

*CURRICULUM VITAE*  
**DONALD MacALLISTER FAIRBAIRN, JR.**

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**EDUCATION:**

**Ph.D. in Patristics - July 1999, University of Cambridge** (Cambridge, England)

Dissertation: "Grace and Christology in Cyril of Alexandria and John Cassian"

**M.Div. (with honors) - June 1989, Denver Seminary** (Denver, Colorado)

First 2 years (1986-88), Erskine Theological Seminary (Due West, South Carolina)

Study of classical Greek and religion in preparation for seminary (1985-86), Furman University (Greenville, South Carolina)

**A.B. in English literature (*summa cum laude*) - June 1985, Princeton University**

(Princeton, New Jersey)

**MY CONTRIBUTION TO GOD'S KINGDOM THROUGH RESEARCH/TEACHING:**

In my academic research and my teaching, I seek first and foremost to honor God and foster the advancement of his kingdom. My broad purpose is to help enable the whole evangelical Church (both in the East and in the West, including evangelicals within Roman Catholicism and Eastern Orthodoxy, as well as evangelical Protestants) to move toward a fuller understanding of Christian theology, and thus toward more powerful ways of proclaiming the message of Christ today. My contribution to this broad purpose is to help Christians on both sides of the Atlantic learn from the valid theological insights of the patristic period, so that we may incorporate these insights consistently into our own biblical interpretation, theology, and proclamation. Among these insights, the one that dominates my attention is the intimate relation between the life of God as a fellowship of three persons, the work of those three persons in redemption, and Christian life as a participation by grace in the fellowship the persons of the Trinity have by nature.

Within this broader purpose, the narrower aim of my scholarly research is to help the modern academic world understand the theological developments and controversies of the early Church (especially the 4<sup>th</sup>-6<sup>th</sup> centuries) more accurately. In the 18<sup>th</sup> and 19<sup>th</sup> centuries, there was a significant shift in the way the history of Christian theology was understood, and in my opinion, that shift was the result of the misapplication of post-Enlightenment liberal concerns to the early Church. The result was that some of the cardinal tenets of the faith for which the Church fought in the 4<sup>th</sup>-6<sup>th</sup> centuries were obscured in the way the historians re-told the story. In the 20<sup>th</sup> century, this revised way of looking at the history of theology became the norm among mainstream academics and conservatives alike, and the result is that evangelicals today describe the history of our own theology in a way unlike the way the Church understood it up to the year 1800, a way that actually obscures some of what we believe. My patristics research seeks to expose bit-by-bit the problems with that revised understanding of the history of doctrine and to call people back to the way the Church had previously understood its own history.

**FULL-TIME TEACHING/MINISTRY POSITIONS:**

- 2010 - present Robert E. Cooley Professor of Early Christianity, Gordon-Conwell Theological Seminary (Charlotte, North Carolina) (also associate dean of academics, 2013-16; academic dean, 2016-present)
- 2006 - 2010 Professor of Historical Theology, Erskine Theological Seminary (Due West, South Carolina) (also associate dean of theology, director of Th.M. program)
- 2002 - 2006 Associate Professor of Historical Theology and Missions, Erskine Theological Seminary (Due West, South Carolina)
- 1999 - 2001 Assistant Professor of Church History and Missions, Erskine Theological Seminary (Due West, South Carolina)
- 1996 - 1999 No position, since I was working on my Ph.D.
- 1992 - 1996 Professor of Systematic Theology, Donetsk Christian University (Donetsk, Ukraine) (also assistant academic dean)
- 1989-1992 International staff, Campus Crusade for Christ (I served as a student minister/evangelist in Soviet Georgia and then did research on Eastern Orthodoxy and Islam in Eurasia for the benefit of the Eurasian staff.)

**ON-GOING, PART-TIME TEACHING POSITIONS:**

- 2004 - present Part-time Professor of Historical Theology, Evangelische Theologische Faculteit (Leuven, Belgium) (I supervise Ph.D. students)
- 2011 - present Adjunct Professor of Historical Theology, Denver Seminary (Denver, Colorado)
- 1996 - 2002 Adjunct Professor of Theology and consultant to the academic department, Donetsk Christian University (Donetsk, Ukraine)

**OCCASIONAL ADJUNCT TEACHING:**

In addition to the on-going, part-time teaching above, I have taught modular courses as an adjunct at the following institutions (listed alphabetically, with years courses were taught):

- Cambridge Summer School of Theology (Cambridge, England)—2005, 2011
- Greek Bible Institute (Athens, Greece)—2009
- Haddington House (Prince Edward Island, Canada)—2005, 2006
- IFES Eurasia (Donetsk, Ukraine)—2007, 2008
- North Caucasus Bible College (Prokhladny, Russia)—2010
- REALIS Institute (Kiev, Ukraine)—2004, 2010

