually rigorous essays that aim to dissect some of the most important issues of today. The word ecclesiology can be used to mean the study of the literal structures of church buildings, but is also used more broadly to discuss the metaphorical structure and nature of the church. The book gives a wonderful view about what exactly it means to foster a relationship with Jesus Christ. An Extraordinary Guide to Understanding the New Testament gives a fascinating new perspective to some parts of the New Testament that have been misinterpreted over time. The Theology and Practice of Ordained Ministry is the perfect read for those interested in becoming involved in the leadership of a church. It details what the exact purpose of a pastor is and how to best work into the role. How the church Protects the Name of Jesus is perfect for those church officials looking to gain a better understanding of how to foster a stronger connection between Jesus and a congregation. The Crisis of Authority in American Evangelicalism is an interesting read that explains how evangelicals are often presented with ideological dilemma that is particularly hard to resolve, namely due to contradictory beliefs. The book tries to define the problem and guide readers toward a solution. Molly Worthen Order The Book History of Christian Doctrines History of Christian Doctrines is a read that soars from the beginning as it explains various components of Christian doctrines that have changed and been developed over time. An Introduction to Christian Doctrine n Historical Theology, Gregg Allison offers students the opportunity to study the historical development of theology according to a topical-chronological arrangement, setting out the history of Christian doctrine one theological element at a time. An Introduction to Biblical Doctrine has been a wonderful read for those looking to gain a more thorough understanding of the Word of God, redemption, Jesus Christ, and many other areas. The book makes it easier than ever to apply the concepts to modern-day life. The book is heralded as a classic when it comes to theology and being a well-versed theologian. The book is merely situated to provide a strong foundation so that the reader can use it to frame various problems in their own life. Evans Order The Book Christianity: First published in to critical acclaim, winning the National Book Award and the National Book Critics Circle Award, The Gnostic Gospels has continued to grow in reputation and influence over the past two decades. It is now widely recognized as one of the most brilliant and accessible histories of early Christian spirituality published in our time. Decisive Moments in the History of Christianity looks at all the moments that have defined Christianity today and ultimately what it says the religion and culture as a whole. This edition features a wealth of updates designed to bring readers closer to God through a more comprehensive understanding of the religion. In the face of shrinking attendance and lagging spiritual growth, pastors and church leaders are understandably discouraged and demoralized. But the first step to turning things around is hope. Church health expert Gary McIntosh offers this hope by showing church leaders the first things they need to do to make a new start for their church. Dorothy Sayers lays out age-old doctrines without prettying-up or watering-down. She brings them vividly to life by showing how the Bible, history, literature, and modern science fit together to make religion not only possible but necessary in our time. We are concerned with being relevant to the culture and ultimately growing at a steady rate. While these issues are certainly legitimate, they also create a danger that our churches will be shaped more by these extrabiblical goals than by the biblical mandate of God. Utilizing the Scriptures, theology, and Baptist history, this comprehensive work addresses all aspects of the church—both theological and practical. Forming a

Church of Spiritual Purpose, Presence, and Power details how a church can best align themselves with God and claim its blessing. Not only does the book empower individuals to find Christ, but also expand on this to allow it to flow through a congregation. A Textbook on Ecclesiology outline the most crucial issues the church is facing today and how to best go about addressing them. The essays touch on wide-ranging subjects, which can prove surprisingly insightful. How to Stop Worshiping Christ and Start Following Jesus explains how the integrity of biblical scholarship has been eroded in recent years. The book looks to reframe Christianity away from personal salvation and back onto core concepts. Ecumenical, Historical, and Global Perspectives is an essential read for understand exactly what the church is and what components comprise it and define it. The book is comprehensive and details expressions of the Christian church in both contemporary and traditional contexts. Cultivating Practices That Sustain Us explains how churches and other organizations can use Christian values to nurture communities and create environments intuitive to growth. A History of the Development of Doctrine, Vol. A history of the Development of Doctrine is a massive book that chronicles how the Christian doctrine has developed from the first century to the twentieth. Its attention to detail is what makes it such an impressive read and is a wonderful reference tool. The book touches on the life of Christ, while then touching on every notable event up to the present. Including all original Hebrew words, it also has the Greek words and scriptures to help paint a thorough picture of the Bible. The book gives overviews on important topics, which makes it a good read to supplement other reads. A Chronicle of His Life and the Origins of Christianity In the Footsteps of Jesus starts with discussions about Jesus and his birth to various travels, along with his trial and death. Jean-Pierre Isbouts Beginning New Testament Theology A scholar could dedicate his or her entire life to understanding the New Testament and its ramifications for modern theology. This is an unbelievably dense topic, and the books in this category are a good place to start digging into it. Making Sense of New Testament Theology: The results of their labors are often disappointing. Adam suggests the problems many sense in New Testament theology arise from a mismatch of method and goals. The book goes in-depth to explain some of the broad-sweeping concepts of the Bible, while aiding those who do not have knowledge of Greek or Hebrew. A Historical and Theological Introduction This capstone work from widely respected senior evangelical scholar Donald Hagner offers a substantial introduction to the New Testament. The Unfolding of the Old Testament in the New In this comprehensive exposition, a leading New Testament scholar explores the unfolding theological unity of the entire Bible from the vantage point of the New Testament. Beale examines how the New Testament storyline relates to and develops the Old Testament storyline. Magnifying God in Christ is a significant study of the latter half of the Bible, namely as they search for themes that concern redemptive history and the kingdom of God. The book focuses extensively on how religions have been created over time to inform the reader on other aspects of Christianity. A Canonical and Synthetic Approach understands the undertaking that studying the New Testament can be and makes it easier to understand by breaking down various components of it. Thielman Beginning Old Testament Theology The contents of the old testament have been the subject of scholarly scrutiny for thousands of years, and attempting to understand the faith and the context of Christianity as revealed in the old testament is a worthwhile pursuit for any biblical scholar. It gives valuable insight, while expressing notable brevity. A Theology of the Old Testament gives a refined perspective on theology related to the Old Testament. The book casts wonderful light on some of the most pressing issues of our time, which opens the door for lasting truths. Many scholars have now taken it on themselves to record and explain the historic significance of the many women of the Bible.

Chapter 8 : What is historical theology?

Content. The purpose of this course is to provide students with an in-depth understanding of the essential themes in modern theology and its historical development from the 18th century to the present.

Chapter 9 : What is Theology?

Modern theologians such as Karl Barth, reflecting Immanuel Kant and David Hume, argued that there was essentially no validity to a natural theology, while Process theologians such as John B. Cobb, Jr., Schubert Ogden and David Griffen have argued the exact opposit.