

SALVATION IN CHRIST

*A Lutheran-
Orthodox
Dialogue*

Edited and with an Introduction by
John Meyendorff
and Robert Tobias

Salvation In Christ A Lutheran Orthodox Dialogue

Gregory E. Lamb



Salvation In Christ A Lutheran Orthodox Dialogue:

Salvation in Christ John Meyendorff, Robert Tobias, 1992 Major papers from the second round of Lutheran Orthodox dialogue begun in 1983 and sponsored by the Standing Conference of the Canonical Orthodox Bishops in the Americas the Evangelical Lutheran Church in America and the Lutheran Church Missouri Synod First round was held between 1967 and 1969

Total Atonement W. Ross Hastings, 2019-10-09 Total Atonement re imagines the apprehended mystery of the atonement in light of the triune nature of God and the person and work of the incarnate Christ W Ross Hastings proposes participation as a theory or framework of atonement that holds all other models within it He argues that God's participation in humanity in order that humans might participate in God invites a total approach to the mystery of the atonement that is one that involves the whole Trinity the whole person and history of Christ and all the biblical motifs and theological models of atonement including penal substitution properly nuanced to overcome its caricatures Christus victor satisfaction vicarious life and moral exemplar Hastings re examines the scope of the atonement in light of these Trinitarian incarnational realities

The Oxford Handbook of Ecumenical Studies Geoffrey Wainwright, Paul McPartlan, 2021 Provides a rich source of information and reflection on many aspects of ecumenism from 50 expert contributors of many nationalities and traditions Offers a global perspective showing how ecumenism is a feature of the Church in all parts of the world with different geographical areas specifically considered in chapters focusing on Europe the Middle East Africa Asia and more Offers an invaluable guide to one of the most important Christian activities of today work for unity and reconciliation within the Church itself and as a witness in the world at large Book jacket

Theology Between the East and West: A Radical Legacy Frank D. Macchia, Paul S. Chung, 2002-11-08 With this Festschrift we bring to this teacher and friend a richly multicolored bouquet of theological contributions all of which convey an echo of Lochman's theological message Frank Macchia and Paul Chung who were among Lochman's leading students at Basel have collected the essays of this volume These essays reveal the ecumenical interests of inter confessional ecumenical dialogue the social interest of a vigorous Christian ethic and the human interest in a humane culture interests affirmed in various ways in Lochman's theology They bring to expression our gratitude for his theological presence over so many years and in so many continents Jurgen Moltmann from the foreword Contributors Include Prof Dr Charles C West Prof Dr Friedrich Wilhelm Marquardt Prof Dr Georges Hunsinger Prof Dr Jurgen Moltmann Prof Dr Karl Rennstich Prof Dr Lukas Vischer Prof Dr Miroslav Volf Prof Dr Merwyn S Johnson Prof Dr Stefan Becker Prof Dr Veli Matti Karkkainen Prof Dr Mee Hyun Chung Prof Dr Esther Kim Prof Dr Kosuke Nishitani Johannes M Staehelin Prof Dr Kim Won Bae Dr Hans Jorg Kagi Dr Manfred Rohloff among others

Incarnation and Neo-Darwinism David O. Brown, 2019-11-15 A ground breaking theological appreciation of neo Darwinism arguing that evolution is not the way that God creates but is a consequence of creatures imitating and participating in God

Jonathan Edwards and the Life of God W. Ross Hastings, 2015 Jonathan Edwards and the Life of God aims to offer a retrieval of Edwards's theology of participation

for contemporary evangelical theology It critically expounds and elucidates the concept of participation in God or theosis in Edwards s Trinitarian theology as it relates to around three unions the three persons of the Trinity the hypostatic union of the divine and human in Christ and that of believers with Christ This volume brings Edwards s rich theological work into conversation with the patristic Augustine and the Cappadocians and Reformed traditions Calvin and especially Barth in order to construct with Edwards a more hopeful liberating and truly human version of Christian life Consideration of the life of God in Edwards thus moves beyond in two senses first perspectives on participation beyond those of Edwards from Barth Volf the Cappadocian Fathers and others in the tradition are engaged in order to locate and critique and enhance it and secondly in the sense that as Hastings argues participation leads for Edwards and others into the beyond of the beatific vision the glory of God which is the hope that amongst other things motivates the Christian life

