

Jesus Humanity And The Trinity A Brief Systematic Theology

A superb, standard Christian theology text for nearly a quarter century, Daniel Migliore's Faith Seeking Understanding explores all of the major Christian doctrines in freshly contemporary ways. This third edition offers new FOR FURTHER READING suggestions at the end of each chapter, a substantial expansion of the glossary, and new material incorporated throughout, including a section on Christians and Muslims. Further, the three imaginary theological dialogues culminating the book -- pointedly playful exchanges that have delighted countless readers -- are here joined by a fourth dialogue, between Karl Barth and Friedrich Nietzsche, on atheism. All in all, a new generation of students, pastors, and Christian educators, eager to better understand the rich heritage, central themes, and contemporary challenges of Christian theology, will find both guidance and stimulation in Migliore's updated work.

Theology has constantly wrestled with the nature of God's love and what it means for how God relates to the world. In this comprehensive canonical theology of divine love, John C. Peckham argues for an account that avoids the errors of both voluntarist and experientialist theologies and faithfully represents the full biblical witness.

This book displays how the nonviolent Word of God made visible in Jesus Christ is expressed in the contemporary idiom of the peaceable grain of the universe. Moving between historic Anabaptist understandings of Jesus as revealing the "Word of God" and more recent expressions of Jesus as disclosing the "grain of the universe," the book invites a reading of Scripture centered in Jesus' life and teachings as told by the narratives of the New Testament. This approach to the Bible discovers there a persuasive witness to the power of nonviolent action in both historic movements and contemporary settings. Beginning with the radical wing European Reformation, the book explores how new understandings of biblical authority expressed in the language of that era have relevance now over five centuries later when stated in a contemporary language for evangelical, ecumenical, and anti-racist Christian witness. To that end, chapters in Part One explore how Reformation-era Anabaptists expanded or went beyond the received understandings of Scripture and Word in confronting their crises. In Part Two the chapters apply this expanded understanding of the Word to contemporary understandings of the Bible and theology, dialogue across black-white lines, and in nonviolent witness and activism.

For much of the modern period, theologians and philosophers of religion have struggled with the problem of proving that it is rational to believe in God. Drawing on the thought of Thomas Aquinas, Theological Philosophy seeks to overturn the longstanding problem of proving faith's rationality and to establish instead that rationality requires to be explained by appeals to faith. Building on a constructive argument developed in a companion book, Rationality as Virtue, Lydia

Schumacher advances the conclusion that belief in the God of Christian faith provides an exceptionally robust rationale for rationality and is as such intrinsically rational. At the same time, Schumacher overcomes a common tendency to separate spiritual from ordinary life, and construes the latter as the locus of proof for the rationality of Christian faith. This book provides an important study of the theology of Thomas F. Torrance, who is generally considered to have been one of the most significant theologians writing in English during the twentieth century, with a view toward showing how his theological method and all his major doctrinal views were shaped by his understanding of the doctrine of the Trinity. Torrance pursued a theology that was realist because he attempted to think in accordance with the unique nature of the object that is known. In holding to such a methodology, he drew an analogy between theology and natural science. This book demonstrates how, for Torrance, God relates with humanity within time and space so that creation finds its meaning in relation to God and not in itself; this enabled him to avoid many theological pitfalls such as agnosticism, subjectivism and dualism while explaining the positive implications of various Christian doctrines in a penetrating and compelling manner. This book offers an important resource for students of theology and for scholars who are interested in seeing how serious dogmatic theology shapes and should shape our understanding of the Christian life.

