

Empire And The Christian Tradition New Readings Of Classical Theologians

An overview of Christian beliefs and practices across the centuries with an emphasis on tradition and the evolution of belief. + This text helps students acquire a basic theological literacy in key persons and events of the Bible and the Christian faith, and in Christianity's encounter with culture at large. Historically arranged, it also addresses five major themes of systematic theology: revelation, God, creation, Jesus, and church.

The relationship between tradition and innovation in Orthodox Christianity has often been problematic, filled with tensions and contradictions starting from the Byzantine era and running through the 19th and 20th centuries. For a long period of time scholars have typically assumed Greek Orthodoxy to be a static religious tradition with little room for renewal or change. Although this public perception continues, the immutability of the Greek Orthodox tradition has been questioned by several scholars over the past few years. This book continues this line of reasoning, but brings it into the centre of contemporary discussion. Presenting case studies from different periods of history up to the present day, the authors trace different aspects in the development of innovation and renewal in Orthodox Christianity in the Greek-speaking world and among the Diaspora.

Messianism Against Christology: Resistance Movements, Folk Arts and Empire is a work committed to re-thinking the Christian tradition from the point of view of messianic movements of eco-sustainability and social justice rather than magnified individuals. Framed by considerations of political struggle and insurgent folk art in contemporary Detroit and ancient Ethiopia, the work concentrates its attention on the biblical tradition, teasing out memories of pastoral nomad resistance not entirely erased by the repressions of agricultural empires, that are revitalized in the prophetic movements of Elijah, the Baptist and Jesus. It also underscores the relevance of these "little tradition" practices for eco-politics and indigenous solidarity efforts today.

In this sixth volume of The New Church's Teaching Series, Rebecca Lyman introduces us to the world of the early church. Beginning with the Jewish, Greek, and Roman cultures in which the first followers of Jesus lived and worshiped, she traces the growth of the Christian church's theology, worship, leadership, and ethics through its first six centuries, ending with Augustine of Hippo. Early Christian Traditions offers perceptive insights into the early church's intense conflicts that reveal the often thin line between orthodoxy and heresy, between true and false teachers, and among the many competing versions of Christianity. Lyman describes the early church's family quarrels Gnosticism, Donatism, Arianism as well as the theological, political, and linguistic issues that went into the making of the great creeds and established the apostolic tradition."

Sefer Zerubbabel, the Book of Zerubbabel, is a Hebrew apocalyptic work composed during the wars between the Byzantine and Persian empires in the early decades of the seventh century of this era, shortly before the Muslim conquest of the Middle East. Himmelfarb places Sefer Zerubbael's narrative in the context of Christian tradition and contemporary Byzantine culture on the one hand and earlier Jewish eschatological traditions on the other. The impact of the Christian messianic narrative can be seen in Sefer Zerubbabel's depiction of the messiah son of David in terms of Isaiah's suffering servant and in the death and resurrection of the messiah son of Joseph, while contemporary Byzantine ideas about the Virgin as the patron and protector of Constantinople help to make sense of Sefer Zerubbabel's otherwise startling depiction of the mother of the messiah as a warrior defending Jerusalem. Sefer Zerubbabel also shows many points of contact with traditions about the messiah in rabbinic literature, but, the author argues, it is not dependent on the rabbinic formulation of those traditions. Rather, both the rabbis and Sefer Zerubbabel drew on popular traditions, which they reshaped for their own purposes. The rabbis tend to play down messianic hopes while Sefer Zerubbabel embraces them more enthusiastically. Thus reading Sefer Zerubbabel and rabbinic literature side by side allows us to recover some elements of the popular Jewish messianism of the early centuries of the Christian era. The book concludes by considering Sefer Zerubbabel's impact on a corpus of Jewish eschatological texts from the centuries after the rise of Islam.-- Beginning with the conversion of Constantine in 312 and the establishment of the Christian Empire, the book continues through the Middle Ages up to the publication of Gratian's Decretum, the great, systematic book of Church law which transformed the idea of tradition into legal concepts. Throughout this period the hierarchy was called upon to deal with such fundamental questions as the nature of tradition and the extent of its authority, the infallibility of the pope, and the proper role of the laity in defining dogma. Originally published in 1969. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

