Theology

Initial post

The Doctrine of Humanity attempts to explain the question of human existence. Terry Cross provides a deeper analysis of the philosophy of humanity and sin. These ideologies are linked to human life. Christians are concerned about finding their role in the world and aims at solving the question of their existence. The doctrine explains how faith and beliefs of religion influence the behavior and choices of humans. The concept of salvation is also linked with Christianity. One’s faith in God also influences his relationship with others. The reliance of people on religion convinces them to avoid sin and do good deeds. It is the knowledge of humanity that convinces Christians to cling to their values. I agree with the views of Cross that these beliefs are inherited by ancestors. People have passed such values and beliefs from their ancestors and elders. The doctrine of humanity provides reasoning for staying pious and choosing the right[[1]](#footnote-1). The Greek concept of the Trinity also explains the existence of God.

Replies

I agree with the post of Robert Houston because he provides a deeper analysis of how human community extended beyond specific social settings. This allowed encompassing the entire world and history. The post highlights the views of Gregory Nyssa who considered the image of God as a single whole. The concept of Trinity is also useful because it explains the representation of human identity through the Christological dimension. Human identity can be seen in the form of Son, father or even a Holy Spirit.

I like the post of Justin Stover because it considers the social and spiritual role of human beings. I agree that the beliefs of Christ influence different life choices of an individual. Having faith in God convinces an individual to visit the church and engage in religious activities.

Reference

Harrison, Nonna Verna. "GREEK PATRISTIC FOUNDATIONS OF TRINITARIAN ANTHROPOLOGY." *PRO ECCLESIA* 15, no. 4 (2004).

1. Harrison, Nonna Verna. "GREEK PATRISTIC FOUNDATIONS OF TRINITARIAN ANTHROPOLOGY." *PRO ECCLESIA* 15, no. 4 (2004). [↑](#footnote-ref-1)