

**Chapter 1 : The Mandate for Christian Unity - A Study of Ephesians : Christian Courier**

*Christendom [page needed] has several meanings. In one contemporary sense, as used in a secular or Protestant context, it may refer to the "Christian world": Christian-majority countries and the countries in which Christianity dominates or prevails, or, in the historic, Catholic sense of the word, the nations in which Catholic Christianity is the established religion, having a Catholic.*

It is above all by virtue of its historical origin that the Christian community discovers its links with the Jewish people. Indeed, the person in whom it puts its faith, Jesus of Nazareth, is himself a son of this people. In the beginning, the apostolic preaching was addressed only to the Jews and proselytes, pagans associated with the Jewish community cf. Christianity, then, came to birth in the bosom of first century Judaism. A perennial manifestation of this link to their beginnings is the acceptance by Christians of the Sacred Scriptures of the Jewish people as the Word of God addressed to themselves as well. Indeed, the Church has accepted as inspired by God all the writings contained in the Hebrew Bible as well as those in the Greek Bible. Its scope has been extended, since the end of the second century, to include other Jewish writings in Hebrew, Aramaic and Greek. The message announced that God intended to establish a new covenant. The Christian faith sees this promise fulfilled in the mystery of Christ Jesus with the institution of the Eucharist cf. The New Testament writings were never presented as something entirely new. On the contrary, they attest their rootedness in the long religious experience of the people of Israel, an experience recorded in diverse forms in the sacred books which comprise the Jewish Scriptures. The New Testament recognises their divine authority. This recognition manifests itself in different ways, with different degrees of explicitness. Implicit recognition of authority Beginning from the less explicit, which nevertheless is revealing, we notice that the same language is used. The Greek of the New Testament is closely dependent on the Greek of the Septuagint, in grammatical turns of phrase which were influenced by the Hebrew, or in the vocabulary, of a religious nature in particular. Without a knowledge of Septuagint Greek, it is impossible to ascertain the exact meaning of many important New Testament terms. These reminiscences are numerous, but their identification often gives rise to discussion. To take an obvious example: The text is so steeped in the Old Testament that it is difficult to distinguish what is an allusion to it and what is not. What is true of the Book of Revelation is true also of the Gospels, the Acts of the Apostles and the Letters. Explicit recourse to the authority of the Jewish Scriptures 4. This recognition of authority takes different forms depending on the case. Scripture, the Lord or Christ. This recognition carries considerable weight. Jesus successfully counters the tempter in the first temptation by simply saying: Man does not live by bread alone It can also happen that a biblical text is not definitive and must give way to a new dispensation; in that case, the New Testament uses the Greek aorist tense, placing it in the past. Such is the case with the Law of Moses regarding divorce: Sometimes we find the expression: To the arguments from Scripture he attributes an incontestable value. This conviction is frequently evident. Two texts are particularly significant for this subject, since they speak of divine inspiration. Specifically referring to the prophetic oracles contained in the Old Testament, the Second Letter of Peter declares: These two texts not only affirm the authority of the Jewish Scriptures; they reveal the basis for this authority as divine inspiration. The New Testament attests conformity to the Jewish Scriptures 6. A twofold conviction is apparent in other texts: Necessity of fulfilling the Scriptures The clearest expression of this is found in the words addressed by the risen Christ to his disciples, in the Gospel of Luke: Mark has a parallel to the last mentioned passage in a powerfully elliptic phrase: Luke does not use this expression but John has recourse to it almost as often as Matthew does. It is clearly understood that these events would be meaningless if they did not correspond to what the Scriptures say. Conformity to the Scriptures 7. Other texts affirm that the whole mystery of Christ is in conformity with the Jewish Scriptures. The early Christian preaching is summarised in the kerygmatic formula recounted by Paul: The Christian faith, then, is not based solely on events, but on the conformity of these events to the revelation contained in the Jewish Scriptures. On his journey towards the passion, Jesus says: The New Testament shows by these declarations that it is indissolubly linked to the Jewish Scriptures. Some disputed points that need to be kept in mind may be

mentioned here. This theological affirmation is characteristic of Matthew and his community. It is in tension with other sayings of the Lord which relativises the Sabbath observance Mt The Fourth Gospel expresses a similar perspective: Jesus attributes to the writings of Moses an authority comparable to his own words, when he says to opponents: In the Acts of the Apostles, the kerygmatic discourses of the Church leaders – Peter, Paul and Barnabas, James – place the events of the Passion, Resurrection, Pentecost and the missionary outreach of the Church in perfect continuity with the Jewish Scriptures. Conformity and Difference 8. Although it never explicitly affirms the authority of the Jewish Scriptures, the Letter to the Hebrews clearly shows that it recognises this authority by repeatedly quoting texts to ground its teaching and exhortations. It contains numerous affirmations of conformity to prophetic revelation, but also affirmations of conformity that include aspects of non-conformity as well. This was already the case in the Pauline Letters. He shows that the Law as revelation predicted its own end as an institution necessary for salvation. In a similar way, the Letter to the Hebrews shows that the mystery of Christ fulfils the prophecies and what was prefigured in the Jewish Scriptures, but, at the same time, affirms non-conformity to the ancient institutions: The basic affirmation remains the same. The writings of the New Testament acknowledge that the Jewish Scriptures have a permanent value as divine revelation. They have a positive outlook towards them and regard them as the foundation on which they themselves rest. Consequently, the Church has always held that the Jewish Scriptures form an integral part of the Christian Bible. Scripture and Oral Tradition in Judaism and Christianity 9. In many religions there exists a tension between Scripture and Tradition. This is true of Oriental Religions Hinduism, Buddhism, etc. The written texts can never express the Tradition in an exhaustive manner. They have to be completed by additions and interpretations which are eventually written down but are subject to certain limitations. This phenomenon can be seen in Christianity as well as in Judaism, with developments that are partly similar and partly different. A common trait is that both share a significant part of the same canon of Scripture. The origin of Old Testament texts and the history of the formation of the canon have been the subject of important works in the last few years. A certain consensus has been reached according to which by the end of the first century of our era, the long process of the formation of the Hebrew Bible was practically completed. To determine the origin of the individual books is often a difficult task. In many cases, one must settle for hypotheses. These are, for the most part, based on results furnished by Form, Tradition and Redaction Criticism. It can be deduced from them that ancient precepts were assembled in collections which were gradually inserted in the books of the Pentateuch. The older narratives were likewise committed to writing and arranged together. Collections of narrative texts and rules of conduct were combined. The sapiential texts, Psalms and didactic narratives were likewise collected much later. No written text can adequately express all the riches of a tradition. Notwithstanding its authority, this interpretation by itself was not deemed adequate in later times, with the result that later rabbinic explanations were added. These additions were never granted the same authority as the Talmud, they served only as an aid to interpretation. Unresolved questions were submitted to the decisions of the Grand Rabbinate. In this manner, written texts gave rise to further developments. Between written texts and oral tradition a certain sustained tension is evident. The Limits of Tradition. When it was put into writing to be joined to Scripture, a normative Tradition, for all that, never enjoyed the same authority as Scripture. The Mishna, the Tosepta and the Talmud have their place in the synagogue as texts to be studied, but they are not read in the liturgy. To it are added pericopes chosen from the Prophets. Conversely, Pharisaic and Rabbinic Judaism accept, alongside the written Law, an oral Law given simultaneously to Moses and enjoying the same authority. A tract in the Mishna states: Clearly, a striking diversity is apparent from the manner of conceiving the role of Tradition. Scripture and Tradition in Early Christianity Tradition gives birth to Scripture. In early Christianity, an evolution similar to that of Judaism can be observed with, however, an initial difference: The Gospel catechesis took shape only gradually. To better ensure their faithful transmission, the words of Jesus and the narratives were put in writing. Thus, the way was prepared for the redaction of the Gospels which took place some decades after the death and resurrection of Jesus. In addition, professions of faith were also composed, together with the liturgical hymns which are found in the New Testament Letters. The Letters of Paul and the other apostles or leaders were first read in the church for which they were written cf.