The Art of God Incarnate proposes that visual art is a good way to think of how the incarnation--the central truth-claim of Christianity--can be said to reveal the divine. In the book of Genesis, the human being, fresh from the hands of the Creator, is the image of God in the temple of the world. In an environment of distorted images the prophets sought to make visible by symbolic gestures the divine attitude toward Israel, as well as looking forward to a new divine intervention to redeem history and transfigure human lives. For the New Testament faith, this transforming intervention has come about through the restoration of the divine image in man. Jesus Christ is the true and living icon of the Father and the model from whose radiance human beings generally can be re-fashioned. Despite the anti-iconic legislation of the Hebrew Bible, it was inevitable, therefore, that under the New Covenant a visual art would make its appearance, since God had now made himself visible in his humanized Son. During the iconoclast crisis which shook the Eastern Roman Empire, it was the achievement of the later Greek fathers to spell out this claim doctrinally. Modern aesthetics can throw further light, especially by way of phenomenology and semiotics, on how an artwork can be a communicator of meaning and truth. Finally, there is the question of how human beings are to make their own this revelation of God in the visual realm. In the Latin tradition, especially among the monastic teachers of the twelfth century, the biblical theme of man made in the divine image and likeness was used to speak of how people can be changed by the fresh resources that revelation provides. Through growth in charity they themselves can become saints, "images" of God.

This book is the first to tackle the origins and purpose of literary religious apologetic in the first centuries of the Christian era by discussing, on their own terms, texts composed by pagan and Jewish authors as well as Christians. Previous studies of apologetic have focused primarily on the Christian apologists of the second century. These, and other Christian

authors, are represented also in this volume but, in addition, experts in the religious history of the pagan world, in Judaism, and in late antique philosophy examine very different literary traditions to see to what extent techniques and motifs were shared across the religious divide. Each contributor has investigated the probable audience, the literary milieu, and the specific social, political, and cultural circumstances which elicited each apologetic text. In many cases these questions lead on to the further issue of the relation between the readers addressed by the author and the actual readers, and the extent to which a defined literary genre of apologetic developed. These studies, ranging in time from the New Testament to the early fourth century, and including novel contributions by specialists in ancient history, Jewish history, ancient philosophy, the New Testament, and patristics, will put the study of ancient religious apologetic on to a new footing.

This book explains the main elements of the Christian faith in a warm and approachable way, giving special attention to questions that are raised about the Christian faith in a multicultural and postmodern setting.

From Jesus to the Internet examines Christianity as a mediated phenomenon, paying particular attention to how various forms of media have influenced and developed the Christian tradition over the centuries. It is the first systematic survey of this topic and the author provides those studying or interested in the intersection of religion and media with a lively and engaging chronological narrative. With insights into some of Christianity's most hotly debated contemporary issues, this book provides a much-needed historical basis for this interdisciplinary field.

What has Alexander the Great to do with Jesus Christ? Or the legendary king's conquest of the Persian Empire (335–23 BCE) to do with the prophecies of the Old Testament? In many ways, the early Christian writings on Alexander and his legacy provide a lens through which it is possible to view the shaping of the literature and thought of the early church in the Greek East and the Latin West. This book articulates that fascinating discourse for the first time by focusing on the early Christian use of Alexander. Delving into an impressively deep pool of patristic literature written between 130–313 CE, Christian Thru Djurslev offers original interpretations of various important authors, from the learned lawyer Tertullian to the 'Christian Cicero' Lactantius, and from the apologist Tatian to the first church historian Eusebius. He demonstrates that the early Christian adaptations of the Alexandrian myths created a new tradition that has continued to develop and expand ever since. This innovative work of reception studies is important reading for all scholars of Alexander the Great and early church history.

The Art of Empire contends that the art and imagery of Late Antiquity requires a deeper understanding of the context of the imperial period before and after Constantine. The chapters treat an aspect of the relationship between early Christian art and the rituals, practices, or imagery of the Empire. The long-held belief that Christian arts beginnings can be simply understood by Constantine's acceptance of the religion and the imperial cult must be reconsidered. These chapters offer a fresh perspective on the development of Christian art in its imperial background.

