

Faith Among Faiths Christian Theology And Non Christian Religions

"In the twenty-first century, the meaning of non-Christian religions for Christian faith will become a central question. Are all religions, including Christianity, responding to the same transcendent truth or are religions fundamentally different? In *Faith among Faiths*, James Fredericks moves beyond the popular "pluralist" model of religions and explores the meaning of Christianity in light of non-Christian religions. By doing theology "comparatively," Fredericks shows how Christians can look upon religious diversity as an opportunity for enriching their own spiritual quest."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Princeton theologian Mark Taylor here looks at the influence and stance of the right-wing Christian movement in the U.S. He questions its religious authenticity, its claim to be called Christian, and the ethical stands it has taken in national politics of the last ten years. The heart of Taylor's argument is Jesus himself. Using the latest New Testament scholarship on the historical Jesus and his tactic in relation to the Roman Empire, Taylor argues that Jesus' life and work and message are inherently political and driven by the need to show God's love for the poor, condemnation of the oppressor, and search for a reign of justice. These Christian hallmarks, Taylor asserts, stand as a critical corrective to a distorted Christianity that often dominates the U.S. political scene today.

"I can't imagine a college student—skeptical, doubter, Christian, struggler—who wouldn't benefit from this book."
—Kevin DeYoung For many young adults, the college years

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are an exciting period of selfdiscovery full of new relationships, new independence, and new experiences. Yet college can also be a time of personal testing and intense questioning— especially for Christian students confronted with various challenges to Christianity and the Bible for the first time. Drawing on years of experience as a biblical scholar, Michael Kruger addresses common objections to the Christian faith—the exclusivity of Christianity, Christian intolerance, homosexuality, hell, the problem of evil, science, miracles, and the reliability of the Bible. If you're a student dealing with doubt or wrestling with objections to Christianity from fellow students and professors alike, this book will equip you to engage secular challenges with intellectual honesty, compassion, and confidence—and ultimately graduate college with your faith intact.

The purpose of this volume is to offer an authoritative overview of the positive relationship between faith and reason, the latter understood as different mode of philosophy. It will also show that despite important variations and differences, the manner in which Christian faith is able to interact with other intellectual disciplines is grounded in theology and is required by theology. Finally it will ground the overall project of "Religion and the University" firmly in different ecclesial communities within the Christian family and differing theological-philosophical orientations that might be trans-denominational.

Here in a convenient one-volume edition is John Calvin's magnum opus. Written as an introduction to the Christian life, the Institutes remains the best articulation of Reformation principles and is a marvelous introduction to biblical Christianity.

Contemporary theology, argues Miller, is silent on what is unquestionably one of the most important cultural issues it faces: consumerism or "consumer culture." While there is no

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shortage of expressions of concern about the corrosive effects of consumerism from the standpoint of economic justice or environmental ethics, there is a surprising paucity of theoretically sophisticated works on the topic, for consumerism, argues Miller, is not just about behavioral "excesses"; rather, it is a pervasive worldview that affects our construction as persons-what motivates us, how we relate to others, to culture, and to religion. Consuming Religion surveys almost a century of scholarly literature on consumerism and the commodification of culture and charts the ways in which religious belief and practice have been transformed by the dominant consumer culture of the West. It demonstrates the significance of this seismic cultural shift for theological method, doctrine, belief, community, and theological anthropology. Like more popular texts, the book takes a critical stand against the deleterious effects of consumerism. However, its analytical complexity provides the basis for developing more sophisticated tactics for addressing these problems.

Exploring the different points of view and 'tones of voice' adopted in theology for the meeting of religions, this book presents a contemporary philosophical and theological engagement with key issues of how different faiths might meet, of comparative philosophy of religion, the use of aesthetics, inter-religious ethics and issues relating to the self. Providing a critical evaluation of contemporary liberal, post-liberal and conservative voices, this book highlights the use of the creative imagination and explores new ideas for the meeting of religions.

