Core questions

Migliore

1. Milgore stresses on the pursuit of human faith and its relationship with Christ. He presents the view that faith is linked to inquiry and they cannot be separated. He claims that one should possess awareness about the reality of God. The focus is thus on identifying the surroundings.
2. Milgore has accepted the third view that leads to further problems. The problems identified by Milgore stresses on the need for understanding the proclamation of faith and revelation of Jesus. The problem is complex and sheds light on inquiring the relationship between proclamation and the community of faith. It is difficult to find if it is adequate for providing a true description to the Christians about God's reality.
3. Milgore states that a human is created in God's image. This reflects that the human being is a product of God's creativity. This indicates the need for understanding scriptural authority and the responsibility of human beings. Because God created humans they must fulfil their duty in the world that depicts relevance with the concepts of good deeds and virtue. Karl Bath concept stresses on male and female individuality. The status of women is inferior and men have to take superior roles.

McGrath

1. Hildegard's vies explains that God created men and women in his image. The focus of her discussion was on sex complementarity. Women are different in the resurrection and possess different or the same knowledge. Male saints according to the argument can be the same or different to the female saints. Because God provided souls so men and women are equal.

Doctrine

1. Nyssa mentions that treaties of virginity represent the virtuous status of men and women. It is not possible to separate God in two sexes because he is one. Humans share sexuality while virginity is a gift for living a virtuous life[[1]](#footnote-1). Humans thus function as irrational animals.

Reference

Harrison, Nonna Verna. "GREEK PATRISTIC FOUNDATIONS OF TRINITARIAN ANTHROPOLOGY." PRO ECCLESIA 15.4 (2004).

1. Harrison, Nonna Verna. "GREEK PATRISTIC FOUNDATIONS OF TRINITARIAN ANTHROPOLOGY." PRO ECCLESIA 15.4 (2004). [↑](#footnote-ref-1)