Chapter 2 : The God of Israel and Christian Theology | Fortress Press

*The first significant move toward the creation of a new Christian canon was initiated by Marcion, a ship owner and merchant, the son of a bishop of the church in Asia Minor.*

The church and its history The essence and identity of Christianity At its most basic, Christianity is the faith tradition that focuses on the figure of Jesus Christ. As a tradition , Christianity is more than a system of religious belief. It also has generated a culture , a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers. Few Christians, however, would be content to keep this reference merely historical. Although their faith tradition is historical—i. While there is something simple about this focus on Jesus as the central figure, there is also something very complicated. That complexity is revealed by the thousands of separate churches, sects, and denominations that make up the modern Christian tradition. To project these separate bodies against the background of their development in the nations of the world is to suggest the bewildering variety. To picture people expressing their adherence to that tradition in their prayer life and church-building, in their quiet worship or their strenuous efforts to change the world, is to suggest even more of the variety. Given such complexity, it is natural that throughout Christian history both those in the tradition and those surrounding it have made attempts at simplification. Modern scholars have located the focus of this faith tradition in the context of monotheistic religions. Christianity addresses the historical figure of Jesus Christ against the background of, and while seeking to remain faithful to, the experience of one God. It has consistently rejected polytheism and atheism. A second element of the faith tradition of Christianity, with rare exceptions, is a plan of salvation or redemption. That is to say, the believers in the church picture themselves as in a plight from which they need rescue. For whatever reason , they have been distanced from God and need to be saved. The agent of that redemption is Jesus Christ. It is possible that through the centuries the vast majority of believers have not used the term essence to describe the central focus of their faith. The term is itself of Greek origin and thus represents only one part of the tradition, one element in the terms that have gone into making up Christianity. Essence refers to those qualities that give something its identity and are at the centre of what makes that thing different from everything else. To Greek philosophers it meant something intrinsic to and inherent in a thing or category of things, which gave it its character and thus separated it from everything of different character. Thus, Jesus Christ belongs to the essential character of Christianity and gives it a unique identity. If most people are not concerned with defining the essence of Christianity, in practice they must come to terms with what the word essence implies. Whether they are engaged in being saved or redeemed on the one hand, or thinking and speaking about that redemption, its agent, and its meaning on the other, they are concentrating on the essence of their experience. Those who have concentrated from within the faith tradition have also helped to give it its identity. It is not possible to speak of the essence of a historical tradition without referring to how its ideal qualities have been discussed through the ages. Yet one can take up the separate subjects of essence and identity in sequence, being always aware of how they interrelate. Page 1 of

**Chapter 3 : CATHOLIC ENCYCLOPEDIA: Eastern Churches**

*Along with this first full-scale critique of Christian supersessionism, Soulen's own constructive proposal regrips the narrative unity of Christian identity and the canon through an original and important insight into the divine-human covenant, the election of Israel, and the meaning of history.*

Church laws appeared almost as soon as church authority, and some passages of the New Testament reflect early nature and significance. A church is defined as a community founded in a unity of faith, a sacramental fellowship of all members with Christ as Lord, and a unity of government. Many scholars assert that a church cannot exist without authority. Thus the calling of a church leader to office is regarded as important in the organizational structure and, like every other fundamental vocation in the churches that accept the validity of canon law, it is also viewed as sacramental and linked to the priesthood which, in turn, involves a calling to leadership in liturgy and preaching. According to Roman Catholic belief, the mission of the college of Apostles presided over by Peter in the 1st century ad is continued in the college of bishops, presided over by the pope. Other churches may accept this view, without at the same time accepting the authority of the pope. The validity of canon law thus rests on an acceptance of this sacramental view and of the transmitted mission of the Apostles through the bishops. Canon law, moreover, had an essential role in the transmission of Greek and Roman jurisprudence and in the reception of Justinian law Roman law as codified under the sponsorship of the Byzantine emperor Justinian in the 6th century in Europe during the Middle Ages. Thus it is that the history of the Middle Ages, to the extent that they were dominated by ecclesiastical concerns, cannot be written without knowledge of the ecclesiastical institutions that were governed according to canon law. Medieval canon law also had a lasting influence on the law of the Protestant churches. Numerous institutions and concepts of canon law have influenced the secular law and jurisprudence in lands influenced by Protestantism: International law owes its very origin to canonists and theologians, and the modern idea of the state goes back to the ideas developed by medieval canonists regarding the constitution of the church. The history of the legal principles of the relation of sacerdotium to imperium. Problems in the study of canon law and its sources Because of the discontinuity that has developed between church and state in modern times and the more exclusively spiritual and pastoral function of church organization, scholars in canon law are searching for a recovery of vital contact among canon law and theology, biblical exegesis critical interpretive principles of the Bible, and church history in their contemporary forms. Canon-law scholars are also seeking a link with the empirical social sciences. The study of the history of canon law calls not only for juridical and historical training but also for insight into contemporary theological concepts and social relationships. Many sources, such as the documents of councils and popes, are often uncritical and found only in badly organized publications, and much of the material exists only in manuscripts and archives; frequently the legal sources contain dead law. What does and does not come under canon law, what is or is not a source of canon law, which law is universal and which local, and other such questions must be judged differently for different periods. The function of canon law in liturgy, preaching, and social activities involves the development and maintenance of those institutions that are considered to be most serviceable for the personal life and faith of members of the church and for their vocation in the world. This function is thus concerned with a continual adaptation of canon law to the circumstances of the time as well as to personal needs. History The formative period in the East The early church was not organized in any centralized structure. Over a long period of time, there developed patriarchates churches believed to have been founded by Apostles and bishops, the leaders of which either as monarchical bishops or as bishops with shared authority. After the emperor Constantine granted tolerance to Christians within the Roman Empire, bishops from various sees especially from the eastern part of the empire met in councils. Though these councils are known primarily for their consideration of doctrinal conflicts, they also ruled on practical matters such as jurisdictional and institutional concerns, which were set down in canons. In the West there was less imperial interference, and the bishop of Rome the pope gradually assumed more jurisdictional authority than his counterpart the ecumenical patriarch of Constantinople in the East. Throughout this period there were often conflicting canons, since there were

