

EVANGELICAL DICTIONARY *of*
THEOLOGY

THIRD EDITION

Edited by

DANIEL J. TREIER

and **WALTER A. ELWELL**



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Evangelical Dictionary of Theology, 3rd edition

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PREFACE TO THE THIRD EDITION

In 1984, when Walter Elwell dramatically revised and expanded the former *Baker Dictionary of Theology* into the *Evangelical Dictionary of Theology*, he did not have the luxury of using computerized word processing or spreadsheets. He relied on postcards and a basement worktable. I treasure a 1983 photo he has shared, in which he stands next to the typescript as it was ready for delivery to the publisher—registering, on a tape measure, over five feet tall! The resulting legacy of the *EDT* is long and distinctive, particularly in its readability and its global reach, for instance into Eastern Europe.

Nevertheless, revision inevitably becomes essential, and I am grateful for Dr. Elwell's blessing to take up this responsibility. The basic editorial perspective remains the same: attempting to represent both the range of evangelical diversity accurately and the center of evangelical consensus winsomely, while making evangelical engagement with wider scholarship accessible. The chief components of this revision include the following.

1. We have reduced the volume's overall size by nearly 30 percent to strengthen its focus on theology per se, taking advantage of the fact that some secondary material is now readily and more deeply accessible elsewhere. Accordingly, the volume has become more focused on systematic theology; some secondary articles in biblical and historical theology have been reduced or removed, while some remaining articles have been trimmed. This reduction in size also meant returning to an earlier practice, containing no articles on living theologians. Aside from worries over changing views and speedy obsolescence, the sheer volume of relevant voices supported this decision. Some of the most significant figures can still be covered under the headings of related movements they helped to spawn.
2. We have added one hundred and fifty thousand words of new content while making special effort to diversify the contributor list. Some of this fresh material involves brand-new articles on subjects of contemporary theological interest. Yet we have also replaced a wide range of earlier articles, especially

larger treatments of major doctrinal loci and articles on early Christianity. Almost half of the new authors contribute female, ethnic minority, and/or Majority World perspectives, improving our representation of evangelical Christianity's fullness.

3. We have streamlined the prose as needed while updating every remaining article in light of recent scholarly developments. The dictionary's distinctive focus on readable overviews frequently does not require intricate revisions to address fresh academic subtleties. Nevertheless, many remaining articles contain modest changes, especially near their conclusions, updating scholarly and/or recent evangelical trends. Because many earlier contributors are now deceased, we have kept the basic viewpoints of articles the same or else we have replaced them. When occasionally an update exceeds a parenthetical note or turn of phrase, it is usually signaled by language such as "Recently . . .," and when possible it appears toward the end of an article. Of course, the original author's exact words are readily accessible in the previous edition if needed.
4. Finally, all bibliographies have been updated. Although technical works are often included, our chief focus is on works that offer next steps for basic learning. Typically we have not repeated references to works that are mentioned in the articles themselves. Often we still include some of the more classic works that originally informed earlier articles; we have not indulged the conceit that newer and more academic works are always superior. Yet we have sought to indicate at least the most substantial, accessible, contemporary treatments.

One other word is in order regarding both the bibliographies and the articles themselves. We have taken the task of cross-referencing very seriously. Linking articles in this way allows us to expand the array of evangelical perspectives on contested subjects by assigning authors from various perspectives to related articles. Similarly, a fuller range of resources for further reading can often be

gained by checking the bibliographies of cross-referenced articles.

In contrast with Dr. Elwell's herculean efforts, I was able to employ technological crutches, such as a spreadsheet containing well over two thousand entries. Moreover, I depended on help from numerous people. Baker Academic made generous provisions for research assistance, and it was a delight to work with my friends Jim Kinney and Brian Bolger once again. Steve Spencer helped with bibliography revision, especially on more obscure articles, while providing some technical corrections. Katherine Graber served as my indispensable assistant for most of the project—handling correspondence, tracking articles, keying in revisions, and so forth. Timothy Belcher, Stephanie Lowery, and Hank Voss also provided initial help. Advisory board members representing a cross-section of evangelical theologies and disciplinary specialties—Jeffrey Bingham, Cheryl Bridges Johns, John Stackhouse Jr., Tite Tiénou, Kevin Vanhoozer—gave

important feedback at a long early planning meeting along with support in periodic emails ever since.

A sabbatical from Wheaton College made it possible to finish the project. Jeff Greenman and Tim Larsen particularly recognized the importance of this endeavor and gave much-needed encouragement. My wife, Amy, my daughter, Anna, and our parents listened patiently and prayerfully for six years to updates regarding “the dictionary,” and they lovingly rescued me from occasional despair.

As Walter wrote in prior prefaces, we offer this edition of the *EDT* with the grateful prayer that God will use it not only to inform you intellectually but also to form you spiritually. Furthermore, this edition embodies the hopeful conviction that authentically evangelical theology is important for the health of Christ's church—now more than ever.

Daniel J. Treier
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PREFACE TO THE SECOND EDITION

The positive reception accorded the first edition of the *EDT* was a source of deep satisfaction and thanksgiving to God on the part of the many people who had contributed to it. The goal that Baker Book House had set was to construct a one-volume reference work on theology that was both up to date and academically accurate, yet accessible to the average layperson. The success that the *EDT* enjoyed was testimony that that goal had largely been reached. However, no work of this sort is entirely free of shortcomings and certain limitations, some of which were unavoidable, but some of which were due to human oversight. Our reviewers were good enough to point some of these out to us and some of them we found on our own—and some we were able to correct during the various printings of the original edition. However, in time we came to realize that a full-blown revision would eventually be called for, and work on that began about six years ago. The process of revision has been every bit as demanding as the production of the original volume and, I might add, every bit as informative and enjoyable. Obviously, it is the authors who deserve the lion's share of the credit for the excellence of the work that was done, and I gladly offer them my sincerest thanks. This is not to overlook the immense amount of effort that everyone at Baker put into this revision. Special thanks go to Rebecca Cooper, David Aiken, Brian Brunsting, Barb Malda, Jan Arroyo, Helen Kelly, Laura Weller, Margie Hailstone, Jarl Waggoner, and Matt Donnelly, along with Allan Fisher, Jim Weaver, and Cindy Ingram.

The process of revision took us through the entire volume and consisted of the following things: We added about 215 new articles and deleted about 100 that were deemed no longer relevant for the current day. One major change was the decision to include living theologians, such as James Cone, George Lindbeck, J. I. Packer, Wolfhart Pannenberg, and Rosemary Reuther. The original

decision that excluded living theologians seemed to make sense at the time because people's views inevitably change, and that would render those articles obsolete the moment the volume was published. We came to realize that in spite of that it would be more helpful if the leading players on the current theological scene were included because they were the ones who were being talked about and studied. We tried to include the major theologians, but, of course, there will always be a difference of opinion as to who should or should not be there. The reader can make the final decision on that subject. We also wanted to include some of the newer theological trends that have risen in prominence since the first edition, such as Canonical Criticism, Empirical Theology, and Postliberal Theology, as well as some of the more controversial topics of interest, such as the Jesus Seminar, Deconstructionism, and Spiritual Warfare. Significant articles were updated or sometimes rewritten where it was deemed necessary, such as Church Growth Movement, Evangelicalism, and Dispensationalism. Bibliographies were updated, cross-references were upgraded, and articles were added where needed to balance out some of the older categories, such as Cloud of Unknowing, History of Religion School, and Religious Language. We also added some articles that should have been in the original edition but for one reason or another were not, such as Sociology of Religion.

We trust that all these changes will make the revised *EDT* an even more valuable reference work than the original was in its time, and we offer it to you with thanksgiving and gratitude. May God's richest blessings be yours as you make use of this volume and in every other possible way. If this volume informs you intellectually, strengthens you spiritually, challenges you personally, or deepens your walk with the Lord, we will have achieved our purpose.

Walter A. Elwell
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PREFACE TO THE FIRST EDITION

After years of trying to find answers for our deepest questions in everything from biochemistry to computer science, it has dawned upon us once more that these questions are theological and that only theological answers will do. This has created a newer, friendlier climate for the study of religion and a genuine need for serious yet understandable reference works. Older works, good as they are, addressed the situation of earlier generations and simply do not provide what is needed today. Hence this volume, *Evangelical Dictionary of Theology*. It is a new work, designed to succeed *Baker's Dictionary of Theology*, which, since its publication in 1960, has nobly served almost two generations of seminarians and theological students.

The *EDT*, although considerably larger than its predecessor in the number of both entries and words, is still limited in scope because of its one-volume format. This limitation did have one good effect: it discouraged the inclusion of anything unnecessary. A beginning collection of over 8,000 entries was cut back several times until approximately 1,200 entries remained. Differences of opinion obviously exist as to whether these 1,200 are the most significant, but the reader is humbly requested to consider how difficult it is to decide what should go or stay.

Several special features of the *EDT* need to be understood in order to use it most effectively. First, each article stresses the theological dimension of its subject. So, for example, items drawn from church history, Bible, or biography attempt to emphasize that entry's theological significance rather than its significance per se. Second, contributors are sympathetic to the subjects on which

they write. They are not, however, uncritically sympathetic, and in many instances they include critical evaluations. Third, the *EDT* is written in popular language. The editor, contributors, and publisher sincerely hope that the dictionary communicates well. Our goal was this: that the scholar find it correct; the layman, understandable. Fourth, cross-references at the end of an article direct one to related material, enabling one to study thoroughly the whole subject. Fifth, the bibliographies are intended to be not exhaustive, but selective. For the most part they are limited to works in English, because that is the only language most of the dictionary's readers can use.