Theosis in the Theology of Thomas Torrance Myk Habets, 2016-02-17 Torrance s vision of Theosis deification divinisation is explored through his doctrine of creation and anthropology his characterisation of the incarnation his accounts of reconciliation and union with Christ and his theology of church and sacraments Myk Habets study distinguishes Torrance s Reformed vision of theosis from other possible accounts of salvation as divinisation as they are found for instance within patristic thought and Eastern Orthodoxy This book presents the first critique of the theology of T F Torrance to focus on theosis and examines a model of theosis within the realm of reformed theology built upon Western theology

Without Absolutes, God is not God Ronald A Train, 2013

Absolutes As a Christian it is foundational I believe to hold to absolutes For example a Christian should have absolutes about God s ontology the principle of being absolutes about theology the study of God absolutes about Christology the study of Christ and absolutes about pneumatology the study of the Holy Spirit Each of the foregoing absolutes I believe impact upon how one constructs a world view and how one considers the wider implications of God s kingdom work hence why I have titled this collection of essays Without absolutes God is not God I guess the reader will be asking him or herself why is there a requirement to hold to absolutes The need for absolutes is not complex In reality the argument determines whether one is a believer or non believer in the triune God A believer will weigh whether God revelationally speaks into this world generally and specifically A non believer will object to such a proposition and as a consequence leave him or herself open to other belief systems To perhaps put it another way a non believer is faced with the choice of deciding whether God is a reality or whether God is a creation of human imagination Decision making then is crucial when accepting the triune God and his work Does one make a decision to believe in God empirically or does one make a decision to believe in God from a position of faith It is my view that God cannot be known empirically i e by trial or experience but rather he can only be known by faith However it depends on how we define faith Those who accept other belief systems would argue that they too have a faith or a belief in some god or person In the Christian context however faith is an action based on the accepted evidence In other words if one accepts that the written word of God is substantially true 2 Peter 1 20 21 and that the Word of God Jesus of

Nazareth is who he is recorded as being or is who he claims to be John 1 1 5 14 6 7 then faith is given substance But I would go further and argue that authentic faith is derived from a spiritual encounter with God which then enables the recipient's faith response to be one which is prompted or ignited by God My argument is supported from Scripture 1 Corinthians 12 9 Ephesians 2 8 9 and from personal experience Both of the foregoing references I suggest argue that faith is a gift which has its origin in God Hence faith is not only prompted by God but also sustained by him The analysis of such faith is that it is revelatory and constitutes an utter reliance on who God is and why he exists Revelatory Faith Evangelicals argue that faith is a gift from God However this argument is treated with caution by others Existentialism suggests that faith is made possible and so granted by the gracious approach and self disclosure of being Interestingly at this point there is no great variance between the latter perspective and Martin Luther who argued that faith originates with or is at least aroused by God Contemplating the third article of the Apostle's Creed he wrote I believe that I cannot of my own reason or strength believe in Jesus Christ my Lord or come to him But the Holy Spirit has called me by the Gospel enlightened me with His gifts sanctified and kept me in the true faith Modernists also argue that faith constitutes a person's response but only after having been drawn to God's work of salvation This argument suggests faith to be an a priori act of God an act that prompts recognition that in the Christ God is endeavouring to share his own life This arousal of faith then affects worship praise and prayer and the practise of Christian discipleship The same argument suggests further that the prior love of God and the response of love that it generates are what shape a person's Christian faith Biblical support for these theological reflections is found in Ephesians

The God Who Risks John Sanders, 2009-09-20 If God is all knowing and all powerful can he in any way be vulnerable to his creation Can God be in control of anything at all if he is not constantly in control of everything John Sanders says yes to both of these questions In *The God Who Risks* defends his answer with a careful and challenging argument He first builds his case on an in depth reading of the Old and New Testaments Then Sanders probes philosophical historical and systematic theology for further support And he completes his defense with considerations drawn from practical theology *The God Who Risks* is a profound and often inspiring presentation of relational theism an understanding of providence in which a personal God enters into genuine give and take relations with his creatures With this book Sanders not only contributes to serious theological discussion but also enlightens pastors and laypersons who struggle with questions about suffering evil and human free will