many independently developed canonical collections and no centralized attempt to bring order out of them until the Middle Ages. Eastern churches In addition to the New Testament, the writings of the Apostolic Fathers the second generation of Christian writers and the pseudo-apostolic writings documents attributed to but not written by the Apostles contain the oldest descriptions of the customs existing in the East from the 2nd century until the 5th. The sources of all the others are the *Doctrina duodecim Apostolorum* Doctrine of the Twelve Apostles, 2nd century? From these documents the *Constitutiones Apostolicae* Apostolic Constitutions , in which 85 *Canones Apostolicae* Apostolic Canons were included, were composed about ad In addition to and in place of the law of custom, written law entered the scene. An ecumenical Council of Chalcedon ad possessed a chronological collection of the canons of earlier councils. With the exception of the last, the Trullo supplementary Council of Quinisextum , or the fifth and sixth councils , accepted this complex, along with its own canons, as the official legal code of the Eastern churches. The canons of the second ecumenical Council of Nicaea and of the two councils and â€” under Photius, patriarch of Constantinople, were added to that. The systematic collectionsâ€”and there were many of themâ€”contained canons of councils, ecclesiastical laws *nomoi* of the emperors, or both together *nomocanons*. The *nomocanons* were expressions of the fusion of imperial and church authority. The science of canon law was pursued together with the study of secular law, especially in the schools in Constantinople and Beirut. The *Scholia* commentaries on the *Basilica*, a compilation of all imperial law from the time of Justinian, promulgated by the Byzantine emperor Leo VI reigned â€” , influenced the method of commenting on and teaching canon law. The best-known commentators in the 12th century were Joannes Zonaras and Theodore Balsamon. Independent churches of Eastern Christianity The churches of Eastern Christianity that separated from the patriarchal see of Constantinople over a period of several centuries, but primarily during the 5th and 6th centuries, developed bodies of canon law that reflected their isolated andâ€”after the Arab conquests in the 7th centuryâ€”secondary social position. Another independent church is the Ethiopian Orthodox Church. Though these churches developed an extensive body of canon law throughout their histories, Western knowledge of their canon law has been very scant. These manuscripts cover the period from the 3rd to the 14th century and deal with ecclesiastical regulations of the Syrian churches. Included among these manuscripts are the following: These canonical collections come from the West Syrian churches. Other canonical collections of the East Syrian churches were published in the early part of the 20th century. Development of canon law in the West From about until about , canon law in Western churches had a certain unity through the acceptance of the Eastern and North African councils and the binding factor of the papal decretal law answers of popes to questions of bishops in matters of discipline , which did not exist in the East. The African canons, like the Eastern canons at Chalcedon, were read out at the councils of Carthage and, if confirmed, included in the Acts, which contained the newly enacted canons. Thus, at the third Council of Carthage , the *Compendium* of the Council of Hippo was included. The collection of the 17th Council of Carthage was soon accepted in all of the East and West. In Spain the canons of Nicaea I and Chalcedon , African and south Gallican canons, and Roman decretals were taken over, as well as their own canons, but the later *Hispana* Spanish collection crowded out all earlier collections. The Council of Elvira â€” in Spain was the first that set up a more complete legislation, followed by Gaul in the first Council of Arles in Texts from the East, Spain, and Rome, including the *Collectio Quesnelliana* an early 6th-century canonical collection named for its publisher, the 17th-century Jansenist scholar Pasquier Quesnel , circulated there. A tendency toward the unification of canon law revealed itself most clearly in Italy against the disintegrating situation that existed between the Eastern and Western churchesâ€”i. There also existed in Rome translations of Eastern councils: The first two versions contain 50 *Canones Apostolorum*, Greek canons, and the African canons of the 17th Council of Carthage. Until the end of the 7th century a greater decentralization and less mutual contact occurred in the separate German kingdoms. Elements of German law found their way into Roman canon law. In Africa the first, albeit primitive, systematic collections appeared. There the collections were local ones; every cathedral and monastery had its own *liber canonum*. In Spain , after the conversion of King Recared in , the church of the Visigothic kingdom became a well-knit national church with a classical provincial structure under metropolitan jurisdiction, closely linked to the crown. The national councils of Toledo preserved the unity of