Christians are prone to so focus on the realities of Jesus' divinity that we minimize or ignore the realities of his humanity. That he called himself the Son of Man more than any other title emphasizes that Jesus lived humanly in our fallen world, facing our temptations and living out the tensions of being human in the flow of life. He was just like us, human in a sinful world, yet he did not sin. So what can we learn from Jesus' glorious life about the meaning of our own humanity, about the tensions of being human in a sinful world and the difference between being a sinner and being a finite, flesh-and-blood human being? With this book as a helpful and trustworthy guide, you will begin to see how we can learn from Jesus how to: - live gracefully in our bodies, even our wounded and dying bodies - live with integrity as finite human beings who are created to enjoy limits - love our family, friends, neighbors, strangers, and enemies - enjoy being alone without being lonely - enjoy the good things of life - wear our scars with hope and dignity - learn to die As Dr. Russ shows, it is by truly encountering, understanding, and learning from Jesus' humanity that we can become more fully and truly human.

The Christ's Faith coheres with orthodox Christology and Reformation soteriology, and needs to be affirmed to properly confirm the true humanity of the incarnate Son. Without addressing the interpretation of the Pauline phrase *pistis christou*, this study offers a theological rationale for an exegetical possibility and enriches a dogmatic account of the humanity of the Christ. The coherence of the Christ's faith is shown in two ways. First, the objection of Thomas Aquinas is refuted by demonstrating that faith is fitting for the incarnate Son. Second, a theological ontology is offered which affirms divine perfection and transcendence in qualitative fashion, undergirding a Chalcedonian and Reformed

Christology. Thus, the humanity of the Christ may be construed as a fallen human nature assumed by the person of the Word and sanctified by the Holy Spirit. The dogmatic location of The Christ's Faith is sketched by suggesting its (potential) function within three influential theological systems: Thomas Aquinas, federal theology, and Karl Barth. Furthermore, the soteriological role of the doctrine is demonstrated by showing the theological necessity of faith for valid obedience before God.

Why do groups such as Christadelphians, Jehovah's Witnesses, and Unitarians have such difficulty with the doctrine of the Trinity? Do they really understand the doctrine they oppose? From the mainstream Christian perspective, perhaps a lack of understanding about the way these other groups view the Scriptures may have hampered a clear presentation of the orthodox doctrine. The Trinity Hurdle is a scriptural and historical defense of the doctrine of the Triune God and substitutionary atonement for Christadelphians, other non-Trinitarians, and those engaging with them, from an author who is familiar with both sides of the doctrinal divide.

Jesus, Humanity and the Trinity A Brief Systematic Theology Augsburg Fortress Pub

Much of Christian theology is focused on the story of Jesus and the promised consummation of all things-but the church spends its life in the gap between them. How can we live more faithfully as Christians in this gap between the resurrection of Christ and the eschaton? In *Church in Ordinary Time*, Amy Plantinga Pauw argues that the liturgical season of ordinary time aptly symbolizes the church's existence as God's creature in this time between the times. Pauw presents a compact Trinitarian ecclesiology that is attuned to church life in this era of ordinary time. Formal ecclesiologies have largely neglected this ordinary-time dimension of Christian life, she says, and in so doing have virtually ignored the ongoing graciousness of God's work as Creator. Drawing on the seasons of the church year and the creation theology elaborated in Job, Proverbs, and Ecclesiastes, Pauw offers wisdom for daily life in Christian communities of faith.

Jesus in Trinitarian Perspective studies the person of Jesus on Earth as well as how He is the eternal second person of the Trinity.

Tanner offers not a repetition of doctrines but a creative synthesis of key Christian principles - especially the transcendence and gift-giving of God - and contemporary experience. What emerges is a profound yet precise vision of creation, God's life, and our participation in it. While consonant with traditional teachings, Tanner's dynamic speculative theology is universal in its range, mystical in its outlines, and deeply ethical in its relations with all God's gifted creatures. *Jesus, Humanity, and the Trinity* not only takes stock of Christian belief in a time of tumultuous intellectual and cultural change. It also finds in that ferment a life-giving meaning and mission for Christian life.