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Scholars have long separated a few privileged "religions of the Book" from faiths lacking sacred texts, including ancient Roman religion. Looking

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beyond this distinction, Duncan MacRae delves into Roman treatises on the nature of gods and rituals to grapple with a central question: what was the significance of books in a religion without scripture? A fundamental requirement in an inclusivist understanding of the relationship between Christianity and other religions is evidence of God's salvific activity outside any knowledge of Christ. This is commonly identified in the religion of Old Testament Israel. On this basis an analogy (the Israel analogy) is drawn between the religion of the old covenant and contemporary non-Christian religions. Closely related is the parallel argument that as Christ has fulfilled the Old covenant, he can also be seen as the fulfillment of other religious traditions and their scriptures. This study outlines the use of the Israel analogy and the fulfillment model, subjecting these concepts to a biblical and theological critique revealing that the exegetical and patristic data are misconstrued in support of these concepts. Furthermore, the Israel analogy and the fulfillment model undermine the *sui generis* relationship between the old and new covenants and fail to respect the organic, progressive nature of salvation history. They also misconstrue the old covenant and the nature of its fulfillment in the new covenant. The Israel analogy and fulfillment model rely on a correspondence between the chronologically premessianic (Israel) and the

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epistemologically premessianic (other religions), and therefore consider the BC condition to continue today. In so doing, they undermine the significance of the Christ-event by failing to appreciate the decisive effect of this event on history and the nature of existence. It marks a radical turn in salvation history, a crisis point, rendering the BC period complete and fulfilled. Therefore the concept of a continuing premessianic condition or state is seriously flawed, as are the Israel analogy and fulfillment model. Thus the inclusivist paradigm reliant in large part on these defective concepts is also problematic, and proponents of this paradigm need to reconsider its basis.

Biblical Christianity is not just for white Westerners—it's good news for all of us. Theologian and community activist Antipas L. Harris responds to young Americans who struggle with the perception that Christianity is detached from matters of justice, identity, and culture, affirming that the Bible promotes equality for all people.

This first-of-its-kind collection reveals U.S. Latino/a theological scholarship as a vital terrain of study in the search for better understanding of the varieties of religious experience in the United States. While the insights of Latino/a theologians from Central and South America have gained attention among professional theologians, until now the role of U.S. Latino/a theology in the formation of North American

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theological identity has been largely unacknowledged. Nonetheless, the four-centuries old Latino/a presence in the United States has been forming a rich, creative, and distinctively North American Latino/a Christology. Exploring both constructive theology and popular religion, this collection of essays from top U.S. Latino/a scholars reveals the varieties of religious experience in the United States and the importance of Latino/a understandings of Christ to both academy and community.

The best-selling author of *Why Evolution Is True* discusses the negative role of religion in education, politics, medicine and social policy, explaining how religion cannot provide verifiable or responsible answers to world problems.

Reading a classic work on Christian mission presents challenges on various fronts... Hendrik Kraemer's study of *The Christian Message in a Non-Christian World* is a classic work, worthy of the attention and esteem it garners in historical studies of the Christian mission... Kraemer's study sparkles with insight, and that is the most compelling reason for afresh study of this great work.

This book offers a rationale for a new 'ramified natural theology' that is in dialogue with both science and historical-critical study of the Bible. Traditionally, knowledge of God has been seen to come from two sources, nature and revelation.

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However, a rigid separation between these sources cannot be maintained, since what purports to be revelation cannot be accepted without qualification: rational argument is needed to infer both the existence of God from nature and the particular truth claims of the Christian faith from the Bible. Hence the distinction between 'bare natural theology' and 'ramified natural theology.' The book begins with bare natural theology as background to its main focus on ramified natural theology. Bayesian confirmation theory is utilised to evaluate competing hypotheses in both cases, in a similar manner to that by which competing hypotheses in science can be evaluated on the basis of empirical data. In this way a case is built up for the rationality of a Christian theist worldview. Addressing issues of science, theology and revelation in a new framework, this book will be of keen interest to scholars working in Religion and Science, Natural Theology, Philosophy of Religion, Biblical Studies, Systematic Theology, and Science and Culture.

Philosophical Exigencies of Christian Religion is a translation of two of Maurice Blondel's essays. Blondel's thinking played a significant role in the deliberations and arguments of the Second Vatican Council. Although a towering figure in the history of twentieth-century Catholic thought, the later systematic works of Maurice Blondel have been largely inaccessible in the English-speaking world.