**TEACHING REPERTOIRE:**

I teach or have taught courses on the following subjects:

- Historical theology and Church history surveys up to the Reformation

Systematic theology surveys  
Christian intellectual history in relation to classical Greek philosophy  
Orthodoxy and Gnosticism  
Patristic theology  
The trinitarian and christological controversies  
Augustine of Hippo  
Eastern Orthodoxy  
Non-Byzantine Eastern Christianity  
Greek language  
Latin language

#### **ACADEMIC HONORS AND AWARDS:**

Leon McDill Allison Award for Excellence in Teaching (given by Erskine Seminary, 2005)  
Overseas Research Student Award (a scholarship given by the British government for study at Cambridge, 1996-1999)  
Scholarship Award (given by Denver Seminary for the highest GPA in the M.Div. program, 1989)  
Kenneth Fitzhugh Morris Award (given by Erskine Seminary for excellence in biblical studies, 1988)  
Class of 1859 Prize (given by Princeton University for the highest GPA in the English department, 1985)

#### **PUBLISHED BOOKS:**

*The Story of Creeds and Confessions*. Grand Rapids, Mich.: Baker Academic, **forthcoming**. [Co-authored with Ryan Reeves.]

*Fulgentius of Ruspe and the Scythian Monks: Correspondence on Christology and Grace*. The Fathers of the Church 126. Washington, D.C.: The Catholic University of America Press, 2013. [Co-translated with Rob Roy McGregor.]

*Understanding Language: A Guide for Beginning Students of Greek & Latin*. Washington, D.C.: The Catholic University of America Press, 2011.

*Life in the Trinity: An Introduction to Theology with the Help of the Church Fathers*. Downers Grove, Ill.: IVP Academic, 2009. [This book has also been published in Russian and Romanian.]

*Grace and Christology in the Early Church*. Oxford Early Christian Studies. Oxford: University Press, 2003. [This book has also been published in Russian.]

*Eastern Orthodoxy through Western Eyes*. Louisville, Ky.: Westminster John Knox Press, 2002. [This book has also been published in Russian and Romanian.]

[I have also written a book on Islam in Eurasia and a workbook on Christian apologetics, both published only in Russian.]

**ARTICLES PUBLISHED IN PEER-REVIEWED JOURNALS:**

- “The Sardican Paper, Antiochene Politics, and the Council of Alexandria (362): Developing the ‘Faith of Nicaea.’” *The Journal of Theological Studies*, NS, 66:2 (October 2015), 651-678.
- “Justification in St. Cyril of Alexandria, with some Implications for Ecumenical Dialogue.” *Participatio: The Journal of the Thomas F. Torrance Theological Fellowship* 4 (2013): 132-155. [This article has been re-printed in *T. F. Torrance and Eastern Orthodoxy: Theology in Reconciliation*, edited by Matthew Baker and Todd Speidell, 123-147 (Wipf & Stock, 2015).]
- “The Synod of Ancyra (358) and the Question of the Son’s Creaturehood.” *The Journal of Theological Studies*, NS, 64:1 (April 2013), 111-136.
- “Allies or Merely Friends? John of Antioch and Nestorius in the Christological Controversy.” *The Journal of Ecclesiastical History* 58:3 (July 2007), 383-399.
- “Patristic Soteriology: Three Trajectories.” *Journal of the Evangelical Theological Society* 50:2 (June 2007), 289-310.
- “The Puzzle of Theodoret’s Christology: A Modest Suggestion.” *The Journal of Theological Studies*, NS, 58:1 (April 2007), 100-133.

**BOOK CHAPTERS and OTHER PUBLISHED ARTICLES:**

- “Unknowable or Unknown God? Evangelical Tensions.” In *The Book of Acts: Theological-Ecumenical Readings*. Washington, D.C.: The Catholic University of America Press, **forthcoming**.
- “*Fides Quae Creditur?* The Nicene Background to the Reformation.” In *Reformation Celebration: The Significance of Scripture, Grace, Faith, and Christ*, in edited by Gordon Isaac and Eckhard J. Schnabel. Peabody, Mass.: Hendrickson, **forthcoming**.
- “No Creed but the Bible? Ancient Creeds and Contemporary Faith.” *Christian Research Journal* 41:2 (April 2018), 42-47.
- “Family, Faith, and Father.” *Christian Research Journal* 40:5 (October 2017), 34-41.
- “Cyril of Alexandria.” In the *T & T Clark Companion to Atonement*, edited by Adam J. Johnson, 457-460. London: Bloomsbury T & T Clark, 2017.
- “Chalcedon, Council of,” “Ephesus, Council of,” and “Nestorius/Nestorianism.” In *Evangelical Dictionary of Theology*. Third Edition. Grand Rapids, Mich.: Baker Academic, 2017.
- “Athanasius.” In the *T & T Clark Companion to the Doctrine of Sin*, edited by Keith Johnson and David Lauber, 165-179. London: Bloomsbury T & T Clark, 2016.

