

[John of Damascus. *An Exact Exposition of the Orthodox Faith* . 7th–8th cent.](#) According to: Schaff, Phillip. Nicene and Post-Nicene Fathers series II, Volume 9. Written by the final major systematician of the Patristic era, this monumental work represents the first comprehensive, structured dogmatics in Christian history. John of Damascus masterfully synthesizes the theological conclusions of the first seven Ecumenical Councils, providing an authoritative baseline for Eastern Orthodox theology. Writing in the shadow of the rising Islamic caliphate, the Damascene delivers brilliant defenses of trinitarian theology and the dual natures of Christ (perichoresis). For the conservative evangelical scholar, this work is an indispensable primary source for historical theology. However, it also highlights the exact historical point where Eastern dogma deeply diverged from Western biblical patterns, containing the classic patristic defenses for the veneration of icons (dulia), prayers for the dead, and an elevated, sacramental mariology

([Read on-line](#) , Download as: [PDF](#))

[Pomazansky, Michael. *Orthodox Dogmatic Theology* . 1984. \(Read on-line\)](#) Pomazansky's textbook is widely regarded as one of the most reliable, traditional, and accessible modern manuals on Eastern Orthodox dogma. Originally written for seminarians in pre-revolutionary Russia, the text avoids the philosophical speculation of Western scholasticism, relying almost exclusively on the direct phrasing of Scripture, liturgical prayers, and Patristic consensus. From a conservative evangelical viewpoint, Pomazansky's work provides a clear, uncompromised look at the Orthodox system, particularly its rejection of the Western filioque clause and its dynamic view of salvation as a process. It is highly valuable for the evangelical student looking to understand standard Orthodox systematic structure without modern liberal or existential revisions.

[Lossky, Vladimir. *Orthodox Theology: An Introduction* . 1978. \(Read on-line\)](#) Lossky, a premier Russian émigré theologian of the mid-20th century, provides a profound and intellectually dense introduction to the core themes of Eastern dogma. Lossky's work is fiercely polemical against Western theology (both Roman Catholic and Protestant), arguing that true Christian theology must be apophatic (knowing God through mystery and negation rather than scholastic logic). He anchors his entire dogmatic framework in the radical distinction between God's unknowable essence and His accessible, uncreated energies. For the evangelical reader, Lossky is essential for understanding the modern neo-patristic revival and the Eastern doctrine of theosis (deification/participation in God), offering a stark, challenging contrast to the Western forensic model of justification.

[Meyendorff, John. *Byzantine Theology: Historical Trends and Doctrinal Themes* . 1974. \(Read excerpts on-line\)](#)

Meyendorff, a giant of 20th-century historical theology, splits this invaluable text into two halves: a historical survey of the Byzantine church (wrestling with the Monophysite crises, Iconoclasm, and the Great Schism) followed by a systematic exploration of its major doctrinal themes. Meyendorff focuses heavily on the 14th-century Palamite controversy, explaining how the Eastern church formalized its understanding of grace as the literal, uncreated presence of God. While evangelicals will critique Meyendorff's high sacramental view of ecclesiology and the mysteries, his historical analysis of how the Eastern church preserved its trinitarian boundaries against both imperial pressure and Western papal overreach is masterful and illuminating.

[Giannaras, Chrēstos. *Elements of Faith: An Introduction to Orthodox Theology* . 1983, 1991. \(Read on-line\)](#)

Giannaras, a prominent modern Greek philosopher and theologian, offers a highly unique, existential, and personalist introduction to Orthodox doctrine. Rather than presenting a dry list of propositions, Giannaras frames the "elements of faith" as a relational reality, arguing that truth is found only within the communal, liturgical experience of the Church (koinonia). He strongly critiques Western legalism, rationalism, and individualism. For the evangelical academic, this text is a vital window into contemporary Eastern Orthodox philosophical theology; however, its heavy reliance on modern existentialist categories and its sharp devaluation of objective, forensic biblical categories require a highly critical, discerning reading.