law and respect for the ancient law. The *Collectio Novariensis* was related to the *Epitome Hispanica*, the code of the hierarchy that was temporarily halted at the fourth Council of Toledo. The most disparate picture is offered by the church in the British Isles. The church there was concentrated around heavily populated monasteries, and discipline outside them was maintained by means of a new penitential practice. They were private writings without official authority and with very disparate content. From the monasteries founded in Europe by the Irish monk St. Columban and missionaries of Anglo-Saxon background, the *libri poenitentiales* spread throughout the continent, where once again new versions emerged. The reorganization of the Frankish church began with the Carolingian reform in the middle of the 8th century. Following this model the bishops composed terse capitula, the oldest known diocesan statutes, for their clergy. The penance books were condemned and replaced by new ones that were more closely related to tradition. The reception of the *Dionysiana* and the *Hispana* is of importance for the transmission of the text and for the Carolingian cultural renaissance. In Charlemagne received from Pope Adrian I a completed *Dionysiana*, the *Dionysiana-Hadriana*, which was accepted at a national synod in Aachen in but never was adopted as an official national code. After Louis the Pious, the central power among the Franks was increasingly divided among counts and barons. German law which linked the right to govern with land ownership, without distinction between public and private law expressed itself in the medieval forms of the system of private churches. This northern law looked upon dioceses, churches, and monasteries with their rights and privileges as lucrative possessions that deserved to be confiscated, by fraudulent means if necessary. Such situations became the occasion in about for the massive falsifications. The central goal of the anonymous Frankish group of authors of these collections was to strengthen the position of the bishops and to rectify the poor condition of ecclesiastical-state affairs. This was accomplished by means of falsified and forged texts that were attributed to the esteemed authority of the old law. They did not have much influence on the real development of canon law, although later collections drew from them abundantly. Only the Magdeburg Centuriators, authors of the *Centuries*, a 16th-century Lutheran church history, denied the genuineness of all the decretals of pseudo-Isidore; the lack of authenticity of the other three works was discovered later. Several collections appeared before ad Burchard was a promoter of moderate imperial reform. He did not reject the system of private churches; he only rejected the misuses proceeding from it, such as simony buying or selling church offices and the violation of celibacy. These slogans advocated freedom from the system of private churches on all levels; freedom from papal dependence on the Roman nobility and emperor; freedom from dependence of the village priest on his senior the beginning of the fight against investiture; and purity from simony and from the total collapse of celibacy which was exhibited in the practice of hereditary parishes and bishoprics. Fundamental principles of Gregorian canon law included those stipulating that only canon law that is given or approved by the pope is valid; papal legates representatives stand above the local hierarchies and preside over synods; for possession of every ecclesiastical office, choice and appointment by church authorities is demanded, along with the exclusion of lay investiture; every form of simony makes the appointment invalid; and the faithful must boycott the services of married priests. New material was sought, especially for the confirmation of papal primacy, in archives and libraries. The principal new sources were the *Breviarium* of Cardinal Atto c. The investiture battle over the conflicting asserted rights of lay or ecclesiastical officials to invest a church official with the symbols of his spiritual office ended in France, England, and Germany Concordat of Worms, in compromises. Gregorian law, which now seemed too strict, had to be reconciled with the established traditions. Ivo, bishop of Chartres from to , contributed to the settlement of the investiture problem by his political activities; his extended correspondence; and his three law collections: In his little tractates, written between and , Bernold of Constance listed several criteria for the reconciliation of conflicting texts, including authenticity of the text; identity of the author; difference between law, counsel, and dispensation, between universal and local law; difference of time and place; and different meanings of a word. The same methods were applied by the first writers of glosses commentaries or interpretations at the law school in Bologna on the *Pandecta* of Justinian, which was rediscovered about The *Corpus Juris Canonici* c. The *Decretum* dealt with the sources of the law, ordinations, elections, simony, law of procedure, ecclesiastical property, monks, heretics, schismatics, marriage, penance, and sacraments and sacramentals. Primitive as it was, it provided a foundation for

systematic compilation of the legal material by the canonists and for the expansion of decretal law. It was accepted everywhere in the ecclesiastical administration of justice and government. From the time that the Gregorian reformation introduced a more centralized ecclesiastical administration, the number of appeals to Rome and the number of papal decisions mounted. Each book was subdivided into titles and these in turn into capitula, or canons. This system was taken over by all subsequent collections of decretals. The science of canon law was developed by the writers of glosses , the commentators on the Decree of Gratian decretists , and the commentators on the collections of decretals decretalists.

**Chapter 4 : The ACU Commentary and the Unity of the Book of Isaiah : Christian Courier**

*Political unity in the West was never restored after the fall of the Carolingian Empire, religious unity lasted till the Reformation, but in the twelfth century we find, in addition, a very large measure of what may compendiously be called "social unity".*

They relate to the aspirations after Christian Unity expressed by an eminent Oriental Prelate, and bear very directly, as I have endeavoured to show, on the longing desire of many among ourselves after more intimate relations with the great Eastern Church. And it is surely a most remarkable and memorable combination, which presents to us a Gregory of Byzantium, Metropolitan of Chios, as mediator for the reconciliation to the Catholic Family of the Church founded by Gregory the Illuminator in the far East; and in that capacity--unconsciously to himself--helping forward a better mutual understanding between the Orthodox Church and that founded by the pious care of Gregory the Great in the then remotest West. The reviving faith of divided Christendom would then grasp the Divine promise, "there shall be;" and the kindling charity of Christian brotherhood would set itself in earnest to realize it, "being fully persuaded that what He hath promised, He is able also to perform. London, Oxford, and Cambridge. A Letter to a Russian Friend. AMONG the numerous indications of an earnest longing after the reunion of the estranged families of the Holy Church Catholic which the present age is witnessing, not one is fraught with more hopeful promise to the cause of the Christian faith than that attempt to reconcile the Armenian with the Greek Orthodox Church to which I wish to call attention in this Paper. Yet it is not merely, nor even mainly, on this account that I desire to bring these facts under notice; but chiefly because of their direct bearing upon the cause in which our interests and exertions are engaged,--that, namely, of the restoration of friendly relations, and ultimately, if it please God, of inter-communion between ourselves and the Orthodox Church of the East. It will not, therefore, be necessary for my purpose to enter into any investigation of the causes that have so long alienated those two venerable and important communities of Eastern Christendom, the Gregorian Armenians, and the Orthodox Greeks. Still less could it subserve any good end to revive the discussion of the various points at issue between them for the past fourteen centuries of mutual crimination and recrimination, of misrepresentation and misunderstanding. Suffice it to say that now, at length, through the Divine mercy, more reasonable counsels would seem to be gaining the ascendant; the thick clouds of partiality and prejudice are vanishing away before the cheering beams of Christian love; the Sun of Righteousness has risen with healing in His wings over those two God-fearing nations; and that prophetic Word is beginning to have its Evangelical accomplishment: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. My convictions on this point, which I ventured to express twenty years ago, before any idea of such a reconciliation had been entertained, have been only confirmed by time. It would be like "life from the dead" to the nations where the power of the Cross has been paralyzed for centuries by the shameful factions of Its natural champions. It is now more than eighteen months ago that he commenced in the columns of the "Byzantis," a Greek orthodox newspaper, published at Constantinople, the issue of a "Treatise on the Union of the Armenians with the Catholic Orthodox Church. This most learned and valuable argument, historical and doctrinal, for the orthodoxy of the Armenian Church, so long suspected by the Greeks to be tainted with Monophysite heresy, is one of the most remarkable phenomena of modern times, as it is certainly one of the most able controversial works of this century. But it would be beside my present purpose to enter into a review of it in these pages. At such a time, nothing could be more opportune than the opinion of a learned Prelate of the Orthodox Eastern Church on the means to be adopted with a view to restoration of intercommunion between two long-estranged branches of the Christian family; and it cannot be wrong to regard this action, taken by the Metropolitan of Chios, as providential, in view of our aspirations after communion with Eastern Christendom. It is certainly most remarkable that a Greek Archbishop, having no knowledge, as would appear, of the recent progress of opinion in this country in favour of the re-union of Christendom, should have furnished, with an entirely different view, precisely what was most wanted for the guidance of our own conduct in opening negotiations with the East. The Treatise is divided into Chapters, of which four were completed before the suspension of the work in Of these, Chapter I.