This book develops a thorough account of the sphere of human moral action in sustained dialogue with Jürgen

Moltmann. By examining God's role as promise-giver, particularly in the Christian understanding of resurrection, this work describes the occupancy of both history and space in moral terms. This leads to an understanding of Jesus' description of 'the kingdom of God' to feature prominently in describing both the possibility and content of human moral action. By offering an account of each of the main doctrines found in Moltmann's corpus - the role of the future, the Trinity, the Holy Spirit, and anthropology - this book locates how each contributes to the understanding of ethics from a Christian perspective and subsequently applies these findings to the contemporary issue of poverty and global economics.

Colin Gunton is regarded by many as one of the most important English theologians of the twentieth century. A prolific writer and creative thinker, Gunton taught at King's College, London, for over thirty years, until his untimely death in 2003. In this first single-authored introduction to Gunton's theology, Uche Anizor traces the key theological themes, major contributors, and criticisms of his work. Each chapter provides a synthesis and overview of Gunton's thought on a particular doctrine or set of doctrines, calling attention to the Trinitarian shape of his theology. In *Trinity and Humanity*, Anizor provides a handy entrée into the corpus of this major thinker.

"A systematic theology of the Christian faith, brief in extent but nonetheless profound and broad in compass. Professor Tanner's bold vision centres on the idea of God as gift-giver. Ecumenical in orientation, and informed by an extraordinary knowledge of the broad history of Christian thought, the book treats a range of topics of current interest from human agency and freedom, and conflict and process in human affairs, to failure and mortality. An exciting and challenging work, written to be accessible to students as well as to scholars. Introduction *Jesus *The Theological Structure of Things *The Shape of Human Life *The End Praise for Jesus, Humanity and the Trinity: "[Tanner's] conception of God's transcendence ... informs a ... robust view of incarnation, one that amplifies the gift-centered nature of salvation, and one that, in addition, preserves both the divinity and humanity of Jesus in a non-truncated way ... [takes] seriously the positive content of Christian doctrine and its implications for understanding the whole of life." *Research News & Opportunities in Science and Theology*.--Bloomsbury Publishing.

The doctrines of the atonement and the Trinity are central not only to the Christian faith but also to Christian systematic theology. Over the last decade or so, one or another theological interpretation of either of these doctrines has assumed pride of place among theologians. Before Robert Sherman, though, no theologian has ever dared to read the atonement in light of the Trinity. Most of the time atonement theories simply focus on the redeeming work of Jesus Christ, without any reference to Christ's relationship to the Father and the Spirit of the Trinity. But, as Sherman argues, Christ's atoning work is diverse and cannot be limited to one who ransoms our sins or to one who has victory over our sins (although in Sherman's view Christ's atoning work includes these tasks and more). He offers here a constructive theological proposal that connects Trinity with the rubrics of prophet, priest, and king to help explain Christ's atoning work. One can understand adequately neither Christ's multifaceted reconciliation of a complex humanity to God nor that reconciliations fundamental unity as God's gracious act apart from the Trinity. Without this framework, one will likely stress one person of the Trinity, one aspect of God's reconciling work, and/or one understanding of the human predicament to the exclusion of others and the detriment of theology, both systematic and pastoral. Sherman's constructive theological proposal suggests that we should recognize a certain correspondence and

mutual support between the three persons of the Trinity, the three offices of Christ (king, prophet, priest), and the three commonly recognized models of his atoning work (Christus victor, vicarious sacrifice, moral exemplar). Sherman's book offers a well-nuanced and well-grounded constructive theology of Trinitarian atonement and is a significant addition to the Theology for the Twenty-First Century Series. Robert J. Sherman is Professor of Christian Theology at Bangor Theological Seminary in Maine. His work has appeared in such publications as the Scottish Journal of Theology, the International Journal of Systematic Theology, and The Journal of Religion.

Theological anthropology is a vast and complex doctrinal subject that needs to be elaborated with careful attention to its relation to other major doctrines. It must confess the glory and misery of humanity, from creation in the image of God to the fall into a state of sin. It must reckon with a holism that spans distinctions between body, soul, and spirit, and a unity that encompasses male and female, as well as racial and cultural difference. The Christian Doctrine of Humanity represents the proceedings of the sixth annual Los Angeles Theology Conference, which sought constructively and comprehensively to engage the task of theological anthropology.