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Oliva Blanchette, who previously translated Blondel's early groundbreaking work *Action* (1893), now offers the first English translation of the final work Blondel himself signed off on the day before he died, *Philosophical Exigencies of Christian Religion*. This work of transition from mere philosophy to a consideration of Christian religion consists of two main essays, *The Christian Sense* and the shorter *On Assimilation*, followed by a *Reconsideration and Global View* and an *Appendix: Clarifications and Admonitions* written in answer to an inquiry by a young scholar about method. The first essay explores the Christian sense of the spiritual life and how Christian religion, even as supernatural, can come under the purview of critical philosophy. The second essay examines the move from analogy to assimilation in speaking of the Christian life. Blondel tackles the question: How does the human spirit combine with the divine spirit in such a way that neither is lost in the process? *Philosophical Exigencies of Christian Religion* is critical for understanding Blondel's thought. This high-quality translation and Blanchette's concise preface will appeal not only to philosophers and theologians but also to spiritual writers and directors of spiritual retreats in the Ignatian and Jesuit traditions.

"This volume outlines a Christian theology that takes worship as its basic framework, as the occasion of not only approach toward God in piety but also separation from God in sin.

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Drawing on Luther, Calvin, and especially Karl Barth, Matthew Myer Boulton builds a Reformed liturgical theology, maintaining that the God of Jesus Christ is a "God against religion," one who saves human beings from religion by entering it, transforming it, and ultimately ending it."--BOOK JACKET.

In the public theology discourse, the concept 'public square' has become significant. In today's multicultural and globalised world it is inevitable that people with different religious affiliations will encounter one another in the public square. 'Public theology' cannot but become 'theology of religions'. Scholars in the field of religion studies are compelled to reflect theologically on the relevance of religiosity in the postmodern secular world. The term 'theology of religions' refers to the academic inquiry into the relationship between religions. The collected essays constitute such an inquiry. In the end, it is not so much about the encounter of religions, but rather of people. Religion is no longer regarded as a monolithic body of beliefs and practices. The authors concede that the concept 'religion' is too fluid to be delineated precisely. The book's approach to the relationship between religions, i.e. 'theology of religions', reflects how the authors understand the origin and nature of religion (a 'theology of religion' in the singular). This book focuses more on 'theology of religions' (plural) than on 'theology of religion' (singular). The main objective of the book is to present a variety of perspectives on how theology of religions manifested in different contexts. This includes historical (i.e. Luther's theology of religions and the Roman Catholic position on other religions as taken by Vatican II) as well as cultural and religious perspectives. In the first chapter, the editor gives a brief overview of the development of the discipline of theology of religions. The postmodern era is characterised by an almost non-foundational approach. The

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second chapter traces the development of the discipline in the Roman Catholic tradition in particular. This contribution is based on the insights of P.J. van der Merwe (1944–2014), who as researcher and Head of the Department of Science of Religion and Missiology at the University of Pretoria, developed a specific theological position on non-Christian religions. A whole generation of theologians was trained in this school of thought. He passed away in 2014 and this publication pays tribute to his life's work on religions and their relations. The contributions that follow are the culmination of the research of postgraduate students at the University of Pretoria. The third chapter presents a perspective on the Reformation, with a particular focus on Martin Luther. In this year of the quincentenary anniversary of the Reformation the legacy of Reformed belief is highlighted. The fourth chapter describes the relationship between Christianity and Islam from the perspective of a willingness to embrace. The fifth chapter analyses the relation between Christianity, Judaism and Islam from the perspective of intergroup threat theory. A model for theology of religions in a South African context is developed in the sixth and final chapter. This scholarly book pays tribute to the academic contribution of P.J. van der Merwe, mentor of the authors of these multifaceted reflections on theology of religions. The target audience is specialists in the field of religion studies. The distinctive contribution of the book is the innovative perspectives on the relationship between Islam and Christianity in both the Roman Catholic and Protestant contexts.