Needless to say, in a work written by approximately two hundred people, differences of opinion appear. No attempt was made to force uniformity upon it all. That differences of opinion exist in this dictionary is only testimony to the fact that such differences exist in the evangelical community at large. Nothing in *EDT*, though, casts doubt on any fundamental truth of the Christian faith or on the absolute trustworthiness of the Bible.

Special acknowledgment is due to those who played a special role in the production of this work: Lauris Mays, who did all the secretarial work cheerfully and efficiently; my wife, Louan Elwell, whose patience and organizational skills kept the project on track; Allan Fisher of Baker Book House, whose guidance and understanding were exceptional; Jean Hager, whose final editorial work was invaluable; and finally Wheaton College, which granted a sabbatical in the fall of 1982.

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- Morris A. Inch (PhD, Boston University). **Golden Rule**
- Peter F. Jensen (DPhil, University of Oxford). **Revelation**
- Paul K. Jewett †. **Satisfaction**
- Karen H. Jobes (PhD, Westminster Theological Seminary). **Translation**
- Cheryl Bridges Johns (PhD, Southern Baptist Theological Seminary). **Sacred Space**
- Alan F. Johnson (ThD, Dallas Theological Seminary). **Conditional Immortality**
- James E. Johnson (PhD, Syracuse University). **Friends, Religious Society of**
- John F. Johnson (ThD, Concordia Seminary). **Adiaphora, Adiaphorists; Andreae, Jakob; Athanasian Creed; Chemnitz, Martin; Lutheran Tradition**
- Keith L. Johnson (PhD, Princeton Theological Seminary). **Grace**
- Kristen Deede Johnson (PhD, University of St. Andrews). **Political Theology**
- O. Raymond Johnston (MA, Oxford University). **Prayers for the Dead**
- Robert K. Johnston (PhD, Duke University). **Experience; Fideism; Four Spiritual Laws, The; Imputation; Liberal Evangelicalism**
- Beth Felker Jones (PhD, Duke University). **Desire**
- David Clyde Jones (ThD, Concordia Seminary). **Birth Control; Nature, Theology of**
- James C. Juhnke (PhD, Indiana University). **Mennonites**
- William G. Justice Jr. (DMin, Luther Rice Seminary). **Guilt**
- George Kalantzis (PhD, Northwestern University). **Antiochene Theology; Energies, Divine; Theodore of Mopsuestia**

- Kenneth S. Kantzer †. **Paradox; Wisdom**
- Kelly M. Kopic (PhD, King's College London). **Atonement**
- Douglas F. Kelly (PhD, University of Edinburgh). **Fortunate Fall; Hooker, Richard; Household Salvation; Irish Articles; Machen, John Gresham; Marrow Controversy; Orr, James; Scottish Realism**
- Homer A. Kent Jr. (ThD, Grace Theological Seminary). **Footwashing**
- David W. Kerr (ThD, Harvard University). **Immortality**
- William Nigel Kerr (ThD, Northern Baptist Theological Seminary). **Kneel, Kneeling; Mary, Assumption of; Paulicians; Scofield, Cyrus Ingerson; Slavery; Twelve Articles of the Peasants**
- Sharon Galgay Ketcham (PhD, Boston College). **Youth**
- Ernest F. Kevan †. **Baptist Tradition, The**
- Fred H. Klooster †. **Basel, First Confession of; Berkhof, Louis; Decrees of God; Elect, Election; Internal Testimony of the Holy Spirit; Sovereignty of God; Supralapsarianism**
- Han-luen Kantzer Komline (PhD, University of Notre Dame). **Freedom, Free Will, and Determinism**
- Catherine Clark Kroeger (MA, University of Minnesota). **Mandaeans; Mystery Religions; Novatian Schism; Priscillianism; Sardica, Council of; Subordinationism; Tertullian**
- Richard C. Kroeger (DMin, Gordon-Conwell Theological Seminary). **Hesychasm; Mandaeans; Mystery Religions; Novatian Schism; Priscillianism; Sardica, Council of; Subordinationism; Tertullian**
- Carl G. Kromminga (ThD, Free University of Amsterdam). **Repentance; Temptation**
- A. Paul Kubricht (PhD, Ohio State University). **Hus, Jan; Racovian Catechism; Socinus, Faustus**
- Harold B. Kuhn (PhD, Harvard University). **Dualism**
- Richard Kyle (PhD, University of New Mexico). **Scots Confession; Semi-Pelagianism**
- George Eldon Ladd †. **Apocalyptic; Kingdom of Christ, God, Heaven**
- André Lamorte (ThD, Montpellier University). **Prophecy, Prophet**
- William Sanford LaSor †. **Zoroastrianism**
- David Lauber (PhD, Princeton Theological Seminary). **Patience**
- Robert B. Laurin †. **John the Baptist**
- Terry LeBlanc (PhD, Asbury Theological Seminary). **Native American Theology**
- Gregory W. Lee (PhD, Duke University). **Augustine of Hippo**
- Hak Joon Lee (PhD, Princeton Theological Seminary). **Terror, Terrorism**
- Gordon R. Lewis †. **Impassibility of God**
- James F. Lewis (PhD, University of Iowa). **Comparative Religion**
- Walter L. Liefeld (PhD, Columbia University). **Laying on of Hands; Ministry; Overseer; Patriarch**
- Robert P. Lightner (ThD, Dallas Theological Seminary). **Hell; Omission, Sins of; Ordain, Ordination**
- Paul C. H. Lim (PhD, University of Cambridge). **Reformed Tradition**
- James R. Lincoln (MDiv, Trinity Evangelical Divinity School). **Five Ways; Inclusive Language; Pinnock, Clark H.**
- Robert D. Linder (PhD, University of Iowa). **Abelard, Peter; Agricola, Johann; Antinomianism; Brunner, Heinrich Emil; Fast, Fasting; Fosdick, Harry Emerson; Ultramontanism**
- Harold Lindsell †. **Schism**
- Patricia Janzen Loewen (PhD, University of British Columbia). **Memory**
- D. Stephen Long (PhD, Duke University). **Mammon**
- David K. Lowery (PhD, University of Aberdeen). **Lord's Day**
- Roger Lundin †. **Emerson, Ralph Waldo; Transcendentalism**
- Jo Anne Lyon (MA, University of Missouri–Kansas City). **Pastoral Theology**
- Robert W. Lyon (PhD, St. Andrews University). **Baptism of Jesus; Lord, Jesus as; Ransom**
- Michael H. Macdonald (PhD, University of Washington). **Deism; Descartes, René; Matter; Naturalism**
- Hans Madueme (PhD, Trinity Evangelical Divinity School). **Original Sin**
- Norris A. Magnuson †. **Renewal, Church; Social Gospel; Uniformity, Acts of**
- George John Charles Marchant †. **Opus Operatum**
- W. Harold Mare †. **Confession; Mark of the Beast**
- Caroline T. Marshall (PhD, University of Virginia). **Leo I, the Great; Monasticism; Schism, Great; Waldenses, Waldensians; William of Ockham**
- Peter Martens (PhD, University of Notre Dame). **Alexandrian Theology; Allegory; Clement of Alexandria; Diodore of Tarsus; Origen; Theodoret of Cyrillus**
- A. J. Martin (PhD, Vanderbilt University). **Reformed Tradition**
- Dennis D. Martin (PhD, University of Waterloo). **Mysticism; Thomas à Kempis; Underhill, Evelyn**
- C. V. Mathew (ThM, Serampore University). **Indian Theology**
- Brian Matz (PhD, University of St. Louis; PhD, STD, Katholieke Universiteit Leuven). **Cappadocian Fathers; Gregory of Nazianzus; Gregory of Nyssa**
- David R. Maxwell (PhD, University of Notre Dame). **Cyril of Alexandria**
- Scottie May (PhD, Trinity Evangelical Divinity School). **Parenthood**
- Thomas H. McCall (PhD, Calvin Theological Seminary). **Thomas Aquinas**