The doctrine of the Incarnation lies at the heart of Christianity. But the idea that 'God was in Christ' has become a much-debated topic in modern theology. Oliver Crisp addresses six key issues in the Incarnation defending a robust version of the doctrine, in keeping with classical Christology. He explores perichoresis, or interpenetration, with reference to both the Incarnation and Trinity. Over two chapters Crisp deals with the human nature of Christ and then provides an argument against the view, common amongst some contemporary theologians, that Christ had a fallen human nature. He considers the notion of divine kenosis or self-emptying, and discusses non-Incarnational Christology, focusing on the work of John Hick. This view denies Christ is God Incarnate, regarding him as primarily a moral exemplar to be imitated. Crisp rejects this alternative account of the nature of Christology.

Are you intimidated by theology? Confused? Bored? Michael Jinkins knows it doesn't have to be that way. "Theology is our critical and prayerful reflection on the totality of life," he writes. "We all do theology on a regular basis, whether or not we are conscious of the fact." In Invitation to Theology Jinkins offers a knowledgeable, helpful and caring guide to walk you through the basics of the Christian faith. Following the pattern of the ancient summary of the Christian faith, the Apostles' Creed, Jinkins highlights the key doctrines of God, Jesus Christ, the Holy Spirit, humanity, church, salvation and resurrection. He cuts a clear path through theological terms, traditions and debates. And in the spirit of C. S. Lewis, he invites you to consider some of the most profound reflections--from the distant past to the present day--on Christian belief. Throughout this fascinating journey, the main road is always kept in view: "The meaning and shape of our life together as a community of persons is grounded in the inner life of God, the Trinity, and has been revealed to us in the life, death and resurrection of Jesus Christ." If you are eager to think about your faith, to examine what and why you believe and to reflect on how such faith can be lived out in our world, Invitation to Theology is the book for you.

What difference does the Spirit make in the life of Jesus and in our lives? Answering that question without doing away with the divine dignity of Christ has been a challenge in the distant and recent past. But this need not be the case. The current work is a contribution to the growing field of Spirit Christology, which seeks to enrich the classic Logos Christology of the ecumenical Councils with a Spirit-oriented trajectory. Sanchez tests the productivity of a Spirit Christology as a theological lens for assessing the main events of Jesus' life and mission, accounts of the atonement, the significance of the incarnation, the concepts of person and relation, and models of the Trinity. Seeing Christ as the privileged locus of the Spirit also has implications for the church's life in the Spirit. Sanchez shows how a Spirit Christology fosters Christian practices such as proclamation, prayer, and sanctification. Among the highlights of this work the reader will note the author's assessment of

early church fathers' readings of the place of the Spirit in the anointing of Jesus, a constructive proposal towards the complementarity of Logos and Spirit Christologies, ecumenical engagement with various theological traditions in the East and the West, and the first constructive assessment of the field informed by the Lutheran tradition.

Matt Jenson argues that the image of being 'curved in on oneself' is the best paradigm for understanding sin relationally, that it has sufficient explanatory breadth and depth to be of service to contemporary Christian theology. He looks to Augustine as the Christian source for this image in his various references to humanity's turn to itself, though the threads of a relational account of sin are not drawn together with any systematic consequence until Martin Luther's description of 'homo incurvatus in se' in his commentary on Romans. Luther radicalizes Augustine's conception by applying this relational view of sin to the totus homo and by emphasizing its appearance, above all, in homo religiosus. The Western tradition of sin understood paradigmatically as pride has been recently called into question by feminist theologians. Daphne Hampson's critique of Luther on this front is considered and critiqued. Though she is right to call attention to the insufficiency of his and Augustine's myopic focus on pride, the question remains whether 'incurvatus in se' can operate paradigmatically as an umbrella concept covering a far wider range of sins. Karl Barth's extension of 'incurvatus in se' to apply more broadly to pride, sloth and falsehood suggests that incurvature can do just that.

