
In the first three chapters Sicre discusses the complex image of the prophet, the God of the prophets, and idolatry and the prophets. Then Castillo presents chapters on Jesus the prophet of Israel and on Christian worship and prophetic denunciation. Finally Estrada deals with the Spirit and the prophets in the church and with ecclesial communion and prophetic alteration. The papers were prepared for a conference at the University of Málaga.


Slovan, professor of religion (NT) at Temple University in Philadelphia, seeks to tell what believers in Jesus Christ mean (or ought to mean) when they say that he is their Savior. After reviewing biblical and patristic efforts at saying who Jesus is, he investigates where Jesus' followers got the idea that they needed to be redeemed. Then he traces the doctrine of redemption through the patristic era, the Middle Ages, and the Reformation, and concludes by proposing a theology of redemption for our age.


The revision of part of a doctoral dissertation directed by R. Peach and F. Beutter and accepted by the theological faculty at the University of Freiburg, this volume attempts to base a biblical theology of peace on Jesus' renunciation of violence. It first discusses the spectrum of Jesus' nonviolent action and its consistency with his teaching in the Sermon on the Mount and other texts. Then it considers the roots of Jesus' renunciation of violence in God's own renunciation of violence and in Jesus' trust in God. Finally it treats the goal of Jesus' renunciation of violence in relation to love of enemies and the kingdom of God. Spiegel concludes that every recourse to violence stands in contradiction to Jesus' theology and message. The first edition was published in 1987.


Will, professor of systematic theology at Garrett-Evangelical Theological Seminary in Evanston, IL, contends that only a full-orbed Christology can provide an adequate basis for understanding our personal experience of peace or our social witness and activity for peace. After stating the issue of the universality of peace in dialectical tension with the particularity of all our human understandings of peace, he develops the rudiments of a Christology of