- Scott E. McClelland (PhD, University of Edinburgh). **Demon, Demonization; Judgment Seat**
- Thomas Edward McComiskey †. **Angel of the Lord; God, Names of**
- C. Douglas McConnell (PhD, Fuller Theological Seminary). **Polygamy; Racism; Sociology of Religion; Watchman Nee**
- Hugh Dermot McDonald (DD, University of London). **Life; Word, Word of God, Word of the Lord**
- C. T. McIntire (PhD, University of Pennsylvania). **Anticlericalism; Fundamentalism; *Fundamentals, The*; Vatican Council I; Vatican Council II**
- Donald K. McKim (PhD, University of Pittsburgh). **Confession of 1967; Creation; Crypto-Calvinism; Dionysius the Pseudo-Areopagite; Dogma; Erigena, John Scotus; *Ex Opere Operato*; Tithing**
- Steven A. McKinion (PhD, University of Aberdeen). **Monothelism**
- Scot McKnight (PhD, University of Nottingham). **Gospel**
- Jennifer Powell McNutt (PhD, University of St. Andrews). ***Extra Calvinisticum*; Reformation, Catholic**
- John R. McRay (PhD, University of Chicago). **Fellowship**
- James E. Mennell (PhD, University of Iowa). **Ten Articles**
- Paul Louis Metzger (PhD, King's College London). **Church**
- Paul A. Mickey (PhD, Princeton Theological Seminary). **Bucer, Martin; Calvinistic Methodism; Febronianism; Gallicanism; Methodism; Tetrapolitan Confession**
- Douglas J. Miller (PhD, Claremont School of Theology). **Civil Rights; Despair; Discrimination; Good, the Good, Goodness**
- Matthew J. Milliner (PhD, Princeton University). **Mary, The Blessed Virgin**
- Christopher W. Mitchell †. **Communication of Operations**
- Jack Mitchell Jr. (MA, Wheaton College). **Effectual Calling; *Simul Iustus et Peccator***
- David O. Moberg (PhD, University of Minnesota). **Aging**
- John M. Monson (PhD, Harvard University). **Archaeology, Biblical**
- A. Scott Moreau (DMiss, Trinity Evangelical Divinity School). **Church Growth Movement; Exorcism; Missiology; Phenomenology of Religion; Poor, Poverty; Satanism; Signs and Wonders; Spiritual Warfare; Syncretism; Witchcraft**
- J. P. Moreland (PhD, University of Southern California). **Science and Theology; Scientific Creationism**
- Leon L. Morris †. **Adam; Blood; Clergy; Eternal Punishment; Minor Orders; Orders, Holy; Propitiation; Punishment**
- J. A. Motyer †. **Flesh; Imprecatory Psalms**
- Steve Motyer (PhD, University of London). **Israel, New; Mystery; New, Newness; New Creation, New Creature**
- Robert H. Mounce (PhD, University of Aberdeen). **Cardinal Virtues; Sins, Seven Deadly**
- William D. Mounce (PhD, University of Aberdeen). **Heavenlies, The; Magnificat**
- Richard Mouw (PhD, University of Chicago). **Common Grace**
- James C. Moyer (PhD, Brandeis University). **Cleanliness, Uncleaness; Theophany**
- J. Theodore Mueller †. **Adultery; Fornication**
- Ashish J. Naidu (PhD, University of Aberdeen). **Evagrius**
- Roger Nicole †. **Male and Female**
- James O. Nkansah (PhD, Fuller Theological Seminary). **Imagination**
- Dieumème Noelliste (PhD, Northwestern University). **Torture**
- Mark A. Noll (PhD, Vanderbilt University). **Alexander, Archibald; Asbury, Francis; Azusa Street Revival; Bushnell, Horace; Confessions of Faith; Edwards, Jonathan; Great Awakenings; Halfway Covenant; Hodge, Charles; King, Martin Luther, Jr.; Landmarkism; Luther's Small Catechism; McPherson, Aimee Semple; Mercersburg Theology; New England Theology; New Hampshire Confession; New Haven Theology; Niebuhr, Helmut Richard; Niebuhr, Reinhold; Oberlin Theology; Pietism; Princeton Theology, Old; Puritanism; Sayers, Dorothy Leigh; Scopes Trial; Shedd, William Greenough Thayer; Six Articles, The; Stoddard, Solomon; Thirty-Nine Articles; Warfield, Benjamin Breckinridge; Whitefield, George; Zwingli, Ulrich**
- Stephen F. Noll (PhD, University of Manchester). **Tabernacle, Temple**
- Stanley R. Obitts (PhD, University of Edinburgh). **Buber, Martin; Casuistry; Epicureanism; Philosophy; Responsibility**
- Dennis L. Okholm (PhD, Princeton Theological Seminary). **Antony of Egypt; Benedict of Nursia; Casian, John; Dominic, Dominicans; Ellul, Jacques; *Extra Ecclesiam Nulla Salus*; Nygren, Anders**
- O. Guy Oliver Jr. (BD, Louisville Presbyterian Theological Seminary). **Apostles' Creed; Baxter, Richard; Bullinger, Johann Heinrich; Cathari; Celibacy**
- Grant R. Osborne (PhD, University of Aberdeen). **New Testament Theology; Tongues, Speaking in; Type, Typology**
- M. Eugene Osterhaven †. **Cocceius, Johannes; Concursus; Covenant Theology; Dort, Synod of; Groningen Theology; Lord's Supper, Views of; Rule of Faith; Sinlessness of Christ; Soul; Spirit; Will of God; Works**
- James I. Packer (DPhil, University of Oxford). **Call, Calling; Faith; Justification; Orthodoxy; Regeneration**

- T. H. L. Parker †. **Providence of God**
- James A. Patterson (PhD, Princeton Theological Seminary). **Apocalyptic**
- J. Barton Payne †. **Servant of the Lord**
- Tony L. Payne (DMA, Northwestern University). **Music, Christian**
- Jonathan T. Pennington (PhD, University of St. Andrews). **Biblical Theology**
- Zaida Maldonado Pérez (PhD, St. Louis University). **Hispanic Theology**
- Nicholas Perrin (PhD, Marquette University). **Gnosticism**
- Robert A. Peterson (PhD, Drew University). **Burial, Christian; Chicago Statement on Biblical Inerrancy; Constantinople, Second Council of; Constantinople, Third Council of; Contra-Remonstrants; Lollards; World Council of Churches, The**
- Timothy R. Phillips †. **Christianity and Religions; Postliberal Theology; Revisionist Theology**
- W. Gary Phillips (ThD, Grace Theological Seminary). **Loneragan, Bernard Joseph Francis; Traducianism**
- Richard V. Pierard (PhD, University of Iowa). **Alcohol, Drinking of; Civil Religion; Harnack, Adolf von; Holiness Movement; Lessing, Gotthold Ephraim; Liberalism, Theological; Pascal's Wager; Ritschl, Albrecht; Romanticism; Schlatter, Adolf von; Strauss, David Friedrich; Troeltsch, Ernst; Tübingen School; Zinzendorf, Nikolaus Ludwig von**
- F. Stuart Piggin (PhD, University of London). **Excommunication; Principalities and Powers; Trent, Council of**
- Arend J. Poelarends (PhD, Utrecht University). **Origin of the Universe**
- Christine D. Pohl (PhD, Emory University). **Hospitality**
- Stephen O. Presley (PhD, University of St. Andrews). **Athenagoras; Justin Martyr**
- Robert D. Preus †. **Concord, Book of; Concord, Formula of**
- William Cecil Gibbon Proctor †. **Absolution; Infallibility; Mother of God**
- Laura Miguélez Quay (PhD, Boston University). **Nietzsche, Friedrich Wilhelm**
- David A. Rausch (PhD, Kent State University). **Ecumenical Councils; Empiricism; Hume, David; Leibniz, Gottfried Wilhelm; Locke, John; Nominalism; Oxford Movement; Realism; Sabbath; Synagogue**
- Robert S. Rayburn †. **Baptism, Modes of; Christians, Names of; Head, Headship; Marriage Feast of the Lamb**
- William Stanford Reid †. **Calvin, John; Calvinism; Preterition; Reprobation; Work**
- Ian S. Rennie †. **Newman, John Henry; Utopianism**
- Alexander MacDonald Renwick †. **Erastianism**
- Robert L. Reymond †. **Immanuel; Incarnation; Obedience of Christ; Offices of Christ**
- Kenneth Warren Rick (MA, Wheaton College). **Book of Common Prayer; Heresy; Messianic Judaism**
- Bong Rin Ro (ThD, Concordia Seminary). **Pain of God Theology**
- Robert C. Roberts (PhD, Yale University). **Bultmann, Rudolf**
- William Childs Robinson †. **Wrath of God**
- Jerry R. Root (PhD, British Open University). **Cloud of Unknowing, The; Universalism**
- Brian Rosner (PhD, University of Cambridge). **Law, Biblical**
- Charles Caldwell Ryrie †. **Chafer, Lewis Sperry; Depravity, Total; Illumination**
- J. Daniel Salinas (PhD, Trinity Evangelical Divinity School). **Latin American Theology**
- Fred Sanders (PhD, Graduate Theological Union). **Trinity, The Holy**
- Christine Schirrmacher (PhD, University of Bonn). **Islam**
- Robert V. Schnucker (PhD, University of Iowa). **Heidelberg Catechism; Helvetic Confessions; Infralapsarianism; Melancthon, Philip; Neorthodoxy**
- Richard L. Schultz (PhD, Yale University). **Babylon; Flood; Higher Criticism**
- Tom Schwanda (DMin, Fuller Theological Seminary; PhD, University of Durham). **Spiritual Disciplines**
- J. Julius Scott Jr. (PhD, University of Manchester). **Bruce, Frederick Fyvie; Cross, Crucifixion; Dead Sea Scrolls; Historie and Geschichte; Last Things; Literal Interpretation; Nag Hammadi Codices**
- Calvin G. Seerveld (PhD, Free University of Amsterdam). **Art, Christian**
- Bruce L. Shelley (PhD, University of Iowa). **Jerome; Semi-Arianism**
- R. Larry Shelton (ThD, Fuller Theological Seminary). **Perfection, Perfectionism**
- Charles Gregg Singer †. **Confirmation**
- Elizabeth R. Skoglund (MA, Pasadena College). **Self-Esteem, Self-Love**
- Michael J. Sleasman (PhD, Trinity Evangelical Divinity School). **Bioethics**
- Stephen M. Smith (PhD, Claremont Graduate University). **Aulén, Gustaf Emanuel Hildebrand; Hope, Theology of; Intermediate State; Kenosis, Kenotic Theology; Perichoresis**
- Wilbur M. Smith †. **Promise**
- Stephen R. Spencer (PhD, Michigan State University). **Conscience; Predestination; Real Presence**
- James D. Spiceland (PhD, Oxford University). **Barmen, Declaration of; Miracle; Numinous, The; Positivism; Tillich, Paul**
- Keith L. Sprunger (PhD, University of Illinois). **Ames, William; Ramus, Peter**
- John G. Stackhouse Jr. (PhD, University of Chicago). **Apologetics**

