

MODERN SOTERIOLOGICAL THINKING : CROSS, CREATION, AND UNIVERSAL REDEMPTION pdf

1: The Crucifixion of Jesus: History, Myth, Faith - Logos Bible Software

He then plots the emergence and development -- in theology, liturgy, literature, art -- of the conviction that Jesus' death was redemptive, as seen both in soteriological theory from Tertullian to Anselm, in the Reformation and modern eras, and in more popular religious responses to the crucifixion.

After the Middle Ages , systematic approaches to Christology were developed. The term "Christology from above" refers to approaches that begin with the divinity and pre-existence of Christ as the Logos the Word , as expressed in the prologue to the Gospel of John. Christology from above was emphasized in the ancient Church, beginning with Ignatius of Antioch in the second century. Other relevant topics of faith are: The term "monastic Christology" has been used to describe spiritual approaches developed by Anselm of Canterbury , Peter Abelard and Bernard of Clairvaux. The Franciscan piety of the 12th and 13th centuries led to "popular Christology". Systematic approaches by theologians, such as Thomas Aquinas , are called "scholastic Christology". Here, the apostle attempted to convey the underlying concepts about Christ to a Greek audience, and the sermon illustrates some key elements of future Christological discourses that were first brought forward by Paul. In early Christian belief, the concept of Kyrios included the pre-existence of Christ , for they believed if Christ is one with God, he must have been united with God from the very beginning. In Greek, this has at times been translated as Kyrios. While the term Mari expressed the relationship between Jesus and his disciples during his life, the Greek Kyrios came to represent his lordship over the world. The Gospel of John provides a different perspective that focuses on his divinity. Richard Bauckham argues that Paul was not so influential that he could have invented the central doctrine of Christianity. Before his active missionary work, there were already groups of Christians across the region. For example, a large group already existed in Rome even before Paul visited the place. The earliest centre of Christianity was the twelve apostles in Jerusalem. Paul himself consulted and sought guidance from the Christian leaders in Jerusalem Galatians 2: The old has passed away; behold, the new has come. Following the Apostolic Age , from the second century onwards, a number of controversies developed about how the human and divine are related within the person of Jesus. For example, Arianism did not endorse divinity, Ebionism argued Jesus was an ordinary mortal, while Gnosticism held docetic views which argued Christ was a spiritual being who only appeared to have a physical body. Eventually, by the Ecumenical Council of Chalcedon in , the Hypostatic union was decreedâ€”the proposition that Christ has one human nature [physis] and one divine nature [physis], united with neither confusion nor divisionâ€”making this part of the creed of orthodox Christianity. The language used was that the one God exists in three persons Father, Son, and Holy Spirit ; in particular, it was affirmed that the Son was homoousios of the same being as the Father. The Nicene Creed declared the full divinity and full humanity of Jesus. The council was called because in defense of his loyal priest Anastasius, Nestorius had denied the Theotokos title for Mary and later contradicted Proclus during a sermon in Constantinople. Pope Celestine I who was already upset with Nestorius due to other matters wrote about this to Cyril of Alexandria , who orchestrated the council. During the council, Nestorius defended his position by arguing there must be two persons of Christ, one human, the other divine, and Mary had given birth only to a human, hence could not be called the Theotokos, i. The debate about the single or dual nature of Christ ensued in Ephesus. In , the Council of Chalcedon affirmed dyophysitism. The Oriental Orthodox rejected this and subsequent councils and continued to consider themselves as miaphysite according to the faith put forth at the Councils of Nicaea and Ephesus. Most importantly, it unquestionably established the primacy of Rome in the East over those who accepted the Council of Chalcedon. This was reaffirmed in when those Eastern Chalcedonians accepted the Formula of Hormisdas anathematizing all of their own Eastern Chalcedonian hierarchy who died out of communion with Rome from Although, the Chalcedonian Creed did not put an end to all Christological debate, it did clarify the terms used and became a point of reference for many future Christologies.