Joshua Noble focuses on the rapid appearance and disappearance in Acts 2 and 4 of the motif that early believers hold all their property in common, and argues that these descriptions function as allusions to the Golden Age myth. Noble suggests Luke's claims that the believers "had all things in common" and that "no one claimed private ownership of any possessions"-a motif that does not appear in any biblical source- rather calls to mind Greek and Roman traditions that the earliest humans lived in utopian conditions, when "no one ... possessed any private property, but all things were common." By analyzing sources from Greek, Latin, Jewish, and Christian traditions, and reading Acts 2:42-47 and 4:32-35 as Golden Age allusions, Noble illustrates how Luke's use of the motif of common property is significant for understanding his attitude toward the Roman Empire. Noble suggests that Luke's appeal to this myth accomplishes two things: it characterizes the coming of the Spirit as marking the beginning of a new age, the start of a "universal restoration" that will find its completion at the Second Coming of Christ; and it creates a contrast between Christ, who has actually brought about this restoration, and the emperors of Rome, who were serially credited with inaugurating a new Golden Age.

From divine visions to self-tortures, some strange mystical experiences have shaped the Christian tradition as we know it. Full of colourful detail, *Mystics of the Christian Tradition* examines the mystical experiences that have determined the history of Christianity over two thousand years, and reveals the often sexual nature of these encounters with the divine. In this fascinating account, Fanning reveals how God's direct revelation to St Francis of Assisi led to his living with lepers and kissing their sores, and describes the mystical life of Margery Kempe who 'took weeping to new decibel levels'. Through presenting the lives of almost a hundred mystics, this broad survey invites us to consider what it means to be a mystic and to explore how people such as Joan of Arc had their lives determined by divine visions. *Mystics of the Christian Tradition* is a comprehensive guide to discovering what mysticism means and who the mystics of the Christian tradition actually were.

This text is designed to serve as a primary source reader. It addresses medieval Christendom in the context of world history. It combines the traditional approach (the medieval Christian tradition found in the church hierarchy and theological development) with the newer approach to cultural diversity - diversity within European Christianity (women mystics, heretics, and popular religion), and diversity without, in a world context (non-European Christianity and relations with Islam, Judaism, and Buddhism).

The Roman Empire Greatly Influenced Christianity At a time when political power and religious power were in conflict, the Roman Empire chose to join with the religion (Christianity) that presented the greatest challenge to the unity of the empire. The result of this union was the Roman Catholic Church. As was the historical tradition of Rome, when the Empire adopted a new religion it was imperative that they maintained the prestige of the Empire by making the new religion 'Roman'. In doing so, did they compromise some of the teachings of Christ? Was there more emphasis put on Roman Tradition than true Christian Conversion? Much of the erroneous teaching and practices of the Romans survived both the Protestant and Catholic Reformations. Still today biblical scholars don't see, or choose to ignore, the need follow God's Word. Why? We must learn to follow God's Word before the teachings of man.

This book, authored by an international group of scholars, focuses on a vibrant central current within the history of Russian legal thought: how Christianity, and theistic belief generally, has inspired the aspiration to the rule of law in Russia, informed Russian philosophies of law, and shaped legal practices. Following a substantial introduction to the phenomenon of Russian legal consciousness, the volume presents twelve concise, non-technical portraits of modern Russian jurists and philosophers of law whose thought was shaped significantly by Orthodox Christian faith or theistic belief. Also included are chapters on the role the Orthodox Church has played in the legal culture of Russia and on

the contribution of modern Russian scholars to the critical investigation of Orthodox canon law. The collection embraces the most creative period of Russian legal thought—the century and a half from the later Enlightenment to the Russian emigration following the Bolshevik Revolution. This book will merit the attention of anyone interested in the connections between law and religion in modern times.

Bestselling author and theologian Scott Hahn offers a commentary on 1 and 2 Chronicles as a liturgical and theological interpretation of Israel's history.

This remarkable account by an award-winning historian details the responses to the fall of Rome by the church fathers, who set the pattern for interpreting this momentous event for all succeeding centuries. "To speak about the decline and fall of the Roman empire as 'the social triumph of the ancient church' is to look at the events associated with that 'memorable revolution' . . . through the eyes of the victors," writes the author. "The thoroughness of the victors has often seen to it that there remains no other way for us to view those events. Not only are we—for this period as for so many others throughout most of human history—denied access to the mind of the common people as they watched this history in the making, such that we are forced to depend on the documents provided by various of the elites of the fourth and fifth centuries; but among the documents of those elites, only some have been permitted to survive." Jerome, Christian humanist and translator of the Bible into Latin, represents an apocalyptic view of the crisis. Eusebius, court theologian and founder of church history, saw the fall of Rome as the sign of a new order, the "Christian Empire." And Augustine, fountainhead of much of Western thought during the millennium that followed, used it as the basis for his City of God. The unifying theme in this historical panorama is the final revisionist view of the fall by its greatest historian, Edward Gibbon. All of these interpretations of the fall of Rome continue to live today and deeply influence our understanding of Western culture.