- James J. Stamooolis (ThD, University of Stellenbosch). Florovsky, Georges; *Philokalia*; Simeon the New Theologian; *Theosis*
- Paul D. Steeves (PhD, University of Kansas). Berdyaev, Nikolai Aleksandrovich; Images, Veneration of; Orthodox Tradition; Relics; Saints, Invocation of; Saints, Veneration of
- Diane B. Stinton (PhD, University of Edinburgh). Ancestors, Veneration of
- Jana Strukova (PhD, Princeton Theological Seminary). Community
- Sarah Sumner (PhD, Trinity Evangelical Divinity School). Gender
- Elizabeth Yao-Hwa Sung (PhD, Trinity Evangelical Divinity School). Worldview
- Scott R. Swain (PhD, Trinity Evangelical Divinity School). Scripture, Interpretation of the Bible as
- Betty J. Talbert-Wettler (MA, Talbot School of Theology). Feminism, Christian
- Richard A. Taylor (PhD, Catholic University of America). Aphrahat; Ephrem the Syrian; Shenoute
- Stephen Taylor (MA, Wheaton College). Essenes; Pharisees; Sadducees
- Timothy C. Tennent (PhD, University of Edinburgh). Buddhism
- Robert L. Thomas (ThD, Dallas Theological Seminary). Sin, Conviction of
- J. G. S. S. Thomson (PhD, University of Edinburgh). Spiritual Gifts
- Tite Tiénou (PhD, Fuller Theological Seminary). African Theology; Bediako, Kwame
- Donald G. Tinder (PhD, Yale University). Denominations
- Denis Harold Tongue (MA, Cambridge University). Hope; Light
- Peter Toon †. Bishop; Cardinal; Catechist; Catechumen; Collegialism; Diocese; Evening Prayer, Evensong; *Ex Cathedra*; High Church Movement; Indulgences; Low Church; Major Orders; Owen, John; Savoy Conference; Subdiaconate; Territorialism
- Benno van den Toren (PhD, Wycliffe Hall, Oxford). Religion, Religious
- Jeremy Treat (PhD, Wheaton College). States of Jesus Christ
- Daniel J. Treier (PhD, Trinity Evangelical Divinity School). Canonical Theism; City; Creation and Evolution; Drama; Finitude; Jesus Christ; Person; Postcolonial Theory; Systematic Theology
- Robert G. Tuttle Jr. (PhD, University of Bristol). Wesley, John; Wesleyan Tradition
- Merrill F. Unger †. Satan
- Ronald J. VanderMolen (PhD, Michigan State University). Pragmatism; Scholasticism, Protestant; Spener, Philipp Jakob; Turretin, Francis
- John Van Engen (PhD, University of California, Los Angeles). Anoint, Anointing; Anselm of Canterbury; Bavinck, Herman; Beatification; Beatific Vision; Belgic Confession; Bellarmine, Robert; Canonization; Ibn Rushd; Infallibility; Natural Law; Natural Theology; Papacy; Peter, Primacy of; Tradition
- Willem A. VanGemeren (PhD, University of Wisconsin, Madison). Feasts and Festivals; Offerings and Sacrifices; Solidarity, Human; Tetragrammaton
- Kevin J. Vanhoozer (PhD, Cambridge University). Doctrine; Language
- Sylvie P. Vanhoozer (Cert. in Botanical Art, Chicago Botanic Garden). Agriculture
- Mary Veeneman (PhD, Fordham University). *Deus ex Machina*; Evangelicals and Catholics Together
- Adonis Vidu (PhD, University of Nottingham). Hermeneutics
- Howard F. Vos (ThD, Dallas Theological Seminary). Adoptionism; Alleine, Joseph; Apocrypha, New Testament; Astrology; Bulgakov, Sergei Nikolavich; Butler, Joseph
- Paul de Vries (PhD, University of Virginia). Berkeley, George; Cambridge Platonism; Hegel, Georg Wilhelm Friedrich; Heidegger, Martin
- David H. Wallace (PhD, University of Edinburgh). Apocrypha, Old Testament; Firstborn; Messiah
- Ronald Stewart Wallace (PhD, University of Edinburgh). Elder; Lord's Supper; Sacrament
- Andrew Finlay Walls (BLitt, Cambridge University). Hermetic Literature; *Logos*
- Victor L. Walter (ThM, Princeton Theological Seminary). Apollinarianism; Augustine of Canterbury; Boethius, Anicius Manlius Torquatus Severinus; Donatism; Ebionites
- John F. Walvoord †. Eternal Life
- Wayne E. Ward †. Dichotomy; *Hypostasis*; Trichotomy
- J. Denny Weaver (PhD, Duke University). Anabaptism; Pacifism; Zwickau Prophets
- Timothy P. Weber (PhD, University of Chicago). Anthroposophy; Ecumenism; Evangelism; Niagara Conferences
- Douglas D. Webster (PhD, University of Toronto). Oppression
- Stephen J. Wellum (PhD, Trinity Evangelical Divinity School). Analogy
- J. C. Wenger †. Grebel, Conrad; Hubmaier, Balthasar; Melchiorites; Menno Simons
- David H. Wheaton (MA, Oxford University). All Saints' Day; Book of Common Prayer; Christening; Love Feast; Session; Synod
- Reginald E. O. White †. Baptism with the Spirit; Ethics, Christian; Hedonism; Homosexuality; Humility; Nihilism; Perseverance; Pornography; Preexistence of Christ; Reconciliation; Resurrection of the Dead; Salvation; Sanctification; Savior; Vengeance; Violence; Worldliness and Otherworldliness

- Luder G. Whitlock Jr. (DMin, Vanderbilt University). **Apostasy**
- Anna Williams (MA, Wheaton College). **Biography; Dreams and Visions**
- J. Rodman Williams †. **Charismatic Movement; Holiness**
- Lesley-Anne Dyer Williams (PhD, University of Notre Dame). **Roman Catholicism**
- Michael D. Williams (PhD, University of Toronto). **Pannenberg, Wolfhart**
- Marvin R. Wilson (PhD, Brandeis University). **Anti-Semitism; Judaism; Judaizers**
- John D. Witvliet (PhD, University of Notre Dame). **Worship**
- Kevin Wong (MA, Fuller Theological Seminary). **Body**
- James E. Wood Jr. (PhD, Southern Baptist Theological Seminary). **Tolerance**
- W. Jay Wood (PhD, University of Notre Dame). **Molinism**
- David F. Wright †. **Catechisms; Latitudinarianism; Montanism; Nonconformity; Protestantism; Reformation, Protestant**
- Martin J. Wyngaarden †. **Testament; Theocracy**
- Robert W. Yarbrough (PhD, University of Aberdeen). **Consistent Eschatology; Heilsgeschichte; History of Religion School; Jesus Seminar; Myth of God Incarnate Debate; New Age Movement**
- Jonathan Yates (PhD, STD, Catholic University of Louvain). **Pelagius, Pelagianism**
- K. K. Yeo (PhD, Northwestern University). **Chinese Theology**
- Amos Yong (PhD, Boston University). **Disability**
- Ronald Youngblood †. **Judgment; Monotheism; Name**
- Ruth Zerner (PhD, University of California). **Bonhoeffer, Dietrich; Holocaust, The**

ABBREVIATIONS

General

adj.	adjective
Akk.	Akkadian
Arab.	Arabic
Aram.	Aramaic
ca.	circa
cf.	compare
chap(s).	chapter(s)
col(s).	column(s)
d.	died
e.g.	for example
esp.	especially
ET	English translation
etc.	and the rest
Ger.	German
Gk.	Greek
Heb.	Hebrew
i.e.	that is
Lat.	Latin
mg.	marginal
pl.	plural
r.	reigned
sg.	singular
Syr.	Syriac
v(v).	verse(s)

Bible Texts and Versions

ASV	Authorized Standard Version
CEB	Common English Bible
ESV	English Standard Version

JB	Jerusalem Bible
JSB	Jewish Study Bible
KJV	King James Version
LXX	Septuagint
MT	Masoretic Text
NASB	New American Standard Bible
NEB	New English Bible
NIV	New International Version
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation according to the Traditional Hebrew Text</i>
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
RSV	Revised Standard Version

Deuterocanonical Works and Septuagint

1–2 Esdr.	1–2 Esdras
1–4 Macc.	1–4 Maccabees
Sir.	Sirach
Tob.	Tobit
Wis.	Wisdom

Old Testament Pseudepigrapha

2 Bar.	2 Baruch (Syriac Apocalypse)
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1 En.	1 Enoch (Ethiopic Apocalypse)
2 En.	2 Enoch (Slavonic Apocalypse)
4 Ezra	4 Ezra
Jub.	Jubilees
Let. Aris.	Letter of Aristeas
Pss. Sol.	Psalms of Solomon
T. Benj.	Testament of Benjamin
T. Gad	Testament of Gad
T. Levi	Testament of Levi