Occupy Religion introduces readers to the growing role of religion in the Occupy Movement and asks provocative questions about how people of faith can work for social justice. From the temperance movement to the Civil Rights movement, churches have played key roles in important

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social movements, and Occupy Religion shows this role is no less critical today.

"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, Times Literary Supplement In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, Journal of the American Academy of Religion "This is a first-rate work of a first-rate historian."—James D. Tabor, Journal of Religion "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, Christian Science Monitor

Our contemporary world is fast becoming religiously diverse in a variety of ways. Thanks to globalization and migration, to mention only two current worldwide trends, people of diverse and sometimes mutually hostile faiths are now sharing neighborhoods and encountering one another's religious traditions on a daily basis. For scholars in religious studies and theology the issue to be examined is whether religious diversity is merely the result of historical development and social interaction, or whether it is inherent in the object of belief--part of the very structure of faith and our attempts to understand and express it. The essays in this volume range from explorations of the impact of religious diversity on religious studies to examples of interfaith encounter and

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dialogue, and current debates on Christian theology of religion. These essays examine not only the theoretical issues posed by religious pluralism to the study of religion and Christian theology but also concrete cases in which religious pluralism has been a bone of contention. Together, they open up new vistas for further conversation on the nature and development of religious pluralism.

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More than almost anything else, globalization and the great world religions are shaping our lives, affecting everything from the public policies of political leaders and the economic decisions of industry bosses and employees, to university curricula, all the way to the inner longings of our hearts. Integral to both globalization and religions are compelling, overlapping, and sometimes competing visions of what it means to live well. In this perceptive, deeply personal, and beautifully written book, a leading theologian sheds light on how religions and globalization have historically interacted and argues for what their relationship ought to be. Recounting how these twinned forces have intersected in his own life, he shows how world religions, despite their malfunctions, remain one of our most potent sources of moral motivation and contain within them profoundly evocative accounts of human flourishing. Globalization should be judged by how well it serves us for living out our authentic humanity as envisioned within these traditions. Through renewal and reform, religions might, in turn, shape globalization so that can be about more than bread alone.

Using philosophical and theological reflection, this book explores the rational grounding for Christian faith, inquiring into the basis for believing the Christian revelation, and using the answers to give an account of Christian faith itself. Setting the discussion in the context of the history of views on

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revelation, Divine Faith makes an original contribution to historiography and draws out hitherto unnoticed affinities between Catholic and Protestant thought. Re-examining the question from the beginning by asking how it is that the Christian revelation is made, Lamont then looks at the fundamental philosophical issues concerning the nature of knowledge and the reasonableness of belief in testimony that are crucial to an understanding of Christian belief. Through theological considerations on the relations of grace and the church, and new advances in the philosophy of belief in testimony and how God speaks to communicate the Christian religion, this book offers an original and powerful account of the nature of Christian belief.

This is a study of how American theologian Jonathan Edwards (1703-58) battled deist arguments about revelation and God's fairness to non-Christians. Author Gerald McDermott argues that Edwards was preparing before his death a sophisticated theological response to Enlightenment religion that was unparalleled in the eighteenth century and surprisingly generous toward non-Christian traditions.

Can Christians learn from other religions? This book offers a fascinating account of the nature, role, and purposes of religious diversity within God's providential plan.

Charts a faithful theological middle course through complex sexual issues How different are men and women? When does it matter to us -- or to God? Are male and female the only two options? In *Sex Difference in Christian Theology* Megan DeFranza explores such questions in light of the Bible, theology, and science. Many Christians, entrenched in culture wars over sexual

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ethics, are either ignorant of the existence of intersex persons or avoid the inherent challenge they bring to the assumption that everybody is born after the pattern of either Adam or Eve. DeFranza argues, from a conservative theological standpoint, that all people are made in the image of God -- male, female, and intersex -- and that we must listen to and learn from the voices of the intersexed among us.

Diana Butler Bass, one of contemporary Christianity's leading trend-spotters, exposes how the failings of the church today are giving rise to a new "spiritual but not religious" movement. Using evidence from the latest national polls and from her own cutting-edge research, Bass, the visionary author of *A People's History of Christianity*, continues the conversation began in books like Brian D. McLaren's *A New Kind of Christianity* and Harvey Cox's *The Future of Faith*, examining the connections—and the divisions—between theology, practice, and community that Christians experience today. Bass's clearly worded, powerful, and probing *Christianity After Religion* is required reading for anyone invested in the future of Christianity.