An exploration into the ways Catholics in the Spanish Empire used devotional music (villancicos) to connect faith and hearing. By interpreting examples of "music about music" in the context of theological literature, it reveals how Spanish subjects listened and why.

The Christian Tradition, formerly published by Pearson/Prentice Hall, introduces students at the beginning of the third millennium to a religion that has evolved over and shaped two previous millennia. With particular focus placed on the social and cultural background to this tradition, the text provides a stimulating survey of the history of Christianity from its Jewish roots to the challenges it faces in the twenty-first century. This innovative text weaves a consideration of the arts, spirituality, religious life and practice—especially among the laity, women, and others outside the dominant institutional tradition—into its rich historical narrative, and offers a comprehensive and diverse view of the course of Christian history. This skillfully written text presents the full sweep of Ottoman history from its beginnings on the Byzantine frontier in about 1300, through its development as an empire, to its late eighteenth-century confrontation with a rapidly modernizing Europe. Itzkowitz delineates the fundamental institutions of the Ottoman state, the major divisions within the society, and the basic ideas on government and social structure. Throughout, Itzkowitz emphasizes the Ottomans' own conception of their historical experience, and in so doing penetrates the surface view provided by the insights of Western observers of the Ottoman world to the core of Ottoman existence.

THIS BOOK WILL HELP YOU• to appreciate the depth and beauty of the dominant form of Christianity in Greece, Russia and much of Eastern Europe• to understand the tenets, nature and holy days of Orthodox belief• to recognize the physical features of an Orthodox church, and the spiritual significance of icons• to know what to expect and how to conduct yourself during Orthodox services and ceremoniesOrthodoxy is the dominant form of Christianity in Greece, Russia, parts of Eastern Europe and the Balkans. Its practices are largely unfamiliar in the West, and have remained essentially unchanged since the earliest days of the faith. This lucid introduction outlines the tenets, nature and holy days of Orthodox belief with the Western reader in mind. It describes the physical church, especially icons, services, and common practices, and offers advice to visitors on how to conduct themselves so that they are accepted and feel comfortable. Several chapters concern the life of Jesus and the beginnings of Christianity; others trace the origins and history of the Church, with particular attention to its great champion, Constantine the Great. The present structure of the Church is described in brief, and the split between the Eastern and the Western Churches is related with differences clearly explained. The great antiquity and beauty of its liturgy, its essentially minimal hierarchy and its mystical yet pragmatic approach make the Orthodox religion a powerful medium for its profound and universal message. This deceptively simple volume takes the reader on a journey to the heart of the Christian tradition.**ACCESS THE WORLD'S RELIGIONS**Simple Guides: Religion is a series of concise, accessible introductions to the world's major religions. Written by experts in the field, they offer an engaging and sympathetic description of the key concepts, beliefs and practices of different faiths. Ideal for spiritual seekers and travellers alike, Simple Guides aims to open the doors of perception. Together the books provide a reliable compass to the world's great spiritual traditions, and a point of reference for further exploration and discovery. By offering essential insights into the core values, customs and beliefs of different societies, they also enable visitors to be aware of the cultural sensibilities of their hosts, and to behave in a way that fosters mutual respect and understanding.

J.H. Hexter's classic survey of the historical roots of Judaism and Christianity is now available with a new preface and updated bibliography. The book defines the main components, principal influences, and most significant transformations of ancient Hebrew religious beliefs and then considers those of Christianity, showing how early Christianity arose out of the Judaic heritage. The first part of the book deals with the evolution of ancient Israel down to the end of the sixth century B.C.; the second chronicles the transition from Judaism to Christianity and the struggle of the early Christian communities against the pressures and power of the Roman Empire. Ranging over some 1500 years of ancient history, the book illuminates the cultural and intellectual impact of the Judaeo-Christian tradition.

One of the most persistent problems in Christian-Muslim relations over the centuries has been the tendency by each to judge the other by standards and criteria not used in assessing itself. Goddard argues that such is no longer admissible and proceeds to offer a number of useful insights.