Theosis Stephen Finlan, Vladimir Kharlamov, 2010-02-25 Deification refers to the transformation of believers into the likeness of God Of course Christian monotheism goes against any literal god making of believers Rather the NT speaks of a transformation of mind a metamorphosis of character a redefinition of selfhood and an imitation of God Most of these passages are tantalizingly brief and none spells out the concept in detail

Heart of the Living God Michael G. Maness, 2004-06-23 Maness asks us to tie up our sneakers for we are going to have some fun as we hike into the Grand Canyon of Love Love is the treasure of life It is Love all the way Nothing else really matters outside of

Love Best of all our Love will only get better in heaven The treasured ability to have loving relationships is Gods gift to us in our Imago Deithe image of God we all share Likewise what we know of Love this side of heaven is but a dusty image of what God experiences I want to get personally involved says Maness Can we have a free will relationship with anyone even God if all of what we do and think is settled I dont think so Love is greater than that and I shall prove that and that is indeed a Grand Canyon Manes brings some of the brain splitting complexities of this to light with good humor introduces dynamic foreknowledge and challenges Classical Theisms avoidance of Love And he exposes some foul play in the process Thats the first half of the book For those wanting to strike out on their own wanting to see more of the depth and diversity of the Grand Canyon the second half contains reviews of about 60 major authors a 4 000 Abysmal Bibliography and a huge index to just about everything in the book Maness has thrown a gauntlet before the Classical Theists So tie up your sneakers and take a hike with Michael G Maness as he walks with you into the Grand Canyon see more at www.PreciousHeart.net [The Beauty of the Unity and the Harmony of the Whole](#) Vladimir Kharlamov,2009-01-01 This book traces the emergence and development of the deification theme in Greek patristic theology and its subsequent transformation into the theology of theosis in Pseudo Dionysius the Areopagite This volume dwells on the deification theme as it is situated in the complex context of its historical development and thus avoids the common tendency to treat this notion of Christian theology in an anachronistic manner Significant attention is given to the influence of Neoplatonism on Pseudo Dionysius His theology is justified neither as essentially orthodox Christian nor as essentially orthodox Neoplatonic Dionysius s sophisticated synthesis of Christian and Neoplatonic elements especially in his exposition of theosis does justice to this anonymous author s originality and demonstrates the importance of his influence both on the further development of Christian theology and on the advancement of the Neoplatonic tradition The intricate cultural background of the Pseudo Dionysian world helps clarify the formation process of Christian imperial identity and throws additional light on why these works were attributed to Dionysius the Areopagite not as a conscious forgery but as a literary device Such attribution was a common practice of the time Comprehensive analysis of the development of the deification theme opens possibilities for further study of Trinitarian and christological formations of philosophical and individual moral theology of Christian and Neoplatonic mysticism and of cultural studies By surveying the historical development of deification and by opening further areas of research this book serves a valuable introductory source for both professionals and students While primarily focusing on academic interests the book is written keeping the general reading audience in mind as well All quotations of the original texts are provided with existing or new English translations while important Greek terminology is acknowledged Readers interested in Christian spirituality late antiquity early Christian theology and Neoplatonism will find this book useful [Trinitarian Pneumatological Personhood and the Theology of John Zizioulas](#) Ronald L. Adkins,2023-02-28 In a growing secular society what distinguishes a Christian from a non Christian Is a Christian identified by certain religious and ceremonial activity social action principles