This Very Short Introduction provides both the believer and non-believer with a balanced survey of the central questions of theology. David Ford's approach draws us in to considering the principles underlying religious belief, including the centrality of salvation to most major religions, the concept of God in ancient, modern, and postmodern contexts, the challenge posed to theology by prayer and worship, and the issue of sin and evil. He also probes the nature of experience, knowledge, and

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wisdom in theology, and discusses what is involved in interpreting theological texts. In this new edition, Ford considers the contemporary relevance of theology, including the effect of globalization and digitized communication, examines the theological responses to change and development in science, considers the impact of increased engagement between Islam and the West, and looks at the development and importance of theology between the different faiths. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Theologies on the Move examines how the experiences of migration and pilgrimage that are created as a result of the pressures of neoliberal capitalism shape theological and religious traditions. Based on these insights, the contributors examine what difference religion can make in a world dominated by the interests of the few rather than the many.

In this fascinating and ground-breaking study, Vinoth Ramachandra explores the complex nature of conflict among the major world religions of Islam, Hinduism, Buddhism and Christianity, and also between them and the rising tide of secularism.

Why has the reality of other religions become a big problem for Christianity? In the past, Christianity has been able to largely ignore other religions but in recent

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decades, not just the reality, but the vitality of other religions has become a challenge. This accessible book tackles a number of questions arising from these changes: is belonging to one religion rather than another merely a matter of cultural preference?; is salvation the same among all religions?; and what can be learned from other religions? Considering wider issues of how modernity has defined "religion," Gavin D'Costa provides a substantial critique of secular ways of controlling religions, and shows how Christianity is very well suited to deal with religious plurality at the doctrinal and social level. The book makes a decisive contribution to debates about the clash between Islam and the West, arguing that the major threat to religious freedoms come from secularism, and that Islam and Christianity both have the resources to develop a vibrant and pluralist "public square" informed by intellectual debate. By engaging with the core questions and suggesting a pathway through the various answers that have been proposed in recent years, this is an ideal introduction to the field, and one which will help stimulate ideas and discussions.

Does traditional Christianity involve paradoxical doctrines, that is, doctrines that present the appearance (at least) of logical inconsistency? If so, what is the nature of these paradoxes and why do they arise? What is the relationship between "paradox" and "mystery" in theological theorizing? And what are the implications for the rationality, or otherwise, of orthodox Christian beliefs? In *Paradox in Christian Theology*, James Anderson argues that the doctrines of the Trinity and the incarnation, as derived from Scripture and formulated in the ecumenical creeds, are

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indeed paradoxical. But this conclusion, he contends, need not imply that Christians who believe these doctrines are irrational in doing so. In support of this claim, Anderson develops and defends a model of understanding paradoxical Christian doctrines according to which the presence of such doctrines is unsurprising and adherence to paradoxical doctrines cannot be considered as a serious intellectual obstacle to belief in Christianity. The case presented in this book has significant implications for the practice of systematic theology, biblical exegesis, and Christian apologetics. "In defending the ineluctable presence of paradox in theology, James Anderson argues that attempts to avoid this will result in formulations that are inadequate to the articulation of core Christian doctrines. What is particularly striking about this study is its accomplished engagement of important research work in analytic philosophy of religion." --David Fergusson, Professor of Divinity, University of Edinburgh "This book is a very well-informed, carefully argued, and cogent discussion of theological paradox, drawing on studies in the history of doctrine and philosophy. The book is clearly written and faithful to Christian orthodoxy. I hope that it is widely read and taken to heart." --John M. Frame, Professor of Systematic Theology and Philosophy, Reformed Theological Seminary, Orlando, FL "A convincing amount of paradox explains its necessity in Christianity. Then recent theories of belief-entitlement are constructively advocated, showing how theological paradoxes can be rationally believable. A clear, strong case." --Joseph Houston, Emeritus Professor of Philosophical Theology, University of Glasgow "Christian apologetics has historically sought to give a reasoned account of paradox, for Christian faith itself entails living in the midst of doctrinal paradoxes." --Michael Purcell, Senior Lecturer in Theology and Ethics, University of Edinburgh James Anderson holds PhDs in computer simulation and