This Conference took place at Roum-Kale in A. It discusses the question, "How the Union of the two Churches may be arranged. The Commission to be appointed for the explanation of differences and the consideration of the preliminaries of Ecclesiastical Union, shall be mixed, being selected from the most enlightened Clergy of the two Churches. The members of the Commission to be chosen by each side shall be equal in number, considering the question on a perfectly equal footing, and in a spirit of brotherhood. No inquiry shall be made concerning the validity of the Orders and of the Baptism of the Armenians; because all doubt on this point is a contradiction to the design of negotiations with a view to the union and reconciliation of Christian brethren, inasmuch as such negotiations of necessity presuppose the acknowledgment of these, as being incontrovertibly fundamental elements of Christianity: Since nothing is more easily excited than national jealousy, therefore, for the removal of all suspicion by which the whole object of the negotiations may be defeated of a secret attempt either to Hellenize the Armenian Church or to Armenianize the Hellenic Church, it is necessary that it should be agreed that neither of the two Churches claims to impose its own Ecclesiastical discipline, or its own usages and customs, upon the other; but, on the contrary, should be ready to waive or even to abandon these, so far as they shall be proved contrary to Catholic tradition, and to admit the customs of the other, no longer as Hellenic or Armenian, but as Oecumenical, as being in manifest agreement with the Apostolical Constitutions, the decrees of Oecumenical Synods, and the teaching of the Holy Fathers. Since the negotiations themselves will be a continuation of those held at Roum Kale and Tarsus in , it is requisite that in the proceedings of the Commission should be set forth an historical account connecting the Old and the New. Since secrecy in negotiations of this kind may give rise to national suspicions, and possibly afford weapons to the evil designs of the enemies of the Union, and particularly of the Romish Priests, we therefore think it requisite that the Proceedings of the Commission should be published in a Report drawn up in Greek, Armenian, and French. Besides this, Publicity will have the advantage of inviting the expression of opinions upon the points in question on the part of learned Christians, and will enlighten and prepare the public mind of both Christian nations for Union. In such a case, let the Greek and Armenian members of the Commission take for their rule the maxim of the holy Theophylact: But it is requisite that records of all the circumstances of such concession, and of the ancient Ecclesiastical precedents by which it is supported, should be made with circumspection in the Proceedings, to the removal of any possible offence. The Proceedings of the Commission, when complete, shall be submitted, in the first place, to the separate consideration of the Ecclesiastical authority on either side--I mean the Orthodox and the Armenian; who afterwards may proceed to public consideration of them in Synod: But the following reflection may be useful for those who, in view of the stupendous difficulties to be surmounted, have perhaps been unduly discouraged by the unfavourable remarks on these efforts of ours from several influential quarters. If the learned and large-hearted Metropolitan of Chios can see no insurmountable difficulties in the way of restoration of communion between the Orthodox and Armenian Churches, it may well be hoped that the same intelligent charity would admit the possibility of a reconciliation of the Anglican Church to the great Orthodox Church of the East: For while the variations in the Armenian version of the Nicaeno-Constantinopolitan Creed, as compared with the original, are far greater and more numerous than those in our version, the Anglican Church has always explicitly accepted the doctrine of the Fourth Oecumenical Council, which was formally rejected however under an erroneous impression by the Armenian Church at Tiben in A. As it is very important to ascertain the disposition towards the Anglican Communion of one who has shown himself so competent to deal with the delicate and complicated questions at issue between the Orthodox and the Armenians in a spirit of Christian charity and conciliation, I am happy to be able to quote from another work of the Metropolitan of Chios his opinion of the English Church, which shows a juster appreciation of our position since the Reformation than is common among foreign divines, and also a larger acquaintance with our Ecclesiastical history than is at all general even among ourselves. The following notices of the Anglican Church occur in two notes to a very remarkable work of the Metropolitan Gregory, entitled "The Voice of Orthodoxy," the first part of which, published in Chios in , is all that I have at present seen. It is, like the treatise which I. It is in speaking of Protestant anarchy as the natural result of Papal despotism, that he thus discriminates between the English Reformation and that of the Continental Churches. And to such an extent did she resist the demands of

the Calvinists and Puritans of the then Parliament, that, in the Synod assembled in , she even ventured to excommunicate such as did not receive her discipline, her worship, and her ecclesiastical ordinances; [See Canons 3, 4, 5, 9, 10, of There are no Canons of See also the Preface to the Ordinal. The King and the Anglican Church embracing these two criteria with all their heart, declare that they recognize that doctrine as both true and necessary to salvation, which, flowing from the fountain of Holy Scripture, by the consensus of the ancient Church, as through a channel, has been derived to these times The King, therefore, and the Anglican Church declare that they admit the first four Oecumenical Councils. Theodore, Archbishop of Canterbury. We have lately been advised, in a letter from Athens, by a well-informed writer, favourably inclined to the union of the Churches, that "much effort should be directed to showing in a strong light the differences of both the historical position and the doctrines and usages of the Church of England as distinguished from other Protestant communities. O God, how great was the pleasure it afforded me! Do Thou, Lord Jesus, preserve this Church, and to our Puritans, who see these things, grant a right judgment! But if the Metropolitan is correct in his estimate of the principles on which the Reformation in England was conducted, he has also divined with singular accuracy the influences which have checked the growth and development of the Catholic, or, as he styles it, the Orthodox element in the Anglican Church during the last two centuries; these are, according to him, a "spirit of individualism," and "the practical application of the Thirty-nine Articles. And it deserves to be noted, in confirmation of these remarks, that, while those of our English theologians who have commented on the Catholic Creed--or even on any particular Article of the Creed--have produced standard works worthy to rank among the great dogmatic treatises of the patristic ages; such as have chosen what at first may appear the broader, but is in fact the narrower, field of the Articles, have sunk with their subject to the level of ordinary polemics. These evil effects of a tendency to erect the Articles into a system of Theology--which was certainly far from the thought of their original framers--are now becoming every year more widely recognized among ourselves; but it is a subject of equal wonder and gratification to find that they are so distinctly recognized by a foreign divine, who has, moreover, so firmly grasped the idea as to be able to express it in two words! It will be a source of gratification to the Metropolitan, to be assured of the correctness of the suspicion which he himself seems to entertain--that these blemishes are not of the essence of the Anglican Church, but merely parasitical excrescences, the growth of the puritanical leaven which has so long striven in vain to eliminate the Catholic elements from our ecclesiastical system, and so to extinguish the light of evangelical truth. The theory of the Anglican Church, as laid down in its authorized formularies, and understood by its standard divines, is precisely that of the Orthodox Eastern Church, as explained by the Metropolitan, and interpreted to me by a learned member of the Greek Church. The opposite of this is the case in the West, where each individual is at liberty to frame his own doctrine according to his private interpretation: Valetta, the learned Editor of the Letters of Photius. It may suffice to say, that "the right of private judgment," and "the spirit of free inquiry"--the unrestrained exercise of which, as described in the latter part, is the principle of pure Protestantism,--has as little warrant in the one as in, the other. Neither yet are the limits of synodal authority recognized by the Church of England restricted, as the Metropolitan seems to suppose, to the first four General Councils. There is no question among Anglican divines as to the authority of the six Oecumenical Synods which have been received or approved by the Catholic Church; although, in common with St. Gregory and other high authorities in the Eastern and Western Church, they regard with peculiar honour the first four as the most important, and virtually including the other two, which were in a manner supplementary to them. As to that which is reckoned the seventh by the Eastern Church, it is hoped that the Church of England could show canonical cause why she should not be required to accept it, and that it might be brought within the limits of the concessions which the Metropolitan advocates as essential to give effect to the law of charity. As, however, it is intended to devote one Tract of this series to the consideration of the whole question of the authority of Councils in the Anglican Communion, it is unnecessary further to enlarge upon the subject in this place. One other statement of the Metropolitan calls for a correction; viz. All complicity in their proceedings was in fact distinctly disavowed at the time by the then Metropolitan of Canterbury, Archbishop Wake, in a letter to Chrysanthus, Patriarch of Jerusalem, in which he further declared the schismatical position in which the Non-jurors stood to the English Church. The Anglican Church, then, as