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2: Calvin and Calvinism » Blog Archive » Richard Baxter on 2 Peter

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Fundamental ideas of man and his redemption. The kingdom of God and His Righteousness; the forgiveness of sins and the adoption of sons as a present gift; the consummation of all at the great judgment;—Christian men of different ages, countries, characters and mental antecedents, while united in personal devotion to the Saviour and in the sanctifying Power of His Grace, have interpreted these central ideas of the Gospel in terms of their own respective categories, and have succeeded in bringing out now one, now another aspect of the mystery of Redemption rather than in preserving the balance of the whole. Who will claim that the last word has yet been said on S. The onesidedness of any given age in apprehending the work of Christ is to be recognised by us not in a censorious spirit of self-complacency, but with reverent sympathy, and with the necessity in view of correcting our own: Different ages and classes have necessarily thought under different categories. The categories of the post-apostolic age were mainly ethical; the Gospel is the new law, and the promise of eternal life, founded on true knowledge of God, and accepted by faith. Those of the Asiatic fathers from Ignatius downwards were largely physical or realistic. Tertullian introduced into Western theology forensic categories. He applied them to the Person, not yet to the Work, of Christ: Again, Redemption was viewed by Origen and others under cosmological categories, as the turning point in the great conflict of good with evil, of demons with God, as the inauguration of the deliverance of the creation and its reunion with God. The many-sidedness of Origen combined, indeed, almost every representation of Redemption then current, from the propitiatory and mediatorial, which most nearly approached the thought of S. Paul, to the grotesque but widely-spread view of a ransom due to the devil which he was induced to accept by a stratagem. It may be said that with the exception of the last-named every one of the above conceptions finds some point of contact in the New Testament; even the forensic idea, thoroughly unbiblical in its extremer forms, would not have influenced Christian thought as it has done had it not corresponded to something in the language of S. Now Athanasius does not totally ignore any one of these conceptions, unless it be that of a transaction with the devil, which he scarcely touches even in Orat. Of the forensic view he is indeed almost clear. But on the whole another aspect predominates. So far as he works the problem out in detail it is under physical categories, without doing full justice to the ideas of guilt and reconciliation, of the reunion of will between man and God. The numberless passages which bear this out cannot be quoted in full, but the point is of sufficient importance to demand the production of a few details. Hence what later theology marks off as an exclusively supernatural gift is according to Athanasius inalienable from human nature, i. Accordingly their infraction of the divine command by turning their minds, c. It is evident that the pathological point of view here prevails over the purely ethical: But if so, what was the special need of the Cross? Man had involved himself in the sentence of death; death must therefore take place to satisfy this sentence Orat. It must be confessed that Athanasius does not penetrate to the full meaning of S. The latter also ascribed a central import to the mere fact of the Incarnation Rom. To Athanasius nature is the central, will a secondary or implied factor in the problem. Of this Victory over death and the demons the Resurrection is the trophy. His death is therefore to us ib. This last thought, which became Harnack, vol. On the whole, its presentation in Athanasius is more akin to the Asiatic than to the Origenist form of the conception. The latter state was inferior to that of the members of Christ Orat. That is, death would have taken place, but not death as unredeemed mankind know it cf. Accordingly, while man was created Orat. At first sight Ath. But closer examination brings out his view of creation itself p. That mankind did not start upon their development with a perfect nature, but have fought their way up from an undeveloped stage through many lower phases of development; that this development has been infinitely varied and complex, and that sin and its attendant consequences have a pathological aspect which practically is

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as important as the forensic aspect, are commonplaces of modern thought, resting upon the wider knowledge of our age, and hard to reconcile with the to us traditional theological account of these things. The Athanasian account of them leaves room for the results of modern knowledge, or at least does not rudely clash with the instincts of the modern anthropologist. The recovery of the Athanasian point of view is *prima facie* again. At what cost is it obtained? Does its recognition involve us in mere naturalism veiled under religious forms of speech? That was certainly not the mind of Athanasius, nor does his system really lend itself to such a result. To begin with, the divine destiny of man from the first is an essential principle with our writer. Man was made and is still exclusively destined for knowledge of and fellowship with his Creator. Secondly the means, and the only means, to this end is Christ the Incarnate Son of God. In Him the religious history of mankind has its centre, and from Him it proceeds upon its new course, or rather is enabled once more to run the course designed for it from the first. How far Athanasius exhausted the significance of this fact may be a question; that he placed the fact itself in the centre is his lasting service to Christian thought. But it is well before leaving the subject to insist that this was not exclusively the case. The purpose of the Incarnation was at once to renew us, and to make known the Father de Incarn. The former demonstrates his full accord with modern Roman Catholic teaching, the latter, his exact harmony with the modern Protestant view of the doctrine. It is at least a tribute to the greatness of Athan.

