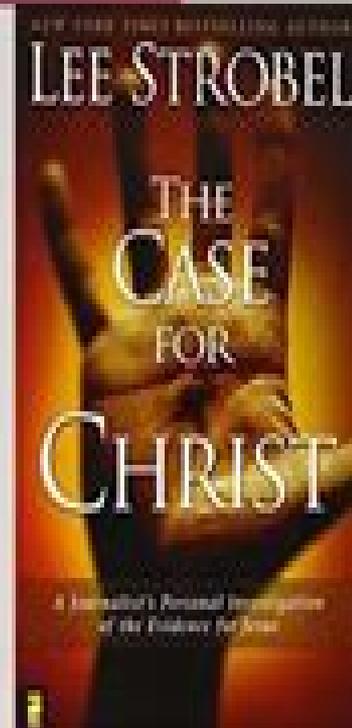


THE EARLY CHRISTIAN CREED

- When was Jesus crucified?
- Scholars say around AD 30-33. Paul is writing 1 Corinthians around AD 51-55.
- "The two earliest biographies of **Alexander the Great** were written by Arrian and Plutarch more than **four hundred years** after Alexander's death in 323 B.C., yet historians consider them to be generally trustworthy." (Blomberg in *The Case for Christ*)
- **3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to Cephas, and then to the Twelve. 6 After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles, 8 and last of all he appeared to me also, as to one abnormally born (1 Cor 15:3-7. NIV)**
- "If the Crucifixion was as early as A.D. 30, Paul's conversion was about 32. Immediately Paul was ushered into Damascus, where he met with a Christian named Ananias and some other disciples. His first meeting with the apostles in Jerusalem would have been about A.D. 35. **At some point along there, Paul was given this creed, which had already been formulated and was being used in the early church.**" (Blomberg in *The Case for Christ*).



A Historians Creed

Joseph Rawson Lumby



A Historians Creed:

A Historian's Creed Henry Osborn Taylor,1930 **A Historian's Creed** Henry Osborn Taylor,1969 Includes index

A history of the creeds of Christendom. [With] The creeds of the Greek and Latin (the Evangelical Protestant) Churches. With transl Philip Schaff,1877 The Creeds of Christendom: The history of creeds Philip Schaff,1877 **More than a Historian** Clyde Barrow,2018-04-17 Charles A Beard 1874 1948 was one of America s most influential historians and political scientists He played a major role in founding the disciplines of history and political science helped shape the teaching of social studies in the nation s public schools and was one the nation s most popular public intellectuals Yet in the second half of the twentieth century Beard s reputation has been eroded by relentless criticism Clyde W Barrow argues that Beard s work has renewed relevance in light of recent theoretical debates about the new institutionalism the crisis of the welfare state and American foreign policy messianism Barrow s takes Beard seriously as a political theorist while challenging many misconceptions For example Beard s method of economic interpretation has been dismissed as Marxist but Barrow carefully reconstructs the sources of Beard s thinking to demonstrate that his method owes more to historical and institutional economics and that his concept of state society relations was in fact derived from Madison s Tenth Federalist Barrow reconstructs Beard s theory of American political development using his concept of realistic dialectics which viewed the clash between democracy Jeffersonianism and capitalism Hamiltonianism as the engine of American political development During the 1930s Beard suggested that the United States was making the transition to a higher form of social and industrial democracy that would supersede the contradiction of American political development Notably Beard was a critic of the New Deal and the liberal welfare state because they failed to reconstruct the economic relations that reproduce inequalities of income status and power Beard went on to voice his concern that at crucial junctures in American history class struggle is diverted into international conflicts as popular leaders back down from a direct confrontation with the dominant capitalist elite He analyzes American foreign policy as an extension of domestic economic policy and in particular a result of the failures of domestic economic policy Beard s conception of American history plays itself out in a tragic cycle of imperialism and diversion that left him a disenchanting realist This incisive study will be of interest to those intrested in the evolution of historical thinking *The Creeds of Christendom: The history of creeds* Philipp Schaff,1877 **The history of creeds** Philip Schaff,1878 A History of the Creeds of Christendom Philip Schaff,1877 **The Creeds of Christendom** Philip Schaff,1919 **The creeds of Christendom, with a history and critical notes** Philip Schaff,1878 **The Early Creeds** John Williamson Nevin,Philip Schaff,John Williams Proudfit,2020-07-29 This volume is a collection of essays on the early creeds by John Nevin and Philip Schaff the two principal representatives of the Mercersburg Theology that was birthed in nineteenth century Pennsylvania It also contains a critical response by John Proudfit a more traditionally scholastic Calvinist In these essays Nevin and Schaff argued that the early creeds provide an

indispensable lens through which the Bible should be interpreted and an essential bond to preserve the unity of the church through the centuries According to these Mercersburg theologians the liturgical and confessional use of the early creeds is crucial for shaping the identity of Christians and mediating the life of Christ to believers Nevin and Schaff's enthusiasm for the creeds was a function of their understanding of Christianity as an evolving tradition the Christian life as growth in Christ likeness the church as the nurturing body of Christ and the sacraments as conduits of Christ's vivifying personhood These convictions stood in sharp contrast to the a creedal sensibilities of most nineteenth century American Protestants who emphasized the sufficiency of Scripture alone the church as a gathered community of like minded individuals dramatic conversion experiences and the direct presence of Christ to the individual soul

A Historian's Creed for Our Time Hans Kohn, **Army History**, 1989 **The History of the Creeds** Joseph Rawson Lumby, 1880 **Annual Report of the State Historian** New York (State). State Historian, 1898 *The Creeds and Platforms of Congregationalism* Williston Walker, 1893 *Bishop Clayton on the Nicene and Athanasian Creeds* Robert Clayton, 1876 The Historian's History of the World Henry Smith Williams, 1926 **The muckrake in Scottish history; or, Mr. Andrew Lang re-criticised, a reply to an article by mr. Lang in 'Blackwood's magazine', entitled 'My History vindicated'**. Thomas Drummond Wanliss, 1906 *The Apostles' Creed* Archibald Hopkins, 1900

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