Dead Sea Scrolls

1QS	Rule of the Community
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Rabbinic Writings

b.	Babylonian Talmud
m.	Mishnah

Abot	Abot
B. Bat.	Baba Batra
Ber.	Berakhot
Bik.	Bikkurim
Erub.	Erubim
Hag.	Hagigah
Nid.	Niddah
Ohal.	Ohalot
Parah	Parah
Sanh.	Sanhedrin
Yad.	Yadaim

Apostolic Fathers

<i>Barn.</i>	<i>Barnabas</i>
<i>1 Clem.</i>	<i>1 Clement</i>
<i>Did.</i>	<i>Didache</i>
<i>Diog.</i>	<i>Diognetus</i>
<i>Herm. Mand.</i>	Shepherd of Hermas, <i>Mandates</i>
<i>Herm. Sim.</i>	Shepherd of Hermas, <i>Similitudes</i>
<i>Herm. Vis.</i>	Shepherd of Hermas, <i>Visions</i>
<i>Ign. Eph.</i>	Ignatius, <i>To the Ephesians</i>
<i>Ign. Mag.</i>	Ignatius, <i>To the Magnesians</i>
<i>Ign. Phil.</i>	Ignatius, <i>To the Philadelphians</i>
<i>Ign. Pol.</i>	Ignatius, <i>To Polycarp</i>
<i>Ign. Rom.</i>	Ignatius, <i>To the Romans</i>
<i>Ign. Smyrn.</i>	Ignatius, <i>To the Smyrnaeans</i>
<i>Ign. Trall.</i>	Ignatius, <i>To the Trallians</i>
<i>Mart. Pol.</i>	<i>Martyrdom of Polycarp</i>
<i>Pol. Phil.</i>	Polycarp, <i>To the Philippians</i>

Nag Hammadi Codices

<i>Gos. Thom.</i>	II, 2 <i>Gospel of Thomas</i>
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Greek and Latin Works

Aristotle	
<i>Eth. nic.</i>	<i>Ethica nichomachea (Nichomachean Ethics)</i>
Athanasius	
<i>Inc.</i>	<i>De incarnatione (On the Incarnation)</i>
Augustine	
<i>An. orig.</i>	<i>De anima et eius origine (The Soul and Its Origin)</i>
<i>Civ.</i>	<i>De civitate Dei (The City of God)</i>
<i>Conf.</i>	<i>Confessionum libri XIII (Confessions)</i>
<i>Doctr. chr.</i>	<i>De doctrina christiana (Christian Instruction)</i>
<i>Enchir.</i>	<i>Enchiridion de fide, spe, et caritate (Enchiridion on Faith, Hope, and Love)</i>
<i>Ep.</i>	<i>Epistulae (Letters)</i>
<i>Faust.</i>	<i>Contra Faustum Manichaeum (Against Faustus the Manichaeen)</i>
<i>Gen. litt.</i>	<i>De Genesi ad litteram (On Genesis Literally Interpreted)</i>
<i>Quant. an.</i>	<i>De quantitate animae (The Magnitude of the Soul)</i>
<i>Tract. Ev. Jo.</i>	<i>In Evangelium Johannis tractatus (Tractates on the Gospel of John)</i>
<i>Trin.</i>	<i>De Trinitate (The Trinity)</i>
Basil of Caesarea	
<i>Ep.</i>	<i>Epistulae (Epistles)</i>
Clement of Alexandria	
<i>Paed.</i>	<i>Paedagogus (Christ the Educator)</i>
<i>Strom.</i>	<i>Stromateis (Miscellanies)</i>
Cyprian	
<i>Magn.</i>	<i>Ad Magnum (Epistle to Magnus)</i>

Epiphanius	
<i>Pan.</i>	<i>Panarion (Adversus haereses) (Refutation of All Heresies)</i>
Eusebius	
<i>Hist. eccl.</i>	<i>Historia ecclesiastica (Ecclesiastical History)</i>
<i>Praep. ev.</i>	<i>Praeparatio evangelica (Preparation for the Gospel)</i>
Gregory of Nazianzus	
<i>Ep.</i>	<i>Epistulae (Epistles)</i>
<i>Or.</i>	<i>Orationes (Orations)</i>
Gregory of Nyssa	
<i>Eunom.</i>	<i>Contra Eunomium (Against Eunomius)</i>
Irenaeus	
<i>Haer.</i>	<i>Adversus haereses (Against Heresies)</i>
John Chrysostom	
<i>Hom. 1 Cor.</i>	<i>Homiliae in epistulam i ad Corinthios (Homilies on 1 Corinthians)</i>
<i>Hom. 2 Cor.</i>	<i>Homiliae in epistulam ii ad Corinthios (Homilies on 2 Corinthians)</i>
<i>Hom. Gen.</i>	<i>Homiliae in Genesim (Homilies on Genesis)</i>
<i>Hom. Jo.</i>	<i>Homiliae in Joannem (Homilies on John)</i>
<i>Hom. Rom.</i>	<i>Homiliae in epistulam ad Romanos (Homilies on Romans)</i>
Josephus	
<i>Ag. Ap.</i>	<i>Against Apion</i>
<i>Ant.</i>	<i>Jewish Antiquities</i>
<i>J.W.</i>	<i>Jewish War</i>
<i>Life</i>	<i>The Life</i>
Justin Martyr	
<i>1 Apol.</i>	<i>Apologia i (First Apology)</i>
<i>2 Apol.</i>	<i>Apologia ii (Second Apology)</i>
<i>Dial.</i>	<i>Dialogus cum Tryphone (Dialogue with Trypho)</i>
Lucian	
<i>Pereg.</i>	<i>De morte Peregrini (The Passing of Peregrinus)</i>
Origen	
<i>Comm. Jo.</i>	<i>Commentarii in evangelium Joannis (Commentary on the Gospel of John)</i>
<i>Princ.</i>	<i>De principiis (Peri archōn) (First Principles)</i>
Philo	
<i>Agriculture</i>	<i>On Agriculture</i>
<i>Confusion</i>	<i>On the Confusion of Tongues</i>
<i>Creation</i>	<i>On the Creation of the World</i>
<i>Heir</i>	<i>Who Is the Heir?</i>
<i>Names</i>	<i>On the Change of Names</i>
<i>Prelim. Studies</i>	<i>On the Preliminary Studies</i>
<i>QE</i>	<i>Questions and Answers on Exodus</i>
<i>QG</i>	<i>Questions and Answers on Genesis</i>
<i>Spec. Laws</i>	<i>On the Special Laws</i>
<i>Unchangeable</i>	<i>That God Is Unchangeable</i>
<i>Virt.</i>	<i>On the Virtues</i>

Abbreviations

Plato		CTR	<i>Criswell Theological Review</i>
Leg.	<i>Leges (Laws)</i>	DCA	<i>Dictionary of Christianity in America</i> , ed. D. G. Reid
Meno	<i>Meno</i>		
Phaed.	<i>Phaedo</i>	DCE	<i>Baker's Dictionary of Christian Ethics</i> , ed. C. F. H. Henry
Phaedr.	<i>Phaedrus</i>		
Phileb.	<i>Philebus</i>	DOP	<i>Dumbarton Oaks Papers</i>
Resp.	<i>Respublica (Republic)</i>	DPL	<i>Dictionary of Paul and His Letters</i> , ed. G. F. Hawthorne and R. P. Martin
Symp.	<i>Symposium</i>		
Pliny		EAC	<i>Encyclopedia of Ancient Christianity</i> , ed. A. Di Berardino
Ep.	<i>Epistulae (Epistles)</i>		
Plutarch		EBR	<i>Encyclopedia of the Bible and Its Reception</i> , ed. H.-J. Klauck, et al.
Mor.	<i>Moralia</i>		
Suetonius		EBT	<i>Encyclopedia of Biblical Theology</i> , ed. J. B. Bauer
Nero	<i>Nero</i>		
Tacitus		ECR	<i>Eastern Churches Review</i>
Ann.	<i>Annales (Annals)</i>	EcumR	<i>The Ecumenical Review</i>
Tertullian		EDBT	<i>Evangelical Dictionary of Biblical Theology</i> , ed. W. A. Elwell
An.	<i>De anima (The Soul)</i>		
Apol.	<i>Apologeticus (Apology)</i>	ELC	<i>Encyclopedia of the Lutheran Church</i> , ed. J. Bodensieck
Cor.	<i>De corona militis (The Crown)</i>		
Idol.	<i>De idololatria (Idolatry)</i>	EncBrit	<i>Encyclopaedia Britannica</i>
Jejun.	<i>De jejunio adversus psychicos (On Fasting, against the Psychics)</i>	EncJud	<i>Encyclopaedia Judaica</i>
Marc.	<i>Adversus Marcionem (Against Marcion)</i>	EP	<i>Encyclopedia of Philosophy</i> , ed. P. Edwards
Or.	<i>De oratione (Prayer)</i>	ERE	<i>Encyclopedia of Religion and Ethics</i> , ed. J. Hastings
Paen.	<i>De paenitentia (Repentance)</i>	ERT	<i>Evangelical Review of Theology</i>
Theophilus		ESR	<i>Encyclopedia of Science and Religion</i> , ed. J. W. V. van Huyssteen
Autol.	<i>Ad Autolyicum (To Autolyicus)</i>		
		EuroJTh	<i>European Journal of Theology</i>
		EvQ	<i>Evangelical Quarterly</i>
		ExpTim	<i>Expository Times</i>
		FP	<i>Faith and Philosophy</i>
		Greg	<i>Gregorianum</i>
ABD	<i>Anchor Bible Dictionary</i> , ed. D. N. Freedman	HBT	<i>Horizons in Biblical Theology</i>
AJT	<i>American Journal of Theology</i>	HCT	<i>A Handbook of Christian Theologians</i> , ed. D. G. Peerman and M. E. Marty
ANF	<i>Ante-Nicene Fathers</i>		
BBR	<i>Bulletin for Biblical Research</i>	HDSB	<i>Harvard Divinity [School] Bulletin</i>
BJRL	<i>Bulletin of the John Rylands University Library of Manchester</i>	HET	<i>Handbook of Evangelical Theologians</i> , ed. W. A. Elwell
BRev	<i>Bible Review</i>	HTR	<i>Harvard Theological Review</i>
CBQ	<i>Catholic Biblical Quarterly</i>	HUCA	<i>Hebrew Union College Annual</i>
CenBQ	<i>Central Bible Quarterly</i>	IBMR	<i>International Bulletin of Missionary Research</i>
CH	<i>Church History</i>		
Chm	<i>Churchman</i>	IDB	<i>The Interpreter's Dictionary of the Bible</i> , ed. G. A. Buttrick
CHR	<i>Catholic Historical Review</i>		
ChrCent	<i>Christian Century</i>	IEJ	<i>Israel Exploration Journal</i>
CistSt	<i>Cistercian Studies</i>	IJST	<i>International Journal of Systematic Theology</i>
CLCW	<i>The Complete Library of Christian Worship</i> , ed. R. E. Webber	Int	<i>Interpretation</i>
Conc	<i>Concilium</i>	ISBE	<i>International Standard Bible Encyclopaedia</i> , ed. J. Orr (1st ed.); ed. G. W. Bromiley (rev. ed.)
CSEL	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i>	ITQ	<i>Irish Theological Quarterly</i>
CSR	<i>Christian Scholar's Review</i>	JAAR	<i>Journal of the American Academy of Religion</i>
CT	<i>Christianity Today</i>		
CTJ	<i>Calvin Theological Journal</i>	JAnS	<i>Journal of Anglican Studies</i>
CTM	<i>Concordia Theological Monthly</i>	JATS	<i>Journal of the Adventist Theological Society</i>
CTQ	<i>Concordia Theological Quarterly</i>		