- “Context, Context, Context: Athanasius’ Biblical Interpretation in *Contra Arianos*.” *Perichoresis* 12:2 (Fall 2014), 119-135.
- “Translating ‘Son of God’: Insights from the Early Church.” *St. Francis Magazine* 8:6 (December 2012), 749-775.
- “Jesus’ Relationship to God, from His Words in John 13-17.” *St. Francis Magazine* 8:5 (October 2012), 571-592.
- “Eastern Orthodoxy: An Historical-Theological Overview.” *Areopagus Journal* 12:3 (Summer 2012), 8-17.
- “Contemporary Millennial/Tribulational Debates: Whose Side Was the Early Church On?” In *A Case for Historic Premillennialism*, edited by Craig L. Blomberg and Sung-Wook Chung, 105-131. Grand Rapids, Mich.: Baker Academic, 2009.
- “The One Person Who Is Jesus Christ: The Patristic Perspective.” In *Jesus in Trinitarian Perspective: An Introductory Christology*, edited by Fred Sanders and Klaus Issler, 80-113. Nashville: Broadman and Holman, 2007.
- “Patristic Exegesis and Theology: The Cart and the Horse.” *The Westminster Theological Journal* 69:1 (Spring 2007), 1-19.
- “Is the Early Church Relevant to the Scottish Reformation?” *Haddington House Journal*, Vol. 8, Supplemental Issue (2006): 7-28.
- “Eastern Orthodox Mystical Theology.” In *Mysticisms East & West: Studies in Mystical Experience*, 146-65. Carlisle, England: Paternoster Press, 2003.
- “John Cassian.” In *The Dictionary of Historical Theology*, ed. Trevor Hart, 115-16. Grand Rapids, Mich.: Eerdmans, 2000.
- “Orthodox Supremacy in Russia: Is There a Place for Evangelicalism?” In *God in Russia: The Challenge of Freedom*, ed. Sharon Linzey and Ken Kaisch, 288-314. Lanham, Md.: University Press of America, 1999.
- “Salvation as *Theosis*: The Teaching of Eastern Orthodoxy.” *Themelios* 23:2 (June 1998): 42-54.

#### **PUBLISHED BOOK REVIEWS:**

- Van Kuiken, E. Jerome. *Christ’s Humanity in Current and Ancient Controversy: Fallen or Not?* London: Bloomsbury T&T Clark, 2017. Reviewed in *The Journal of Theological Studies*, [forthcoming](#).
- Bevan, George A. *The New Judas: The Case of Nestorius in Ecclesiastical Politics, 428-451 CE*. Leuven: Peeters, 2016. Reviewed in *Horizons: The Journal of the College Theology Society*, [forthcoming](#).
- Burns, J. Patout, and Robin M. Jensen. *Christianity in Roman Africa: The Development of Its Practices and Beliefs*. Grand Rapids, Mich.: Eerdmans, 2014. Reviewed in *Africanus Journal* 9:1 (April 2017), 32-33.