or do their relationships identify them as Christian This book suggests that a Christian person is in a continual relationship with the Triune God through the Holy Spirit Furthermore this living relationship reflects the eternal relationship of the Father Son and Holy Spirit because people have been created in the image and likeness of the Triune God This book uses historical theological philosophical and biblical approaches to understand the Christian person Throughout this book the reader will be engaged with the modern Greek theologian John Zizioulas However this book is a study on the person of the Holy Spirit though never separated from the trinitarian relationship who makes a human person a Christian Richard Sibbes God's Spreading Goodness R N Frost,2012-02-01 English Puritans of the Stuart era were divided by a number of questions The greatest of these asked what constitutes salvation and restoration from sin All agreed that it was by grace through faith But few could agree on how to define sin grace and faith Richard Sibbes consciously followed Augustine Martin Luther and John Calvin in defining sin as self love and grace as God s redemptive love in Christ His theology centered on the love of God expressed through Christ and offered by the Spirit and faith as a response to that love This produced a winsome and transforming theology of union with Christ and communion with God In this he was a counterweight to the spread of moralistic Puritan theologies in his day **Living and Dying Well in Philipians** Gregory E. Lamb ,2025-03-17 *Who Do I Say That You Are?* William Schumacher,2010-01-04 The question of what it means to be a human creature lies at the heart of contemporary wrestling with anthropology and especially anthropology from a theological perspective Through both historical and systematic engagement with the so called Finnish school of Tuomo Mannermaa this study explores and assesses the anthropological dimension of their theology of theosis or deification Mannermaa initiated a minor revolution in Luther studies and in contemporary Lutheran theology by interpreting Luther s doctrine of justification to be a close analog to the Eastern Orthodox doctrine of theosis but his ecumenical interests led him to minimize or overlook key themes in Luther and sharp distinctions between Luther and Orthodox theologians Mannermaa s colleague Simo Peura then developed this thesis with specific reference to anthropology in a way reminiscent of the sixteenth century reformer Andreas Osiander On closer inspection the project of Mannermaa and his Finnish colleagues fails to understand adequately both Luther s sources and his own theological development In this study a theological anthropology which is more consistent with Luther s theology is developed an anthropology which is determined by God s address to his human creatures what God himself says we are and what he makes us by that word Such an answer to the anthropological question refuses to flee from creation but instead upholds the complex and paradoxical nature of human beings as creatures sinners and saints What it means to be human has become the major topic in theology philosophy and the social sciences in our time On the basis of Luther s understanding this study proposes a view of humanity in which God s word determines what human identity and human existence are The Creator s address to his creatures makes their existence possible and frees them to be human and nothing less Schumacher s proposal will command careful study and discussion throughout the world Robert A Kolb Concordia

Seminary Saint Louis Missouri Schumacher provides the most comprehensive appraisal of the Finns to date He shows that Luther's is not an alternative view of divination to that of medieval theologians but a subversion of it No ontic category is as real or definitive of the sinful human as God's justifying word It is that word alone which imparts grace and new life Schumacher's work is required reading for any scholar of Reformation studies who wants to understand Luther on his own terms Mark C Mattes Grand View University Des Moines Iowa *Jacob Arminius* Keith D. Stanglin, Thomas H. McCall, 2012-11-15 Richard A Muller P J Zondervan Professor of Historical Theology Calvin Theological Seminary

Historical Dictionary of Lutheranism Günther Gassmann, Mark W. Oldenburg, 2011-10-10 The Reformation of the 16th century was a complex and multifaceted political social cultural and religious process Most historians agree however that in the framework of this process it was the religious and theological efforts to reform and renew the late medieval church decadent and irrelevant in many ways that were the initiating forces that set a broad historical movement in motion Among these reforming religious and theological forces the Lutheran reform movement was the most important and influential one It was the historical impact of the theological genius of the Wittenberg professor Martin Luther 1483-1546 that profoundly changed and shaped the face of Europe and beyond Today Lutheranism has become a worldwide communion of churches that stretches from Germany to Siberia Papua New Guinea Madagascar and Surinam The second edition of the Historical Dictionary of Lutheranism presents information on major theological issues historical developments of Lutheranism worldwide Lutheran ecumenical and missionary involvement and activities worship and liturgy spirituality social ethics inter religious and Jewish relations Lutheranism and the arts theology and important representatives of Lutheranism This is done through a detailed chronology an introductory essay an appendix of Lutheran Churches a bibliography and hundreds of cross referenced dictionary entries This book is an excellent access point for students researchers and anyone wanting to know more about Lutheranism *Partakers of the Divine Nature* Michael J. Christensen, Jeffery A. Wittung, 2008-02 Scholars from around the world offer a comprehensive ecumenical survey of the history and development of deification **Justification and the Future of the Ecumenical Movement** George A. Lindbeck, 2003 On October 31 1999 officials of the Lutheran World Federation and the Roman Catholic Church in Augsburg Germany signed an Official Common Statement with its Annex and the Joint Declaration on the Doctrine of Justification declaring publicly and in a binding manner that a consensus in basic truths of the doctrine of justification exists between Lutherans and Catholics A number of the essays in this book emanate from a conference at the Berkeley Divinity School of Yale University in 2000 that discussed the import of this momentous declaration for ecumenism

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