JBC	<i>Journal of Biblical Counseling</i>	ProEccl	<i>Pro Ecclesia</i>
JBL	<i>Journal of Biblical Literature</i>	PRR	<i>Presbyterian and Reformed Review</i>
JCS	<i>Journal of Cuneiform Studies</i>	PT	<i>Philosophy and Theology</i>
JECS	<i>Journal of Early Christian Studies</i>	PTR	<i>Princeton Theological Review</i>
JEH	<i>Journal of Ecclesiastical History</i>	RefJ	<i>Reformed Journal</i>
JETS	<i>Journal of the Evangelical Theological Society</i>	RevExp	<i>Review and Expositor</i>
JHI	<i>Journal of the History of Ideas</i>	RevQ	<i>Revue de Qumran</i>
JJS	<i>Journal of Jewish Studies</i>	RR	<i>Reformed Review</i>
JNES	<i>Journal of Near Eastern Studies</i>	RT	<i>Religion and Theology</i>
JPC	<i>Journal of Psychology and Christianity</i>	RTR	<i>Reformed Theological Review</i>
JPentT	<i>Journal of Pentecostal Theology</i>	RUS	<i>Rice University Studies</i>
JPH	<i>Journal of Presbyterian History</i>	SacM	<i>Sacramentum Mundi</i> , ed. K. Rahner
JPT	<i>Journal of Psychology and Theology</i>	SBLSP	<i>Society of Biblical Literature Seminar Papers</i>
JRAS	<i>Journal of the Royal Asiatic Society</i>	SCJ	<i>Sixteenth Century Journal</i>
JTI	<i>Journal of Theological Interpretation</i>	SHERK	<i>New Schaff-Herzog Encyclopedia of Religious Knowledge</i> , ed. S. M. Jackson
JTS	<i>Journal of Theological Studies</i>		
JTSA	<i>Journal of Theology for Southern Africa</i>	SJT	<i>Scottish Journal of Theology</i>
JYM	<i>Journal of Youth Ministry</i>	StLit	<i>Studia Liturgica</i>
LCL	Loeb Classical Library	StPatr	<i>Studia Patristica</i>
LW	Martin Luther, <i>Luther's Works</i>	SVTQ	<i>St. Vladimir's Theological Quarterly</i>
McCQ	<i>McCormick Quarterly</i>	TDNT	<i>Theological Dictionary of the New Testament</i> , ed. G. Kittel and G. Friedrich
MP	<i>Modern Philology</i>		
MQR	<i>Menmonite Quarterly Review</i>	Them	<i>Themelios</i>
MS	<i>Mission Studies</i>	Theol	<i>Theology</i>
MT	<i>Modern Theology</i>	ThTo	<i>Theology Today</i>
NCE	<i>New Catholic Encyclopedia</i>	TJ	<i>Trinity Journal</i>
NDCEPT	<i>New Dictionary of Christian Ethics and Pastoral Theology</i> , ed. D. J. Atkinson, et al.	TS	<i>Theological Studies</i>
NEQ	<i>New England Quarterly</i>	TWBB	<i>A Theological Word Book of the Bible</i> , ed. A. Richardson
NIDNTT	<i>New International Dictionary of New Testament Theology</i> , ed. C. Brown	TynBul	<i>Tyndale Bulletin</i>
NPNF ²	<i>Nicene and Post-Nicene Fathers</i> , Series 2, ed. P. Schaff and H. Wace	VC	<i>Vigiliae Christianae</i>
NTS	<i>New Testament Studies</i>	VE	<i>Vox Evangelica</i>
PAPS	<i>Proceedings of the American Philosophical Society</i>	VT	<i>Vetus Testamentum</i>
PBR	<i>Patristic and Byzantine Review</i>	WA	Martin Luther, <i>Weimarer Ausgabe</i>
PG	<i>Patrologia Graeca</i> , ed. J. P. Migne	WmTJ	<i>Westminster Theological Journal</i>
PP	<i>Pastoral Psychology</i>	ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
		ZPEB	<i>Zondervan Pictorial Encyclopedia of the Bible</i> , ed. M. C. Tenney

A

Abelard, Peter (1079–1142). Philosopher, theologian, and teacher, Peter Abelard lived in constant turmoil and confrontation with authority. Born in Brittany, he studied with some of the most respected theologians of his day and eventually became the brightest intellectual star of the Cathedral School of Paris. But for his tragic love affair and marriage with the beautiful and talented Héloïse, he undoubtedly would have been the dominant thinker of the century.

Philosophy. During Abelard’s time, the ruling doctrine of universals was that of Boethius (d. ca. 524), who considered them to be realities. This traditional realism was then under attack by nominalists, who looked on universals simply as words. Abelard worked out a moderate realism that avoided the dangers and salvaged the strong points of both nominalism and extreme realism. He accomplished this by demonstrating the logical consequences of important distinctions, such as that between the word, the thing itself, and the concept in the mind. Thus, universals are concepts in the mind that have objective reality derived from mental abstraction. Abelard’s philosophy placed universals in a distinct category, so that God was not a universal nor were particulars the only reality.

Theology. Abelard’s view of the atonement is usually called the moral influence theory. He rejected the position set forth by Anselm in the previous generation that the satisfaction made by Jesus was necessary for forgiveness, arguing instead that God forgave sins as an unqualified act of grace before Christ came. In contrast, Abelard declared, God is love and voluntarily assumed the suffering brought on by human sin. This act of grace—taken freely, without any compensation for sin—awakens gratitude and love for God. In Jesus Christ, the God-man, individuals see what they should be, realize their sin, and are won to new responses of love, resulting in right conduct.

Abelard’s important *Sic et Non* (*Yes and No*), written around 1120, participating in the main philosophical dispute of the time over faith and reason, suggested seminal methodological innovations and demonstrated the inadequacy of extracts from the church fathers then used for theological work. In *Sic et Non* he listed 158

theological propositions and cited the authorities affirming and denying each, thus emphasizing that merely quoting authorities was insufficient. Instead, students had to apply their own intellectual skills. In short, *Sic et Non* suggested that reason must play as large a role as revelation and tradition in determining truth. This method made Abelard the main representative of a new school of speculative theologians and prepared for the work of Thomas Aquinas in the thirteenth century.

During the latter part of Abelard’s life, Bernard of Clairvaux accused him of misleading students and employing unorthodox methods. In 1141 several of Abelard’s teachings were condemned by the Council of Sens. He appealed to the pope, but he died in 1142 near Cluny on his way to Rome.

See also Atonement; Nominalism; Realism; Scholasticism

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R. D. LINDER

Abolitionism. A movement in America and Western Europe to abolish the slave trade and slavery, often applied to those urging immediate (instead of gradual) emancipation of slaves.

By the end of the seventeenth century, slavery was legal in Britain’s American colonies. Throughout the eighteenth century, however, there were increasing questions about its morality from both religious and secular thinkers influenced by Enlightenment emphasis on personal liberty. Some of the strongest opposition came from Quakers, who by the late eighteenth century banned slaveholding by members. In Great Britain, William Wilberforce, deeply influenced by evangelical Christianity, vigorously led the successful fight in Parliament to abolish the slave trade (1807). In 1808 importation of slaves became illegal in the United States, and many hoped

that slavery would eventually die out. Such hopes were doomed, however, by the invention of the power loom and the cotton gin, which enormously increased demand for slave-cultivated cotton.