such, while, on the one hand, it is in no way responsible for the sentiments expressed by the Non-juring Bishops in their correspondence with the Easterns, is, on the other hand, no way involved in the injurious misconceptions of the Patriarch Jeremiah, who under an unintentional error no doubt identified the Anglican with the Calvinistic doctrines, condemned in the Synodical Confession of the Patriarch Dositheus in the Council of Bethlehem. It were, then, a serious error to connect with that movement--prompted, no doubt, in great measure, by the natural desire to find support for a sinking cause in an alliance with the Eastern Church--the present yearning after Unity in the heart of the Anglican communion, which is rather the evidence of reviving Catholicity and of more active spiritual life and energy, both in the mother Church of England and in her American daughter, where this recent movement in fact originated. Least of all can the Anglican Church take cognizance of the still earlier correspondence between the Eastern Patriarchs and the Lutheran divines of Wirtemberg in the sixteenth century, to which we have been sometimes referred. We are neither Lutherans nor Calvinists; and we claim to be judged by our own standards and formularies,--not as interpreted by prejudiced adversaries, whether of Rome or Geneva, but by our own divines, according to the analogy of the Catholic faith; and we have now, at length, in the discriminative appreciation of our true position manifested by Gregory of Byzantium, Metropolitan of Chios, an earnest and pledge that we shall not urge our claim in vain.

Chapter 5 : Christendom - Wikipedia

*Results are only viewable after voting. Do you think the future unity of Orthodoxy, Catholics, Protestant and Messianic Jews is that the majority of all those denominations agree upon The Canon? If it's one thing I will agree upon with the Catholic Church it's the Canon. p.s. In order to not show.*

Among the many liberal positions advocated, this volume argues for the multiple authorship of the book of Isaiah. In relatively recent times the book of Isaiah has been embroiled in controversy concerning its authorship. Cheyne contended, for example, that scarcely any lengthy passage anywhere in the book could be the sole work of Isaiah. In fact, Cheyne and others of similar persuasion have suggested that some eighty percent of the book cannot be credited to Isaiah. Modern critics have generally supposed that the book of Isaiah falls into three parts. Second Isaiah allegedly was written by some unknown scribe in Babylon about 539 B.C. Finally, Third Isaiah, likewise anonymous, was penned in the fifth century B.C. These claims are highly subjective and speculative, and will not stand in the light of honest investigation. There is much evidence to support the unity of the entire book of Isaiah.

**Internal Evidence** The internal evidence for the unity of the book of Isaiah may be summarized as follows: There are historical indications within the book which place chapters before the Babylonian captivity. It should be noted, though, that, in harmony with his intended purpose, Isaiah sometimes thrusts himself forward in spirit to the time of the captivity to give emphasis to his message. The critics, of course, ignore his prophetic stance. The argument based upon alleged stylistic differences is highly subjective. The fact is, language similarities are found throughout the narrative. Twelve of these are in Isaiah, and fourteen are in chapters 40-48. Arguments of a similar nature could be multiplied many times over. Analogous prophetic admonitions in the various portions of the book indicate that the same social and moral problems are being addressed. Yet it is well-known that the Hebrews did not practice idol worship after the fall of Jerusalem. This is demonstrated by the fact that though the post-exilic prophets, e.g., Haggai, Zechariah, and Malachi, were active during the Babylonian era, they never mention the Babylonian gods. Such is a clear indication that the latter portions of this book were not written during the Babylonian era. Language symbolism in the latter segments of the book is drawn from geographical features that relate to Palestine, not Babylon.

**External Evidence** In addition to the above, there are external evidences for the unity of the book of Isaiah. For ages the unity of the book was accepted by Jews and Christians alike. The critical theories are only a couple of hundred years old. Even liberal writer A. A. Anderson, in *The Book of Isaiah*, notes that there is no indication in the Septuagint, a Greek translation of the third century B.C., that the book was composed of two parts. The discovery of the Dead Sea Scrolls in 1947, that contain an Isaiah manuscript, argues against the Deutero-Isaiah theories. For example, chapter 40 allegedly the commencement of Second Isaiah, begins on the very last line of a column which contains chapter 38, verse 9, through chapter 39, verse 8. Noted scholar Oswald T. White, in *The Book of Isaiah*, notes that the New Testament quotes more from the book of Isaiah than all other prophecies combined. There are quotations from, or references to, Isaiah in the New Testament, and these involve forty-seven of the sixty-six chapters. The prophet is cited by name twenty-one times, and all three of the so-called divisions are credited to him. For example, in John 12:38-41 it is impossible to deny the unity of Isaiah without reflecting upon the integrity of the New Testament record. Finally, we might ask if Isaiah did not author the material in chapters 40-48, just who did? In some of the ancient Scripture collections, the books of Ezra and Nehemiah were bound together, yet the authorship of these two books was never confused. That such a gross tragedy should mysteriously occur in the instance of the book of Isaiah is inexplicable. The case for the unity of the document is overwhelming!