This study examines church-state relations from the Eastern Christian tradition, as manifested in the policies and practices of the Byzantine empire, the Mongol empire and mediaeval Russia, and their implications for modern times. The fourth edition of The Christian Theological Tradition provides students with essential theological knowledge of key

persons and events of the Bible and the Christian faith, and of Christianity's multifaceted encounter with Western culture. Historically arranged, the textbook addresses major theological themes such as revelation, God, Jesus Christ, Creation, salvation, and the church. The textbook deals with the entire Christian tradition from an orientation that is both Catholic and ecumenical, with the fourth edition including expanded coverage of modern Protestant Christianity. The Christian Theological Tradition has been thoroughly revised and updated with nine new or rewritten chapters, including: A new section on the reception of the Second Vatican Council, including the pontificate of Pope Francis. A new treatment of contemporary developments in liberation and environmental theology. A new examination of the relationship between science and Christianity. An entirely rewritten treatment of Islam that focuses on the ways in which the Christian tradition has historically understood and responded to Islam. A new discussion of the "New Atheism," with theological responses to this influential movement. New textboxes on aspects of religious life, such as liturgy, prayer, art, moral teaching, and social institutions, appropriate to given chapters. With the assistance of images and maps, key words, and recommended reading, this textbook outlines the methods for Christian theology and demonstrates the relevance of the Christian theological tradition for our contemporary world. This is an ideal resource for students of theology, biblical studies, or religious studies, and anyone wanting an accessible and comprehensive introduction to the Christian theological tradition. Written by an award-winning author, this well-organized and comprehensive introduction to global Christianity illuminates the many ways the world's Christians live their faith today. Covers the entire globe: Africa, Asia, and Latin America as well as Europe, North America, and the Pacific Provides impartial, in-depth descriptions of the world's four major Christian traditions: Orthodox, Catholic, Protestant, and Pentecostal/Charismatic Utilizes the best available sources to produce an up-to-date profile of demographic trends in the Christian population Blends history, sociology, anthropology, and theology to create a rich, multi-layered analysis of the world Christian movement Features clear maps and 4-color illustrations throughout the volume

How Christian people have framed the meaning of violence within their faith tradition has been a complex process subject to all manner of historical, cultural, political, ethnic and theological contingencies. As a tradition encompassing widely divergent beliefs and perspectives, Christianity has, over two millennia, adapted to changing cultural and historical circumstances. To grasp the complexity of this tradition and its involvement with violence requires attention to specific elements explored in this Element: the scriptural and institutional sources for violence; the faith commitments and practices that join communities and sanction both resistance to and authorization for violence; and select historical developments that altered the power wielded by Christianity in society, culture and politics. Relevant issues in social psychology and the moral action guides addressing violence affirmed in Christian communities provide a deeper explanation for the motivations that have led to the diverse interpretations of violence avowed in the Christian tradition.

This groundbreaking collection considers empire from a global perspective, exploring the role of evangelicals in political, social, and economic engagement at a time when empire is alternately denounced and embraced. It brings noted thinkers from a range of evangelical perspectives together to engage the most explosive and discussed theorists of empire in the first decade of the twenty-first century--Michael Hardt and Antonio Negri. Using their work as a springboard, the contributors grapple with the concept of empire and how evangelicalism should operate in the world of empire.

The radically altered situation today in religion, politics, and global communication--what can broadly be characterized as postmodern and postcolonial--necessitates close rereading of Christianity's classical sources, especially its theologians. In this groundbreaking textbook anthology, twenty-nine distinguished scholars scrutinize the relationship between empire and Christianity from Paul to the liberation theologians of our time. The contributors discuss how the classical theologians in different historical periods dealt with their own contexts of empire and issues such as center and margin, divine power and social domination, war and violence, gender hierarchy, and displacement and diaspora. Each chapter provides insights and resources drawn from the classical theological tradition to address the current political situation. Book jacket.

The term 'Judeo-Christian' in reference to a tradition, heritage, ethic, civilization, faith etc. has been used in a wide variety of contexts with widely diverging meanings. Contrary to popular belief, the term was not coined in the United States in the middle of the 20th century but in 1831 in Germany by Ferdinand Christian Baur. By acknowledging and returning to this European perspective and context, the volume engages the historical, theological, philosophical and political dimensions of the term's development. Scholars of European intellectual history will find this volume timely and relevant.

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In his book, poised to become a standard historical theology textbook, Roger Olson takes us on a journey of events ranging from the apostolic fathers to the Reformation to the present.

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