

# Ideengeschichte des Christentums

By Jan Rohls

There are pivotal ideas characteristic of Christianity which were reflected in certain dogmas or confessions. These ideas were developed in a Judaeo-Greco setting and their history since antiquity has been eventful. They were criticized, defended and transformed. They influenced societies in which Christianity was a dominant factor. The ideas were also reflected in various areas of occidental culture. This applies to philosophy as well as to the visual arts, music and literature. In this work, Jan Rohls outlines the development of central Christian ideas in theology and culture from their beginnings up to the present time. There are 10 volumes planned, each of which will focus on a central group of Christian ideas.

Suggested citation: IdeenG d Christentums

Last updated: 13/06/2021. Prices are subject to change.

---

Order now:

[https://www.mohrsiebeck.com/en/monograph-series/ideengeschichte-des-christentums-ideeng-d-christentums?no\\_cache=1](https://www.mohrsiebeck.com/en/monograph-series/ideengeschichte-des-christentums-ideeng-d-christentums?no_cache=1)

[order@mohrsiebeck.com](mailto:order@mohrsiebeck.com)

Phone: +49 (0)7071-923-0

Fax: +49 (0)7071-51104



**Mohr Siebeck**

Mohr Siebeck GmbH & Co. KG  
Postfach 2040  
D-72010 Tübingen  
[info@mohrsiebeck.com](mailto:info@mohrsiebeck.com)  
[www.mohrsiebeck.com](http://www.mohrsiebeck.com)

Rohls, Jan

## Gott, Trinität und Geist

Volume 3  
2014. XXIV, 1453 pages.

ISBN 9783161527890  
sewn paper 89,00 €

In the third volume of his *History of Christian Ideas*, Jan Rohls focuses on the question of God with its controversial answers. In ancient Christianity, the God of Israel united with the philosophical God of the Greeks and through adaptation and criticism of Platonism became a triune God. In the modern era, this God has undergone a crisis. Not only was the Trinity seen as irrational and unbiblical, but the validity of the evidence of the existence of God was challenged. Rohls shows that this led to atheist positions up to the declaration of God's death on the one hand but on the other hand to varying attempts to transform the concept of God. Questions such as whether or not God is transcendent or innate, changeless and unchanging or in the becoming and suffering, person or spirit, accessible through reason or only through revelation, are given special emphasis.

Rohls, Jan

## Schrift, Tradition und Bekenntnis

Volume 2  
2013. XI, 1027 pages.

ISBN 9783161510144  
sewn paper 59,00 €

In the second part of his *The History of Christian Ideas*, Jan Rohls studies »Writings, Tradition and Denomination,« all of which are very closely associated with the idea of revelation. Christianity refers to certain texts which are endowed with special authority, specifically the Old and New Testament, which attained a canonical standing, as well as the confessions and dogmas which can also be seen as canonical. It is debatable whether or not there is in addition an oral tradition which originated with the apostles and which must also be seen as an authoritative factor. However with the advent of historical criticism during the Enlightenment, the Bible as well as the confessions and dogmas began to falter and due to this lost their original authority.

Rohls, Jan

## Offenbarung, Vernunft und Religion

Volume 1  
2012. XI, 1116 pages.

ISBN 9783161510120  
sewn paper 59,00 €

Jan Rohls has put the group of ideas surrounding »Revelation, Reason and Religion« at the beginning of his *The History of Christian Ideas*. He goes back to antiquity, during which Christian theology was regarded as the true philosophy and Christianity could be seen as a manifestation of reason. It was not until the Middle Ages that a clear distinction between reason and revelation was made, and the Reformation also adhered to this distinction, according to which reason is a prerequisite for revelation, philosophy for theology. When the prevalent Aristotelianism was replaced by newer philosophical systems, there was a more intense focus on the question of the relationship between revelation and reason during the Enlightenment. At the same time Christianity was regarded as a religion in the sense that it was an integral part of human nature, and as a historical event, which meant that the relationship between religion and reason became a problem.