As slavery became more firmly entrenched in the American South, opponents sought practical ways to eliminate it. One proposal was to send freed slaves back to Africa, a scheme that led to the American Colonization Society (1817) and established the colony of Liberia on the West African coast for freed slaves but was unable to gather widespread support. The implicit racism of colonization also offended some slavery opponents.

More significant were groups favoring immediate abolition. Best known was the American Anti-Slavery Society, formed in Philadelphia (1833) primarily through the efforts of William Lloyd Garrison, fiery editor of the *Liberator*, and Lewis and Arthur Tappan, wealthy brothers involved in evangelical causes. At its height the society had one hundred and fifty thousand members. Many of its leaders had been influenced by Charles Finney, seeing antislavery convictions as a logical outcome of evangelical faith.

Militant abolitionism had a galvanizing effect on the South, which became increasingly intolerant of dissent. The strident tone of some abolitionists also offended many Northerners who favored gradual emancipation. Nevertheless, abolitionists such as Harriet Beecher Stowe (*Uncle Tom's Cabin*), Theodore Weld, and James Birney had enormous influence, gradually persuading many that slavery was an evil that only radical measures could eliminate. Abolitionist goals were finally achieved through the Civil War and the Thirteenth Amendment to the Constitution (1865). Abolitionism was the most important reform movement in the nineteenth century.

See also Slavery

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J. N. AKERS

Abortion. A chemically induced or surgically achieved premature termination of pregnancy designed to kill the embryo or fetus. Sometimes miscarriage is referred to as “involuntary” or “spontaneous” abortion. Since abortion is directly related to life and death, numerous resources extend the discussion of abortion to include topics such as capital punishment and euthanasia. This article treats only voluntary abortion.

In the Biblical World. Abortion was one form of infanticide practiced in the biblical world (along with ritual sacrifice and exposure). But extant documentation suggests that drug-induced abortion in Egypt and

Mesopotamia was exceptional rather than routine in the ancient Near East.

The comparative rarity of voluntary abortion may be explained partly by the social and economic value given to children in ancient Mediterranean culture, although laws treating assault leading to miscarriage in a pregnant woman indicate that the human fetus was not granted the legal status of “person” or “human being” in regard to *lex talionis* (law of retribution).

Legal philosophy apparently underwent a shift with the Middle Assyrian Laws (sometime between 1400 and 1200 BC), when application of the talion principle to miscarriage and abortion accorded the fetus “person” or “human being” status. In addition, self-induced abortion became a capital offense. Later Persian law seems to affirm a similar philosophy, recognizing the fetus as a person and considering voluntary abortion as willful murder (though apparently not a capital offense). The surprising dearth of biblical material treating abortion may be due partly to the prevailing legal climate. Apparently the OT assumes the antiabortion legal precedent of the period. Given the premium that God placed on moral issues that would directly affect Israelite occupation of Canaan, all evidence points to infanticide by ritual child sacrifice—not abortion—as one of the Canaanite abominations prohibited by Mosaic law (see Lev. 20:1–5).

In the Bible. The laments of Job (3:10–11) and Jeremiah (20:17–18) suggest that abortion was known to the Israelites, yet the Bible offers no direct prohibition. Biblical silence, however, is not consent. Numerous theological principles provide supporting evidence for the Bible’s indirect condemnation of abortion, including:

- God’s sovereignty over life and death (Job 12:10; 33:4; 34:14; Ps. 104:29; Acts 17:25)
- the sanctity of human life created in God’s image (Gen. 1:26–27)
- forthright injunctions against other forms of infanticide (e.g., Lev. 18:21; 20:2–5; Deut. 12:31)
- personhood of the embryo or fetus based on legal precedent (i.e., *lex talionis*; cf. Exod. 21:22–25).
- personhood of the embryo or fetus based on the continuity principle (i.e., one’s humanness and personal identity begins at conception; Luke 1:41, 44; 2:12, 16 [where the Gk. *brephos*, “child,” is used for both the fetus in the womb and a newborn infant]; cf. Ps. 139:11–16; Jer. 1:5; Isa. 49:1, 5; Gal. 1:15)
- personhood of the embryo or fetus based on imputed sin (cf. Pss. 51:5; 58:3; Rom. 5:12–14)
- biblical limitations on the self-determination that a (Christian) woman has over her own body (cf. 1 Cor. 6:18–7:5)
- biblical love for all and nonviolence against all persons (including the embryo or fetus since the Bible grants personhood to the unborn entity; cf., e.g., Lev. 19:18; Matt. 5:38–43; 22:34–40; Rom. 13:8–10)

In Theology. Among the Greeks, Plato and Aristotle approved of voluntary abortion. Hippocrates, however,

condemned the practice and forbade it as a medical procedure. The early church opposed abortion and infanticide, both prevalent in Greco-Roman culture. The *Didache* (2:2; 5:2) and the *Epistle of Barnabas* (19:5; 20:2) denounce murder of a child by abortion (apparently understanding the embryo/fetus as a “neighbor”; cf. Luke 10:25–37). Later church fathers voiced similar moral abhorrence, decrying the practice as murder because “ensoulment” takes place at conception (cf. Athenagoras, *Presbeia* 35 [= PG 6:969]; Tertullian, *De anima* 27; Jerome, *Epistula 22 ad Eustochium* 13 [= CSEL 54:160]; *Epistula 121 ad Algasia* 4 [= CSEL 56:16]; Ambrose, *Exameron* 5.18.58 [= CSEL 32:184–85]; Augustine, *De nuptiis et concupiscentia* 1.17 [= CSEL 42:230]; Chrysostom, *Homiliae in epistolam ad Romanos* 24 [= PG 60:626–27]).

The general Christian view from the Reformation to the present is that abortion attacks the image of God. Karl Barth and other influential Protestant theologians espoused similar views (e.g., D. Bonhoeffer, *Ethics*, 130–31 [who equated abortion with “murder”]).

Rabbinic Judaism prohibits voluntary abortion, although the fetus is considered a person only after birth (the Mishnah also permits abortion in cases that threaten the mother’s life; *Ohal.* 7:6; cf. *Nid.* 3:5). Likewise, the Catholic Church remains staunchly opposed to abortion (arguing that upon conception there is an intrauterine “life” and “person” at stake that possesses human rights).

Theological arguments consistent with sound biblical interpretation affirming the personhood of the unborn remain important to buttress an eroding Protestant consensus against abortion. Given the increasingly militant pluralism of Western societies, evangelicals need to engage the wider public forum with the Bible’s pro-life message.

Rapid technological developments in neonatal care demand reexamination of assumptions related to the beginning of human life, the nature of personhood, and the viability of that life outside the womb. Medical circumstances once understood to necessitate abortion for preserving the mother’s health must be reevaluated. Finally, questions of medical ethics must be pressed against an abortion industry intent on offering women little more than an after-the-fact contraceptive service.

Sociological arguments advocating “compassionate termination” of the unborn child for reasons related to “quality of life” are specious. They reflect a view of the poor and disadvantaged rooted in provincial modernism and Western ethnocentrism. The church must herald the Judeo-Christian principle of the “sanctity of human life” in bold opposition to abortion—“a powerful expression of the culture of death,” according to Pope John Paul II. Destruction of persons by abortion constitutes an extreme form of child abuse, behavior that otherwise modern society rightly finds intolerable.

In Society. Regrettably, modernity (emphasizing individual rights and moral relativism) and postmodernity (emphasizing ideological tolerance and social diversity) seriously undermine the traditional Christian anti-abortion stance. Despite today’s lack of a monolithic

Christian position, the following factors suggest a possible evangelical consensus.

First, behavioral categories prohibited to ancient Israel help identify practices abhorrent to God. God rejects idolatry, perversion, destruction of persons, and callousness to the poor. Christians may reject abortion based on at least two of these four principles. Most obviously, abortion is *destructive of persons* (not only the unborn child but also the mother sometimes, as evidenced by numerous studies). Abortion also is *idolatrous* in its profane self-interest. It may be possible to reject abortion on those other grounds as well. Abortion is *perverted* because it brutally interrupts a natural life cycle created and blessed by God. In many cases the abortion industry favors financially independent women, further encouraging *callousness to the poor* by placing a “price tag” on the unborn.

Second, Christians must display a consistently biblical pro-life stance on public-policy issues (Sider). This Christian worldview applies to economics and the plight of the poor, sexuality and the family, euthanasia, capital punishment, military doctrine and nuclear arms, social vices, environmental issues, and so on. All pro-life activity is situated in biblical *shalom*, “peace” or “fullness of life.” Biblical *shalom* is a harmony of right relationships, with God, others (on a global scale), and the created order.

Abortion demands Christian social concern because it impinges on the biblical doctrine of humanity. Other biblical principles bear on social action generally. The compassion motivating genuinely Christian social concern may express itself tangibly in one of two ways: either charitable deeds and responsible social action, or civil disobedience protesting “unjust law” as applied to the unborn. Given biblical teaching emphasizing Christ’s law of love (Matt. 5:43–48; 22:39) and virtuous citizenship in pagan society (1 Pet. 2:13–17), only passive and nonviolent forms of civil disobedience are appropriate.

Third, the vigor of evangelical orthopraxis concerning providers and clients of the abortion industry should be commensurate with our passion for theological orthodoxy. Compassionate evangelical churches will mercifully help women confronted with crisis pregnancies.