**Chapter 6 : The Responsibility of Maintaining Unity - Christian Blogs - Delivered By Grace**

*Later, after the death of Jesus, when the first disciples continued to use this canon more formally in their liturgies, the Jewish community felt that their canon had been hijacked by the followers of Jesus so around the year 90 AD, at the Jewish Council of Jamnia, they chose to embrace the Palestinian Canon as their official canon.*

Tensions between Pope Innocent III and secular rulers ran high, as the pontiff exerted control over their temporal counterparts in the west and vice versa. The pontificate of Innocent III is considered the height of temporal power of the papacy. The Corpus Christianum described the then-current notion of the community of all Christians united under the Roman Catholic Church. The community was to be guided by Christian values in its politics, economics and social life. This caused Christianity to become important to the Byzantine identity. Before the East–West Schism which divided the Church religiously, there had been the notion of a universal Christendom that included the East and the West. After the East–West Schism, hopes of regaining religious unity with the West were ended by the Fourth Crusade, when Crusaders conquered the Byzantine capital of Constantinople and hastened the decline of the Byzantine Empire on the path to its destruction. The popes, formally just the bishops of Rome, claimed to be the focus of all Christendom, which was largely recognised in Western Christendom from the 11th century until the Reformation, but not in Eastern Christendom. Known as the Western Schism, western Christendom was a split between three men, who were driven by politics rather than any real theological disagreement for simultaneously claiming to be the true pope. The Avignon Papacy developed a reputation of corruption that estranged major parts of Western Christendom. The Avignon schism was ended by the Council of Constance. Some Protestant movements grew up along lines of mysticism or renaissance humanism cf. The Catholic Church fell partly into general neglect under the Renaissance Popes, whose inability to govern the Church by showing personal example of high moral standards set the climate for what would ultimately become the Protestant Reformation. To safeguard Rome and the connected Papal States the popes became necessarily involved in temporal matters, even leading armies, as the great patron of arts Pope Julius II did. It during these intermediate times popes strove to make Rome the capital of Christendom while projecting it, through art, architecture, and literature, as the center of a Golden Age of unity, order, and peace. McGinness described Rome as essential in understanding the legacy the Church and its representatives encapsulated best by The Eternal City: No other city in Europe matches Rome in its traditions, history, legacies, and influence in the Western world. Rome in the Renaissance under the papacy not only acted as guardian and transmitter of these elements stemming from the Roman Empire but also assumed the role as artificer and interpreter of its myths and meanings for the peoples of Europe from the Middle Ages to modern times Under the patronage of the popes, whose wealth and income were exceeded only by their ambitions, the city became a cultural center for master architects, sculptors, musicians, painters, and artisans of every kind In its myth and message, Rome had become the sacred city of the popes, the prime symbol of a triumphant Catholicism, the center of orthodox Christianity, a new Jerusalem. Pope Julius II for example was not only an effective secular leader in military affairs, a deviously effective politician but foremost one of the greatest patron of the Renaissance period and person who also encouraged open criticism from noted humanists. George Santayana in his work *The Life of Reason* postulated the tenets of the all encompassing order the Church had brought and as the repository of the legacy of classical antiquity: There are scattered about a variety of churches, industries, academies, and governments. But the universal order once dreamt of and nominally almost established, the empire of universal peace, all-permeating rational art, and philosophical worship, is mentioned no more. It represents feudal traditions rather than the tendency really involved in contemporary industry, science, or philanthropy. Those dark ages, from which our political practice is derived, had a political theory which we should do well to study; for their theory about a universal empire and a catholic church was in turn the echo of a former age of reason, when a few men conscious of ruling the world had for a moment sought to survey it as a whole and to rule it justly. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.

**Chapter 7 : Do You Think Unity Could be upon the Canon? | Christian Forums**

*Unity and Diversity in the New Testament is a thorough investigation into the canon of the New Testament, and Christianity's origins. It assumes the reader is familiar with the basic question of who wrote the books, when, why etc and it moves on to look in detail at what were the various emphases in the gospel proclaimed by Jesus, Luke, Paul and John.*

From the dated volume of mutability, Of mortality made incandescent, Against which even on timeless Quiet evenings in Hartford Old poets find no indemnity. There the cloud of unknowing is a giving up of oneself to God in a manner beyond rational understanding in order fully to know Him. In his preface, Amorose finds in the Saguaro Forest of the Sonoran Desert in Arizona evidence that the natural and supernatural orders are at one. A saguaro is a tall green cactus whose arms seem raised like those of a king over his people or like those of a supplicant to heaven. The world is the Saguaro Forest—a place of beauty and wonder, ever pointing beyond itself to the greater beauty and wonder of its First Cause and Final End, while at the same time confronting us with the discomfort and danger of its thorns, reminding us that this is no Eden, that for the present we partake of paradise only by Hope. This artful interweaving of metaphors embodies the very essence of the poem. Ultimately, our problems can be traced to a faith that has gone from the green wood to the dry that yet may become green again: Other poems in section 3 praise Christians who stood against threats from barbarians or followers of other religions: He hears the ring of steel on stone. Portals is divided into seven sections. Section 1 honors traditional family life in a country setting. When a bear approached to make a kill, the boy did what he had to do: Modernity has also given birth to illusions and distortions concerning human sexuality and the dream of eternal youth with its physical pleasures. Natural law and traditional morality, however, will still prevail. Like him, we wonder: The subject and implications of this poem require no comment. Section 4 is composed of a remarkable series of poems on modern physicists and the relationship between theory, practical application the atomic bomb , and moral responsibility. Christensen imagines Mileva and Einstein looking at the same stars but very differently: The knowledge that Einstein discovered, however, and the power he unwittingly released, as well as his personal moral culpability, will still remain: In the poem Clausius mourns the death of his beloved first wife and foresees that his own theories, like those of Aristotle the Stagirite and Ptolemy before him, will one day be superseded: Sections 5, 6, and 7 bring Portals to a close with a humorous critique of university life today and meditations on Christmas, the Logos, Easter, and the Resurrection as the ultimate answers to death and to the problems of modernity. These poets also are on a journey of exploration through modernity toward that state of total unity of being in which St.

*Part Two - The Unity of the Canon after Christendom 5 - The Blessing of an Other- A Proposal*