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3: Biblical Worldview Crucial for the New Millennium | Acton Institute

Chapter Six - Modern Soteriological Thinking- Cross, Creation and Universal Redemption Chapter Seven - Piety Centered on Jesus' Sufferings

These encounters with God are experienced via the agency of the Spirit. He himself enters into the fellowship with believers, and draws them into his fellowship. His inner being is evidently capable of fellowship of community of sociality. If we look at the word fellowship itself, we can say that fellowship does not take by force and possess. It liberates, and draws others into the relationships that are essentially its own. Fellowship means opening ourselves for one another, giving one another a share in ourselves. It creates respect for one another. Fellowship lives in reciprocal participation and from mutual recognition. Given that Moltmann leans into Universalism, [42] it is no surprise that we are left with more questions than answers. In considering the role experience plays in Moltmann, one must start by acknowledging the honesty found in his work. Those from Charismatic traditions will welcome his experiential theology, though questions may develop when one wonders how reason, tradition, Scripture, and experience relate, to use the Wesleyan Quadrilateral as a starting point. A Contribution to Messianic Ecclesiology. First, his creation focused pneumatology would compel the Church to recognize both its place and related role within creation. All contemporary ecclesiological reflection must take into consideration ecological concerns. Fifth, if God has a Church for his mission, and that mission includes both the proclamation and demonstration of the kingdom of God, the Church must root its ecclesial identity in the Spirit. Download the PDF of this paper here: Fortress Press, ; Anthony C. Eerdmans, , Fortress Press, , 53. A Contribution to Messianic Ecclesiology, trans. A Universal Affirmation, trans. Margaret Kohl Minneapolis, MN: Fortress Press, , 3. Pneumatology in Paul and Jurgen Moltmann Eugene: The Doctrine of God, trans. Fortress Press, , Fortress Press, , 9. Cole, He Who Gives Life: The Doctrine of the Holy Spirit Wheaton: Crossway Books, , Kindle Electronic Edition: Wallace, Fragments of the Spirit: Nature, Violence, and the Renewal of Creation London: The Holy Spirit and the Theology of Life, trans. Pinnock provides a helpful and balanced approach to this controversial issue in Flame of Love: InterVarsity Press, , Moltmann, God in Creation, Ways and Forms of Christian Theology, trans. Fortress Press, , 3. Moltmann, The Source of Life, 89. Moltmann, The Church in the Power of the Spirit, Wright, Surprised by Hope: HarperOne, , ; see also relevant portions of Christopher J. Wright, The Mission of God: InterVarsity Press, , esp. The Arena of Mission. Bebbington, Evangelicalism in Modern Britain: A History from the s to the s London: Unwin Hyman, , The issue is whether this is as clear and explicit in all of his works. Fortress Press, , ; Cf. A Critical Engagement Eugene: The Moltmann quote is from Moltmann, Experiences in Theology, xv. A New Path to Liberalism? Crossway Books, , InterVarsity Press, ; Millard J. An Ecumenical Encounter Eugene: An Introduction to Ecclesiology, Kindle Locations Rausch, Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium Collegeville: Allison, Sojourners and Strangers: The Doctrine of the Church Wheaton: Essentials of Anglican Ecclesiology London: An Essay on the Development of Doctrine Dorset: An Introduction to Ecclesiology, Kindle Location

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4: Christology | doctrine of Christ | www.enganchecubano.com

He then plots the emergence and development "in theology, liturgy, literature, art" of the conviction that Jesus' death was redemptive, as seen both in soteriological theory from Tertullian to Anselm, in the Reformation and modern eras, and in more popular religious responses to the crucifixion.