What does being made in the image of God mean if God is Father, Son and Spirit? In *Like Father, Like Son* Tom Smail offers an answer to this question based on the doctrine of the Trinity, asserting that we are only human when we reflect the relationship between Father, Son and Holy Spirit. The book focuses on what it is to be like each part of the Trinity focusing in particular on the initiating love of the Father, the responsive love of the Son and the creative love of the Holy Spirit. Interacting with sociological, theological and personal issues of concern on a day-to-day level, *Like Father, Like Son* is relevant to Christian living in both the church and the world.

Before Jesus came earth, more than two thousand years ago, according to Christian calendar, God, as a name, was representative of all deities in all religions. Then came Jesus, the Second Person in the Trinity, the Son God and the Savior of all mankind, with a revelation of the love of God for humanity, and His will for those who would obey the gospel of Jesus Christ and also for those who would reject Him. That is why He came, to restore paradise back to humanity which it lost through Adam's sin. In Jesus the Christ, what humanity lost because of the sin of Adam is now recovered and restored to it only in Christ. This book is given to be written to highlight that purpose. God is calling all humanity by His only begotten Son to return to its Maker. The heart of the Father is pleased with the sacrifice of God – the Lamb of God which was slain from the foundation of the world. That Jesus is the answer to everything which ails humanity is more profound than a slogan, definitely more pristine than a lyric, but certainly a truth that needs no emendation. Uche C. Ekeh holds a BBA degree in accounting from the University of the District of Columbia, Washington, DC; an MA in Biblical Studies from Regent University in Virginia Beach, Virginia; a MEd in School Administration from Columbia International University in Columbia South Carolina. Also Mr. Ekeh holds an Ed.S in School Policy and Leadership from the University

of South Carolina in Columbia South Carolina. He is the author of Words of Wisdom are Words of Life. Presently he works with Pastor Mike Brewer at Bible Temple Church in Toledo, Ohio where he currently resides.

The quest for an understanding of humanness has been significant. As the ways in which we recognize and define our human being have significant impact, wide-ranging discussions and questions about the human have taken place, with significant theoretical and practical implications. In Person, Personhood, and the Humanity of Christ, Hakbong Kim explores Thomas F. Torrance's critiques of the dualist and individualistic views concerning human beings in the history of philosophy and theology. This book sheds important light on Torrance's understanding of humans as persons in relation, the trinitarian personhood as the ontological foundation for human personhood, and the humanity of Christ as key to the personalization necessary for a new moral, ethical, and social life. This presents a Christocentric anthropology and ethics, which focuses on Christ's ongoing reconciling and humanizing ministry for us.

This book attempts to reconceive the Trinity. Its thesis is that the Father beget the Son in or by the Holy Spirit. The Spirit proceeds from the Father as the one in whom the Son is begotten. While some contemporary authors have proposed a similar view, no-one has done so in such a complete and systematic fashion. Reconceiving the Trinity in this way has a number of advantages. Firstly, it is more in keeping with the New Testament proclamation, and thus it more closely aligns the economic and immanent Trinity. Secondly, it overcomes the inadequacies of traditional trinitarian formulations, in both Eastern and Western Churches, which incorporates erroneous philosophical presuppositions. Thirdly, it offers a resolution to the filioque controversy, which may be acceptable to both the Latin and the Orthodox Churches. This book is, therefore, highly ecumenical in importance. Fourthly, it gives a more active and essential role to the Holy Spirit within the immanent Trinity, something that has been lacking throughout the trinitarian tradition. The true subjectivity or personality of the Holy Spirit is more clearly defined. This book brings out the spiritual and practical importance of the Trinity for the everyday lives of Christians. It defines more clearly how Christians are grafted into the very life of the Trinity: how they come to relate to the persons of the Trinity in a manner analogous to the way they relate to one another. Decoding Jesus will forever change your view about Jesus! John Calvin (1509-1564) and Ellen G. White (1827-1915), though divergent in many ways, shared a pivotal common denominator: the Judeo-Christian Bible from Genesis to Revelation as a major template from which they reflected on the close connectedness, and radical difference of God, human beings, and the created environment. Calvin encountered a theological conundrum. He was unaware that one cannot hold on to the 16th-century Reformation of employing the biblical historical time-line from Genesis to Revelation (as a reflexive scheme on God's four grand acts: creation, reconciliation [the cross/redemption], renewal [Pentecost/Holy Spirit] and fulfillment/end of time), whilst simultaneously embracing the classical first millennium Trinitarian view. Karl