- Baker, Matthew, and Mark Mouchian, eds. *What is the Bible? The Patristic Doctrine of Scripture*. Minneapolis: Fortress, 2016. Reviewed in *Themelios* 41:2 (August 2016), 358-360.
- Vranic, Vasilije. *The Constancy and Development in the Christology of Theodoret of Cyrillus*. Supplements to *Vigiliae Christianae* 129. Leiden: Brill, 2015. Reviewed in *The Journal of Theological Studies*, NS, 67:1 (April 2016), 328-330.
- Elliott, Curtis. "Theologizing Place Displacement: Reconciling, Remaking and Reimagining Place in the Republic of Georgia." Ph.D. Dissertation, Asbury Theological Seminary, 2015. Reviewed in *East-West Church & Ministry Report* 24:2 (Spring 2016), 15-16.
- Crawford, Matthew R. *Cyril of Alexandria's Trinitarian Theology of Scripture*. Oxford Early Christian Studies. Oxford: University Press, 2014. Reviewed in *Church History* 85:1 (March 2016), 159-161.
- Elliott, Curtis. "Theologizing Place Displacement: Reconciling, Remaking and Reimagining Place in the Republic of Georgia." Ph.D. Dissertation, Asbury Theological Seminary, 2015. Reviewed in *East-West Church & Ministry Report* 12:2 (Spring 2004), 15-16.
- Hwang, Alexander, et al, eds. *Grace for Grace: The Debates after Augustine and Pelagius*. Washington, D.C.: The Catholic University of America Press, 2014. Reviewed in *Augustiniana* 66:1 (Spring 2016), 277-280.
- Radcliffe, Jason R. *Thomas F. Torrance and the Church Fathers: A Reformed, Evangelical, and Ecumenical Reconstruction of the Patristic Tradition*. Eugene, Ore.: Pickwick, 2014. Reviewed in *Participatio: The Journal of the Thomas F. Torrance Theological Fellowship* 5 (2015), 115-118.
- George, Timothy, ed. *Evangelicals and Nicene Faith: Reclaiming the Apostolic Witness*. Beeson Divinity Studies. Grand Rapids, Mich.: Baker Academic, 2011. Reviewed in *International Journal of Systematic Theology* 16:2 (April 2014), 235-237.
- Meconi, David Vincent, SJ. *The One Christ: St. Augustine's Theology of Deification*. Washington, D.C.: The Catholic University of America Press, 2013. Reviewed in *Augustinian Studies* 45:1 (Spring 2014), 107-109.
- Lössl, Josef. *The Early Church: History and Memory*. London: T&T Clark, 2010. Reviewed in *Scottish Bulletin of Evangelical Theology* 30:2 (Autumn 2012), 242-243.
- Schor, Adam M. *Theodoret's People: Social Networks and Religious Conflict in Late Roman Syria*. Transformation of the Classical Heritage 48. Berkeley: University of California Press, 2011. Reviewed in *Catholic Historical Review* 98:2 (April 2012), 340-341.
- Angold, Michael, ed. *The Cambridge History of Christianity. Vol. 5: Eastern Christianity*. Cambridge: University Press, 2006. Reviewed in *Ashland Theological Journal* 43 (2011), 169-170.

- Guroian, Vigen. *The Melody of Faith: Theology in an Orthodox Key*. Grand Rapids, Mich.: Eerdmans, 2010. Reviewed in *Themelios* 36:1 (May 2011), 156-157.
- Payton, James R., Jr. *Light from the Christian East: An Introduction to the Orthodox Tradition*. Downers Grove, Il.: IVP Academic, 2007. Reviewed in *Religion in Eastern Europe* 27:4 (Nov 2007), 62-68.
- Letham, Robert. *Through Western Eyes: Eastern Orthodoxy: A Reformed Perspective*. Fearn, Rossshire, Great Britain: Mentor, 2007. Reviewed in *Religion in Eastern Europe* 27:4 (Nov 2007), 62-68.
- Ferguson, Everett. *Church History Volume One: From Christ to Pre-Reformation*. Grand Rapids, Mich.: Zondervan, 2005. Reviewed in *Haddington House Journal* 9 (2007), 95-99.
- Nassif, Bradley, et al. *Three Views on Eastern Orthodoxy and Evangelicalism*. Ed. James J. Stamoolis. Counterpoints. Grand Rapids, Mich.: Zondervan, 2004. Reviewed in *Westminster Theological Journal* 68:1 (Spring 2006), 162-165.
- Laird, Martin. *Gregory of Nyssa and the Grasp of Faith: Union, Knowledge, and Divine Presence*. Oxford Early Christian Studies. Oxford: University Press, 2004. Reviewed in *Westminster Theological Journal* 67:1 (Spring 2005), 184-187.
- Garvilyuk, Paul. *The Suffering of the Impassible God: The Dialectics of Patristic Thought*. Oxford Early Christian Studies. Oxford: University Press, 2004. Reviewed in *The Journal of Ecclesiastical History* 56:3 (July 2005), 542-543.
- Aagaard, Anna Marie, and Peter Bouteneff. *Beyond the East-West Divide: The World Council of Churches and "the Orthodox Problem."* Geneva: WCC Publications, 2001. Reviewed in *East-West Church & Ministry Report* 12:2 (Spring 2004), 14-15.
- Glanzer, Perry L. *The Quest for Russia's Soul: Evangelicals and Moral Education in Post-Communist Russia*. Waco, Tex.: Baylor University Press, 2002. Reviewed in *Religion in Eastern Europe* 23:5 (Oct 2003), 51-58.

## PERSONAL INFORMATION:

I was born on August 31, 1963. I am married to the former Jennifer Katona, and we have a son, Donald III (born December 28, 2001), and a daughter, Anna Elizabeth (born July 28, 2003). My hobbies include golf, reading to my children, and photography.

## REFERENCES:

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