Shaping a Christian Worldview: Dockery One of our local newspapers recently ran a series of articles focusing on the rise of crime in our region. Each author addressed the crime issue from the standpoint and perspective of economic deprivation. After reading the articles I thought I must be missing something. One approach was anthropological, another sociological, another economic—each dealing with systemic issues, which I do not doubt for a moment exist. But missing from the articles was any sense of responsibility. Crime was discussed without raising the issue of morality. I could not believe it. Then it dawned upon me that there were diverse worldviews at work. The fish may not reflect on its own environment until suddenly it is thrust onto dry land where it struggles for life. Then it realizes that water provided its sustenance. Immersed in our environment, we have failed to take seriously the ramifications of a secular worldview. Sociologist and social watchdog Daniel Yankelovich defines culture as an effort to provide a coherent set of answers to the existential situations that confront human beings in the passage of their lives. A genuine cultural shift is one that makes a decisive break with the shared meaning of the past. The break particularly affects those meanings that relate to the deepest questions of the purpose and nature of human life. The issues are worldview issues. Christians everywhere recognize there is a great spiritual battle raging for the hearts and minds of men and women around the globe. We now find ourselves in a cosmic struggle between a morally indifferent culture and Christian truth. Thus we need to shape a Christian world and life view that will help us learn to think Christianly and live out the truth of Christian faith. Some worldviews are incoherent, being merely a smorgasboard of options from natural, supernatural, pre-modern, modern, and postmodern options. An examined and thoughtful worldview, however, is more than a private personal viewpoint, it is a comprehensive life system that seeks to answer the basic questions of life. It is an all-consuming way of life, applicable to all spheres of life. Distinguishing a Christian Worldview James Orr, in *The Christian View of God and the World*, maintains that there is a definite Christian view of things, which has a character, coherence, and unity of its own, and stands in sharp contrast with counter theories and speculations. Every chapter in this book is predicated on a Christian view of things, a view of the world which cannot be infringed upon, or accepted or rejected piecemeal, but stands or falls in its integrity. Such a wholistic approach offers a stability of thought, a unity of comprehensive insight which bears not only on the religious sphere, but on the whole of thought. A Christian worldview is not built on two types of truth religious and philosophical or scientific, but on a universal principle and all-embracing system that shapes religion, natural and social sciences, law, history, healthcare, the arts, the humanities, and all disciplines of study with application for all of life. James Orr in [iv] and Abraham Kuyper in [v] brilliantly articulated a Christian worldview at the turn of the 19th Century. Henry, Francis Schaeffer, Arthur Holmes, and Charles Colson, among others, have articulated well the essence of a Christian worldview in the 20th Century. The purpose of this book is to articulate a Christian worldview for the 21st Century, with all of its accompanying challenges and changes, and to show how such Christian thinking is applicable across the educational curriculum. At the heart of these challenges and changes we see that truth, morality, and interpretive frameworks are being ignored if not rejected. Such challenges are formidable indeed. Throughout culture, the very existence of normative truth is being challenged. For Christians to respond to these challenges we must hear afresh the words of Jesus from what is called the Great Commandment Matt. Here we are told not only to love God wholeheartedly with our hearts and souls, but with our minds as well. This kind of love for God results in taking every thought captive to make it obedient to Christ 2 Cor. A worldview must seek to answer questions like: Where did we come from? What has gone wrong with the world? What solution can be offered to fix it? In addition, a worldview

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must seek to answer the key questions of life, whether the general implications or specific applications. It is to these foundational questions and attending issues that we now turn our attention. A Worldview Starting Point