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philosophical theology from the University of Edinburgh. He is currently employed by the University as a Research Fellow. Each field of study comes with its own set of questions; each period of time refines and redirects those questions. The Christian religion as we find it in the twenty-first century presents a unique set of problems to be solved and questions to be answered. In this introduction to the philosophy of the Christian religion, eminent philosopher and theologian Nancey Murphy applies the tools of philosophical analysis to a set of core yet contemporary religious questions: what does our historical moment mean for the possibility of knowing God? Is faith still possible? Does God intervene in human history? Is there such a thing as universal knowledge of God? Written with the needs of students encountering the philosophy of religion for the first time in mind, this book provides a comprehensive introduction to the fundamental questions inherent in Christian faith. Murphy also provides tools for how to answer those questions.

This thoroughly updated text offers students and adults an overarching perspective. The "Faith" section focuses on the nature of human faith and Christian faith. The "Religion" section examines the personal and social value of religion, religious belief and behavior, and offers an overview of major world religions. The "Theology" section includes an analysis of the theology/faith relationship. Suggested readings and study questions, excellent end notes and index add to the value of this edition.

What does it mean to profess the faith as North American Christians at the end of the second millennium? Douglas Hall looks to the heart of Christian faith—its teaching about God, Creatures, and Christ—to articulate a critical and creative response to contemporary culture. The core of Hall's trilogy, *Professing the Faith* is a fresh and frank engagement of the North American context by one of the continent's finest

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religious thinkers.

Renowned theologian and philosopher of religion John Hick takes a hard look at intellectual problems facing Christians in the late twentieth century: Where exactly does Christianity fit into the scheme of the world in light of other world religions? and Is it possible to remain Christian while accepting the truth of other beliefs? Employing the use of a dialogue between "Phil" (philosophy) and "Grace" (theology), Hick explores the validity of other religions and Christianity's place among them. Offering good reasons for why the traditional stance that Christianity is the only true religion is no longer workable, he puts forth a cogent defense of Christianity in the global context of other religions. This book is must reading for those concerned about the uniqueness of Christianity and how it is to be interpreted theologically in today's world.

Far from being solely an academic enterprise, the practice of theology can pique the interest of anyone who wonders about the meaning of life. Inviting readers on a journey of 'faith seeking understanding', this introduction to Christian theology - its basic concepts, confessional content, and history - emphasizes the relevance of the key convictions of Christian faith to the challenges of today's world. In the first part, this book introduces the project of Christian theology and sketches the critical context that confronts Christian thought and practice today. In a second part, it offers a survey of the key doctrinal themes of Christian theology - including revelation, the triune God, and the world as creation - identifying their biblical basis and the highlights of their historical development before giving a systematic evaluation of each theme. The third part provides an overview of Christian theology from the early church to the present. Peter C. Hodgson engages the speculative reconstruction of Christian theology that is accomplished by Hegel's Lectures on the Philosophy of Religion, and provides a close reading

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of the critical edition of the lectures. He analyses Hegel's concept of the object and purpose of the philosophy of religion, his critique of the theology of his time, his approach to Christianity within the framework of the concept of religion, his concept of God, his reconstruction of central Christian themes, and his placing of Christianity among the religions of the world. Hodgson makes a case for the contemporary theological significance of Hegel by identifying currently contested sites of interpretation and their Hegelian resolution. Although many people suggest that Christianity is declining, research indicates that it continues to be the world's most popular worldview. But even so, the Christian faith includes many controversial beliefs that non-Christians find hard to accept. This book explores 12 issues that might cause someone to dismiss orthodox Christianity—issues such as the existence of suffering, the Bible's teaching on gender and sexuality, the reality of heaven and hell, the authority of the Bible, and more. Showing how the best research from sociology, science, and psychology doesn't disagree with but actually aligns with claims found in the Bible, these chapters help skeptics understand why these issues are signposts, rather than roadblocks, to faith in Christ.

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