Barth, the great Swiss Reformed theologian of the early 20th century, was aware of Calvin's conundrum. Barth resolved that the dogma of the Trinity is not found in the Bible, but should be used as a good dogma operating as the main starting pattern of one's theology. How further can one go than Barth in giving the notion of the Trinity a biblical vote of no confidence? White treaded softly around the Trinity notion. Her vast ocean of voluminous writings is devoid of the word Trinity. She visited Switzerland, and having read Calvin's doctrines, she most likely saw Calvin and the Reformation's contradiction concerning the dogma of the Trinity, and wanted to avoid the same trap.

'Jesus the Wisdom of God' brings together insights from wisdom literature and contemporary creation thought in a work that brilliantly illuminates an integrated ecological theology. Adding new depth to the ethical demands of our global ecological situation, Denis Edwards argues that commitment to ecological praxis springs from the very center of Christian identity in Jesus, Trinity, and humanity. Beginning with the wisdom tradition of the Hebrew scriptures, 'Jesus the Wisdom of God' explores what it means to recover the notion that Sophia-Wisdom became incarnate in Jesus of Nazareth, and shows how the universe is altered by this Incarnation. Wisdom Christology then opens out into a view of the trinitarian God at work in ongoing creation. Edwards considers the implications of the trinitarian theology of Richard of St. Victor and St. Bonaventure, centering on the insight that every creature - including humankind - is the free self-expression of the trinitarian God. In this context humanity is revealed as integrally related to all of creation, a part of a single cosmic story. While at one with creation in evolutionary history, humanity is, at the same time, creation come to self-awareness. This train of insights leads to principles for an ecological praxis that affirms human value while insisting that humanity is a part of nature. The whole reinforces commitment to sustainability and a Franciscan attitude of reverence toward God's creation. 'Jesus the Wisdom of God', in a disciplined yet clear way, crafts an alternative to the anthropocentrism and alienation of much of Christian tradition by finding in the very roots of Christian mysticism - and Christian identity - a truly ecological theology for our time. It is profound reading for students, theologians, and all Christians concerned with ecology, and with the interface of science and theology.

Section one: We know very little because of our limitations. Our limitations have affected all human history, especially religious and scientific. Humanity has actually succeeded because we had to act even in the midst of our ignorance. We developed hubris. Section two: Our mental evolution is different from our physical evolution and is unique to each person. We understand and can think in future time. This, our freedom and our opinions are what give us "our hidden un

This book explores the neglected significance of the doctrine of the Trinity for the understanding of human law. Through interaction with the thought of Jurgen Moltmann, Oliver O'Donovan and Thomas Aquinas, it argues that human law is called to play a positive but limited role in maintaining "shallow justice" and relative peace. Human law is overshadowed by the work of the Son, included in the purposes of the Father,

and used as an instrument by the Holy Spirit. However, the Spirit works in those who are in Christ to effect "deep justice," a work of sanctification which culminates in glorification--the experience of perfect, free, willing obedience in heaven. Thinking about law in the light of the Trinity enables us to understand its role, its purposes, and its limits.