A worldview must offer a way to live that is consistent with reality by offering a comprehensive understanding of all areas of life and thought, every aspect of creation. As we said earlier the starting point for a Christian worldview brings us into the presence of God without delay. The central affirmation of Scripture is not only that there is a God but that God has acted and spoken in history. God is Lord and King over this world, ruling all things for His own glory, displaying His perfections in all that He does in order that humans and angels may worship and adore Him. God is Triune; there are within the Godhead three persons: To think wrongly about God is idolatry Ps. Thinking rightly about God is eternal life John We can think rightly about God because He is knowable 1 Cor. God can be known, but He cannot be known completely Deut. We maintain that God is personal and is differentiated from other beings, from nature, and from the universe. This is in contrast to other worldviews that say God is in a part of the world, creating a continual process, and the process itself is Godâ€™or becoming God. God is self-existent, dependent on nothing eternal to Himself. God is infinite meaning that God is not only unlimited but that nothing outside of God can limit God. God is infinite in relation to time eternal , in relation to knowledge omniscience , and in relation to power omnipotent. He is sovereign and unchanging. God is infinite and personal, transcendent and immanent. He is holy, righteous, just, good, true, faithful, loving, gracious, and merciful. God, without the use of any preexisting material, brought into being everything that is. Creation is the work of the Trinitarian God. Creation reveals God Ps. All of creation was originally good, but is now imperfect because of the entrance of sin and its effects on creation Gen. This is, however, only a temporary imperfection Rom. God is the source of all things. This means that God has brought the world into existence out of nothing through a purposeful act of His free will. A Christian worldview affirms that God is the sovereign and almighty Lord of all existence. Such an affirmation rejects any form of dualism, that matter has eternally existed, or that matter must, therefore, be evil since it is in principle opposed to God, the Source of all good. A Christian worldview also contends that God is set apart from and transcends His creation. It also maintains that God is a purposeful God who creates in freedom. Human life is thus meaningful, significant, intelligent, and purposeful. This affirms the overall unity and intelligibility of the universe. Where Did We Come From? God has created us in His image and likeness see Gen. At first this might appear to refer to our physical makeup, meaning that we look like God. It is best not to choose only one of these options. Rather, because men and women are created in the image of God, they possess rationality, morality, spirituality, personality, and the ability to relate to God and other humans, while rightly exercising dominion over the earth and the animals see Gen. We must be cautious in our thinking so as not to imagine the image of God as only some aspect in men and women, but to see that humans are in the image of God. By this we mean that nothing in us is separable, distinct, or discoverable as the divine image. Each person individually and the entire race corporately are the image of God, but no single aspect of human nature or behavior or thought patterns can be isolated as the image of God. All other aspects of creation are for the purposes of serving men and women and are thus anthropocentric, or human-centered. Yet humans have been created to serve God and are thus theocentric, or God-centered. Thus a Christian worldview helps us fulfill our responsibility for God-centered thinking and living. What Has Gone Wrong with the World? As a result of sin, the image of God, though not lost, is severely tarnished and marred. The role of exercising dominion see Gen. The ability to live in right relationship with God, with others, with nature, and with our very own selves has been corrupted. Ultimately all are spiritually dead and alienated from God see Eph. This does not mean that we are all as bad as we can be, but that not any of us are as good as we should be. We are therefore unable to reflect properly the divine image and likeness see Rom. It is important to see that the fall into sin see Gen. The day that Adam and Eve disobeyed God they died spiritually, which ultimately brought physical death see Gen. Therefore men and women are not simply sinners because they sin, but they sin because they are sinners. People thus think and act in accord with their fallen natures. This idea is most significant when reflecting upon our relationship to God. We have wills that do not obey God, eyes that do not

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see, and ears that do not hear because spiritually we are dead to God. While we function as free moral agents with a free will, our decisions and actions are always affected by sin. In seeking to understand what has gone wrong with the world, we recognize that human choices are negatively influenced by sin. In regard to our relationship with God, we do not genuinely repent or turn to God without divine enablement because we are by nature hostile to God. Any articulation of a Christian worldview must wrestle with the problem of sin.

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5: The crucifixion of Jesus | Open Library

Table of Contents Preface Abbreviations Introduction 1. Crucifixion and Why Jesus Was Sentenced to It 6. Modern Soteriological Thinking: Cross, Creation, and.

Furthermore, it is a condition against which mankind is completely helpless when left to his own human resources. We call it salvation or soteriology. Soteriology, the doctrine of salvation, must be the grandest theme in the Scriptures. It embraces all of time as well as eternity past and future. It relates in one way or another to all of mankind, without exception. It even has ramifications in the sphere of the angels. It is the theme of both the Old and New Testaments. It is personal, national, and cosmic. And it centers on the greatest Person, our Lord Jesus Christ. In theology, however, its major use is to denote a work of God on behalf of men, and as such it is a major doctrine of the Bible which includes redemption, reconciliation, propitiation, conviction, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification. On the one hand, salvation is described as the work of God rescuing man from his lost estate. On the other hand salvation describes the estate of a man who has been saved and who is vitally renewed and made a partaker of the inheritance of the saints. Salvation brings glory to God and it does so because it manifests the nature and character of His person Eph. Salvation reveals a number of things about God that bring glory to the person of God and show us something of the reasons for salvation: That God would reach out to sinful man by sending His only begotten Son is the greatest manifestation of His love. It declares God provided salvation because He is a loving God John 3: Only Christianity offers a salvation based on grace rather than works. All the other religions of the world have man working to acquire salvation. God provided salvation through the person and work of His Son because He is a holy God. The Three Phases Tenses of Salvation Salvation in Christ, which begins in eternity past according to the predetermined plan of God and extends into the eternal future, has three observable phases in the Bible. Understanding this truth can relieve a lot of tension from the standpoint of security and enable the believer to relax in the Lord and His grace while simultaneously moving forward in spiritual growth. Several passages of Scripture speak of salvation as wholly past, or as accomplished and completed for the one who has believed in the person and work of Jesus Christ. So complete and perfect is this work of God in Christ that the believer is declared permanently saved and safe forever John 5: This is the future tense of salvation which refers to the future deliverance all believers in Christ will experience through a glorified resurrected body. It contemplates that, though once and for all saved from the penalty of sin and while now being delivered from the power of sin, the believer in Christ will yet be saved into full conformity to Jesus Christ Rom. This recognizes and shows that the Christian in his experience never becomes perfect in this life Phil. Full conformity to the character of Christ, experientially speaking, awaits ultimate glorification. However, the fact that some aspects of salvation for the one who believes are yet to be accomplished in no way implies that there is ground for doubt as to the outcome of eternal salvation because all three phases are dependent upon the merit and the work of God in His Son, the Lord Jesus Christ. A fathomless source of blessings become the possession of all believers when they trust in Christ as their Savior. This saving work of God encompasses various aspects which together accomplish salvation: It is all of this and much more which provide salvation, make believers qualified for heaven and become the children of God John 1: God has done it all in the person and work of His Son and He raised Him from the dead as the proof of that very fact. The work of God in Christ is a once-and-for-all work of God accomplished in total by the death of Jesus Christ on the cross. Salvation is a done proposition. The finished work of Christ includes not only deliverance from the penalty of sin, but also from the power of sin. Faith in Christ for salvation means coming to Him as the source of salvation from every aspect of sin through trusting in the accomplished work of Christ. The fact that Christ died does not in itself save men, but it provides the one and only sufficient ground upon which God in full harmony with His perfect holiness is free to save even the chief of sinners. This is the good news which the Christian is appointed to proclaim to all the world. This is what makes biblical Christianity