The majestic universe, though bearing the abrasions of divine judgment Romans 8: We see a Universe marvelously arranged and obeying certain laws, but only dimly understand these laws. Our limited minds cannot grasp the mysterious force that moves the constellations Brian, There is an amazing unity of revelation in the two major testaments of the Bible. Unfortunately, the divisive spirit seems to be more common than that of tranquility, and a host of problems are the result. It is difficult to find a church within the framework of New Testament history that did not experience some level of discord. The church in Jerusalem was troubled with Judaizers Acts These examples by no means exhaust the list. One has to do with temperament, the other with teaching. The recognition of these two problematic areas could go a long way towards healing division. Under the impulse of the Spirit of God Paul wrote: I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith you were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all Ephesians 4: A consideration of this paragraph reveals the following important elements: Let us reflect upon each of these matters briefly. The apostle was a prisoner literally on many occasions during his ministry cf. There is no virtue in hardship when one is estranged from the Savior. Christianity is the sole avenue to God in this concluding dispensation of human history. In view of this foundational truth, the following plea is appropriate. Christian conduct must measure up to the pattern imposed by God. The word suggests an unselfishness that manifests itself in sacrificial love for othersâ€”a concept generally disdained by the Greeks Patzia , , but extolled in the New Testament. Paul, in describing his personal attitude while working among the Ephesians, employed this very word Acts And his life supported the claim. What an insurmountable challenge this is for the people of God! Just think of how this temperament could ameliorate church problems. It is likewise applied to a patient human quality Acts Longsuffering stands over against impulsive hostility or impetuous reaction. Following the three foregoing nouns, are two participle phrases. The present tense, middle voice form indicates a pattern of behavior that one exerts, which, ultimately, is in his personal best interest. The word assumes that in the relations of Christians with each other occasions of differences, even of threatened alienation, are sure to arise Smith , But kinsmen in Christ are not to respond quickly and hatefully when conflicts surface; to the contrary, they are to resist every inclination to explode and attack. It is a premeditated principle by which one lives as he attempts to operate in the noblest interest of others. It is extremely difficult to act with agape towards those we do not particularly likeâ€”who may, in fact, be somewhat repulsive. It reflects the sustained zeal that Christians must have for the promotion of unity within the body of Christ, and it casts a dark shadow over those who engage in the mischief of contention and division. The word is best defined by amicable actions! It has a variety of uses, e. It is clear to see that the chorus of qualities cataloged above, if engaged by the people of God, will facilitate an atmosphere wherein the redemptive plan of Christ can operate with optimum efficiency. Surely every genuine Christian desires to see this state prevail in the body of Christ. There also is the unity of truth. While this goal never will be achieved absolutely in a society of flawed people, it must be sought vigorously. We pass over that and, for our own thematic purpose, will consider them in a descending order characterized by a logical progression. The Godhead First, there is the oneness that characterizes the Godhead, i. The affirmation appears to express the relationship of the Father to his spiritual children. He is sovereign over them though this does not deny his sovereignty over the whole of mankindâ€”Acts That divine authority was bequeathed to Christ at the time of his ascension cf. He was involved in organizing the initial post-creation processes Genesis 1: This united relationship should motivate all Christians toward theological solidarity. In this context the sense of the term must be restricted to two possibilities. There are a number of passages that use pistis in this sense Acts 6: A number of scholars agree, however, that subjective faith i. Neither of these views conflicts with Scripture, and both condemn the widely condoned confusion of

sectarianism which sanctions the endorsement of conflicting doctrines contra Romans The verb baptizoâ€”seventy-seven times in the New Testament , when used literally, denotes to immerse, dip, or submerge. When the word is employed metaphorically, it suggests the idea of being overwhelmed. There are several senses the term can take in the New Testament, depending upon the context. It is used with reference to the overwhelming suffering Christ would endure at Calvary Luke The latter instance was not wholly analogous to the former in that it merely authenticated the Gentiles as proper candidates for the kingdom of Christ. Finally, it is symbolically used to describe the overwhelming punishment of hell Matthew 3: Baptism was first administered by John the Baptizer Matthew 3: The baptism of the Christian age embodies: The purpose of the ordinance is to access the saving blood of Christ cf. Note the comments of McGarvey and Pendleton. One Spirit, acting through the apostles and all other evangelists and ministers 1 Thes. There is another point worth mentioning here. It reveals that the Corinthians and the apostle had shared a common baptism. This could not be Holy Spirit baptism, for the Corinthians never experienced that. Paul did share with these brothers the common baptism in water Acts This is a baptism that occurs as a result of submitting to the message of the New Testament gospel Acts 2: Moule , ; Bloomfield , Moreover, if the body is to function as God intended, unity among its members must prevail cf. If there were no cooperation between the nervous, circulatory, respiratory systems, etc. But the cause is quite transparent; it lies in a repudiation of the New Testament as the sole pattern for church polity, and the responsibility rests with all who applaud the diversity of sectarianism and choose to remain entangled in that maze of a self-willed religion cf. Life is dismal indeed when bereft of hope! Those who take seriously their claim of faith in Christ will work conscientiously for unity among fellow believers. They will not celebrate differences that segment people into warring factions that disgrace the name of Christ and the oneness of the Christian cause. It is a strange circumstance that men will stress the importance of the first three verses of this context, but minimize the unity required of the second three verses. Surely the Lord is not pleased with such a disposition.

## Chapter 9 : The Jewish People and their Sacred Scriptures in the Christian Bible

*It should be distinguished from both apostasy and schism, apostasy being nearly always total abandonment of the Christian faith after it has been freely accepted, and schism being a formal and deliberate breach of Christian unity and an offence against charity without being based essentially on doctrine.*

Review of *Recovering the Unity of the Bible*: January 24, Walter C. *Recovering the Unity of the Bible: One Continuous Story, Plan and Purpose*. He contends for a unity to the canon that also recognizes genuine diversity as the canon grows from one part to the next with a common plan, purpose, and story in an organic progression p. Kaiser unites the Bible, therefore, by emphasizing the promise-plan of God that engages the individual moments of the Bible in light of a progressive series that enables the preaching of the whole Scripture around the gospel and all of revelation. From this point, he contends for a diverse categorization of unity along a multi-layered front: In chapter 4, Kaiser provides a focus on the structural unity of the Hebrew Bible, while in chapter 5 he provides the same analysis for the New Testament. Kaiser employs leading scholarship to refute the most common apologetic arguments against the unity of each testament alongside its legitimate diversity. In short, it was and is a planned and purposeful series. He binds the meaning to a series of texts and events that finds its ultimate significance and renewed meaning in the NT fulfillment of these promises in Christ pp. This series gives purpose and meaning to each of its points without invalidating individual uniqueness. However, Kaiser fails to articulate the nature of the series as a purely textually phenomenon or one that moves between the text of the canon and the events of salvation history. From these recalibrations, chapter 9 highlights the question of the people of God across the Bible. While he conceives of the biblical writers advancing only one people of God p. From this approach, chapter 12 unites the doctrine of law across the canons, while chapter 13 joins together soteriology across OT and NT. He sees unity in both instances as they stand in the promise-plan series with meaning and significance for those who lived before and after the NT. Having bound law and gospel to both testaments, chapter 14 digs into the mission of God and His people in the OT. Kaiser, then, turns to the question of unity in hermeneutical methods in chapter 15 and proclamation in chapter 16. Returning to earlier observations, he contends for principalizing OT texts through grammatical-historical interpretation that respects their ancient meaning and does not impose later meanings but does allow the natural growth of ideas within his promise-plan methodology pp. While he has not proven that his approach is the only or best approach to measure unity, his goal seems to be much smaller and more helpful. Kaiser shows, in other words, that the unity of the Bible impacts our assumptions, methods and conclusions. After reading this work, his readers will be far better prepared to hold the Scriptures together.