A strategy demonstrating Christian “charity” in providing a range of fully funded alternatives to abortion will include competent counseling services (also addressing the father if possible); subsidized prenatal and postpartum medical care; shepherding homes and shelters for homeless, abused, and unwed mothers who carry pregnancies to term; and provisions for adoption, parenting education, and financial assistance in establishing new families resulting from pro-life decisions.

Ultimately, abortion is a moral and spiritual issue, not a political one. Any Christian anti-abortion platform is fundamentally a form of spiritual warfare (cf. Eph. 6:11–18). Only as righteous Christians pray, both for the end of legalized abortion and the coming of Christ’s kingdom, will “the fruit of the light” displace the “deeds” of “darkness” spawning death (cf. Matt. 6:10; John 3:19–21; Eph. 5:9; James 5:16).

See also Capital Punishment; Euthanasia; Human Being

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C. HORN III AND A. E. HILL

Absolution. From the Latin *absolvo* (set free), denoting forgiveness of sins, specifically (for Catholics) the remission given through the church. The truly free person is one against whom no accusation can be made.

In the Bible. The Bible teaches God's willingness to forgive sin and provision whereby justice and mercy are reconciled: atonement. All sin is against God ("Against you, you only, have I sinned" [Ps. 51:4]), and therefore absolution is finally God's sole prerogative.

But sins sometimes offend fellow humans as well; in particular the sins of Christians affect the whole church. Our Lord links the disciples' forgiveness of one another with God's forgiveness of them: "Forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12). Several parables teach the same lesson (e.g., the unforgiving servant). "Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matt. 16:19; 18:18) clearly gives believers their share in forgiveness of sins. Jesus's words spoken in the upper room after the resurrection unmistakably express the church's part in conveying forgiveness: "If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven" (John 20:23).

In the Church. There is ample evidence that in the early church the penitent made public confession of sin before the congregation, whereupon the sinner was received back with prayer and the imposition of the bishop's hands. As time went on, a natural alternative was for the penitent to confess before a minister in private. In both methods a prayer for absolution was used, asking God to restore the penitent "to the bosom of thy holy church" (Apostolic Constitutions).

In the eighth century and later in the Latin church the presbyter (priest), hearing confessions, increasingly assumed the position of judge, inquiring into all of life and finally giving absolution in a declaratory form as distinct from the earlier precatory form. Thomas Aquinas was the

first to formally defend this type of absolution, which is now used in the Roman Church as follows: *Ego te absolvo a peccatis tuis in nomine Patris et Filii et Spiritus Sancti*.

The Reformers sought to restore scriptural teaching and early church practice. The confessional with its declaratory absolution was abolished by all Protestant churches. Different procedures sprang up, but the same basic idea may be found in all, namely, to stir the conscience to inner acknowledgment of sin so that on confession it may be absolved directly by God himself. This stirring of conscience is mainly effected by preaching and prayer; any declaration of forgiveness has the form of proclamation of gospel promises. In most cases opportunity is given for public confession in divine worship, whether representatively by the minister or corporately by the congregation.

Protestant thought does not overlook the occasional need for confession of sin that is burdening the conscience. In Anglicanism, provision is made for coming to "a learned minister of God's Word"; in other bodies and often in evangelistic missions, opportunity is given for private consultation with a "counselor" or other Christian. In each case the Scriptures are the basis of instruction, and prayer brings peace while kindling renewed faith in Christ.

See also Atonement; Confession; Forgiveness; Repentance

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W. C. G. PROCTOR

Accommodation. The biblical writers, under the Holy Spirit's guidance, adjusting their language to readers' limitations without compromising truth. The concern is to discriminate between legitimate and illegitimate applications of this principle.

Legitimate uses of accommodation include the following. (1) In theology proper, God is often described as having physical properties (hands, eyes, etc.); this figure of speech is called anthropomorphism. (2) In cosmology, facts of nature (sunsets, etc.) are often pictured in the language of appearance rather than exact science. (3) In ethics, stronger Christians may, in matters indifferent, accommodate themselves to scruples of weaker Christians (1 Cor. 8; Gal. 2:3-5). (4) In teaching, parabolic or other analogical language accommodates deeper mysteries to human minds (Matt. 13:10-17).

Illegitimate uses of accommodation include the following. (1) The claim that Christ accommodated himself to the prejudices and erroneous views of the Jews practically nullifies Christ's authority on critical questions. (2) The claim that the early church invested OT prophecies with a meaning they cannot bear in any sense virtually empties the OT of real messianic prophecy. (3) The claim that writers of Scripture adopted ideas from pagan religions and then, after some purging, accommodated these for Israel or the nascent NT church might intermingle God's revelation with human error.

See also Analogy; Anthropomorphism

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W. BROOMALL

Accountability. See AGE OF ACCOUNTABILITY; RESPONSIBILITY

Acedia. See SINS, SEVEN DEADLY

Active Obedience of Christ. See OBEDIENCE OF CHRIST

Acts of Uniformity. See UNIFORMITY, ACTS OF

Actualistic Ontology. See ONTOLOGY

Adam. Found about 560 times in the OT, in the overwhelming majority of cases meaning "man" or "humankind." This is true of some references in the creation and Eden stories, and many scholars hold that up to Genesis 4:25 all occurrences of "Adam" refer to "man" or "the Man." But on occasion the word is the proper name of the first man. This meaning is found outside Genesis in 1 Chronicles 1:1, possibly Deuteronomy 32:8 (where "the sons of Adam" may be the proper translation), and some important NT passages.

OT Teaching. God created humans "in his own image" and created them "male and female" (Gen. 1:27), statements made about no other creature. The man was commanded to "be fruitful and increase in number; fill the earth and subdue it" (1:28). He was not to be idle but to tend the garden of Eden. He was forbidden to eat "from the tree of the knowledge of good and evil" (2:17). The man was given the privilege of naming all the animals, but no suitable help was found among them (2:20), so God made woman from a rib taken from the man's body (2:21–23).

The meaning of these passages is disputed. But the creation narratives tell us that humans are related to the rest of creation (i.e., made "from the dust of the ground" [Gen. 2:7]; for beasts and birds, cf. 2:19) and also to God ("in [God's] own image" [Gen. 1:27]; cf. 2:7). Human dominion over the lower creation (Gen. 1:26, 28) is symbolized by naming other creatures. The passage that narrates the human fall speaks of the seriousness of sin and its permanent effects. Despite infrequent reference to this fall in the OT, it underlies everything. The fundamental presupposition that humans are sinners marks off the literature of the Hebrews from others of antiquity. The solidarity of Adam with his descendants is in the background throughout the OT, as is the connection between sin and death.

Intertestamental and NT Thought. The intertestamental period exhibits striking expressions of solidarity with Adam, such as Ezra's impassioned exclamation: "O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also who

are your descendants" (2 Esdr. 7:48 [118]; cf. 3:21; 4:30; Wis. 2:23–24; blame is assigned to Eve in Sir. 25:24). Adam was seen not as a lone sinner but as one who influenced all humankind.

Adam is mentioned in Luke's genealogy (Luke 3:38) and in a similar reference in Jude, where Enoch is "the seventh from Adam" (Jude 14). These NT passages mention Adam simply to locate him in his genealogical place (Matt. 19:4–6 and Mark 10:6–8 imply reference to Adam but do not mention his name). Three passages have theological import: Romans 5:12–21; 1 Corinthians 15:22, 45; 1 Timothy 2:13–14.

In 1 Timothy 2:13–14 reference is made to (1) Adam's being created first and (2) Eve's being deceived, though Adam was not. The nature of this reference, whether perennial or analogical, is disputed in evangelical debates about gender.

Romans 5 stresses the connection of humankind at large with Adam. Through one man sin came into the world, and the consequence of his sin was death. Some kind of parallel is drawn between Adam's representative role and Christ's, although the parallelism also heightens the differences and again its exact nature is disputed.

In Paul's magnificent treatment of the resurrection we read, "For as in Adam all die, so in Christ all will be made alive" (1 Cor. 15:22). The thought is not unlike that in Romans 5. Adam was the head of the race and brought death to everyone; Christ is the head of the new humanity and brought life to all therein. Some argue that the two uses of "all" must refer to the same totality, the entire human race. There is no question that this is the meaning in respect to Adam. The argument runs that similarly Christ raises all from the grave, though some are raised only for condemnation. However, "made alive" seems to mean more than "raised to face judgment." It is probably best to understand "made alive" to refer to life eternal, so that "all" will mean "all who are in Christ." All these will be made alive, just as all who are in Adam die.

A little later Paul writes, "'The first man Adam became a living being'; the last Adam, a life-giving spirit" (1 Cor. 15:45). Adam became "a living being" when God breathed life into him (Gen. 2:7). Physical life was all the life Adam had to bequeath to posterity. But "the last Adam" gave life in the fullest sense, eternal life. Again Christ cancels out Adam's evil. But the emphasis is not negative; it is on the life Christ gives.

Scriptural use of Adam, then, stresses the solidarity of the human race in sin. The human race had a beginning, yet all its history from early on is marked by sin. But "the last Adam" (in addition to Rom. 5 and 1 Cor. 15, see John 5:21–29; Rom. 1:3–5; 6:5–11; 2 Cor. 5:1–4, 17; Phil. 2:5–11) replaced sin with righteousness and death with life.

See also Creation and Evolution; Fall of Humanity; Image of God; Sin; Solidarity, Human

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