The self-consciousness and human knowledge of Christ is a contemporary christological issue which seeks to understand the awareness that the God-man, Jesus Christ, possessed of himself during his life on earth. The present question primarily concerns itself with exploring how the Son knows that he is the Son in his human mind. Traditionally this question has been asked and answered that, through the beatific vision, the Son knew himself as divine in his human mind. However, recent theories advanced by scholars seem to preclude any notion of beatific knowledge in the Incarnate Son. This book explores the perspectives of three main authors, Jacques Maritain, Karl Rahner, and Thomas Weinandy, in relation to the present question, and attempts to provide an answer for how the Incarnate Son apprehended his divine identity through his human operations. Considered also is the scope of Christ's human knowledge with regard to two specific objects of knowledge. These concern whether the Son as man had an awareness of those for whom he gave his life (Gal 2:20) and whether the Son was really ignorant of the eschatological final "day and hour" (Mark 13:32; Matt 24:36).

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

An innovative Christ-centered theology exploring the centrality of Christ for Christian thought and shedding fresh light on major theological issues.

"There is a rich tradition of wonderful women and other contemplatives who are great resources for thinking differently about Christianity. They emphasized divine love, human compassion, and the radical possibilities of contemplative practices. They were not afraid to criticize the church and indeed thought of their challenge as crucial to their faith. We do not have to lose faith with the beautiful wisdom of this story of intimate and compassionate love, dwelling among us and within us, if we do not want to." —from the acknowledgments and note to readers To those seeking a more open, progressive approach to Christian faith, the Christian past can sometimes seem like a desert, an empty space devoid of encouragement or example. Yet in the latter years of the Middle Ages a quiet flowering of a more accessible, positive approach to Christian belief took place among a group of female mystics, those who emphasized an immediate, nonhierarchical experience of the divine. In this enlightening volume, Wendy Farley eloquently brings the work of three female mystics—Marguerite Porete, Mechthild of Magdeburg, and Julian of Norwich—into creative conversation with contemporary Christian life and thought. From alternatives to the standard, violent understandings of the atonement, to new forms of contemplation and prayer, these figures offer us relevant insights through a theology centered on God's love and compassion. Farley demonstrates how these women can help to refresh and expand our awareness of the depth of divine love that encompasses all creation and dwells in the cavern of every human heart.

For 1700 years the Trinity has been considered the cornerstone of Christianity by all mainstream churches. But the Bible's words for God, appearing thousands of times, never mean a triune God. The concept of the Trinity has been taught to churchgoers based solely on implication and inference. The truth is, the Scriptures don't support the doctrine of the Trinity, but it has been indoctrinated into the minds of otherwise intelligent and well-educated Christians and perpetuated as a mystery not meant to be understood. The majority of Christians have not bothered to investigate the doctrine for themselves, and consequently have been duped. Ms. Lackey suggests that far too many Christians attend church with the attitude: Tell me, pastor, what do I believe today? Ms. Lackey expressed her resentment at being accused of being a heretic, not being a Christian, and being condemned to hell because of her strong belief in the human Jesus, the Messiah and Son

Read Free Jesus Humanity And The Trinity A Brief Systematic Theology

of God, as opposed to being the one Almighty God. Her strong conviction led her to collaborate with biblical Unitarian authors to create a book that challenges the centuries-old man-made doctrines of the Trinity, the mainstay of ecclesiastical tradition. Ms. Lackey sees the Trinity as blight on the true Christianity taught by Jesus Christ for the benefit of humanity and feels Trinitarian Christians have traded Hebrew theology for Geek mythology with barely a question asked. She further contends that the majority of Christians believe in the Trinity primarily because they are expected to! Not to accept this dogma would place them under condemnation from both their brethren and the clergy. Ms. Lackey invites churchgoers everywhere to consider that they may have been drawn into a thinly veiled polytheism a belief in more than one God. She adamantly contends that Christians must take more responsibility for their beliefs and stop settling for centuries-old, creeds and doctrines as scriptural truth! The cover illustration depicts the agony experienced by Michael Servetus, a brilliant Spanish physician and theologian, who as one of the first Protestants to challenge the Trinity, was slowly burned at the stake in 1553, his book fastened to his thigh, at the instigation of the Protestant reformer John Calvin.

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