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distinct from all the religions of the world because in the Bible, salvation is of the Lord Jonah 2: As long as this barrier exists, there is no possibility of fellowship between God and man. The barrier, or literally the dividing wall mentioned in Ephesians 2: This wall separated the court of the Gentiles from the rest of the temple and excluded the Gentiles from the inner sanctuaries. The Jews could go beyond the dividing wall, but this was only because they had access through their God-given sacrificial system which pointed to the person and work of Christ, the Messiah, the One who would make peace and remove the barrier. The study of the Bible reveals there are several spiritual factors which go together to make up this barrier of separation between God and man. Though sin is the root problem, it is not the only issue. A combination of factors make up this wall of separation. So just what constitutes the barrier between God and man? In fact, Isaiah Abraham confessed God as the Judge of all the earth who had to act in accordance with His holy justice Gen. In 2 Timothy 4: His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. These and many other passages point to the perfect holiness of God and stress the fact that God cannot and will not act contrary to His holy character. If He is without injustice and completely righteous in all that He is and does, how can He have fellowship with sinful man or anything less than His perfect holiness? The holiness of God has two branches: God is absolute righteousness and perfection. It is impossible for God to do anything wrong or to have fellowship with anything less than His perfect righteousness. Since God is also perfect justice, which acts in accord with His perfect righteousness, He cannot be partial or unfair to any creature and He must deal with the creature in perfect justice. This means all that is unrighteous or sinful must be judged and separated from Him cf. The Sin of Man Galatians teaches us that man is shut up locked out, shut out from God because man is under the eight ball of sin. But your iniquities have made a separation between you and your God, And your sins have hidden His face from you, so that He does not hear. Sin creates a barrier between God and man which hinders access to God. This is true for the unbeliever who can only come to God through Christ who alone is the Way, the Truth, and the Life John It is also true for the believer in Christ. Even though they are saved and have access to God in Christ, fellowship with God as His children is broken by known sin which must first be confessed so that fellowship can be restored and God can answer prayer Ps. There are three aspects which go to make up the barrier of sin which will be mentioned just briefly in this study. Adam is the representative head of the human race and because of our natural relationship to him, his sin is imputed, reckoned, to the entire human race. God views the human race as though we all sinned in Adam or with Adam. As such, Adam was a type of Christ Rom. The Bible teaches the fact that, as the posterity of Adam, every child is born with a sinful nature inherited from his parents. Many passages of Scripture refer to this principle. According to Ephesians 2: The vital principle is that men do not sin and become sinners, rather they sin because they are sinners. Individual or Personal Sin: This refers to the products of the sinful nature of inherited sin, the actual deeds or acts of sin which all men do because they are sinful Rom. Thus, the Law of the Old Testament functions as a bill of indictment. It shows man guilty and under the penalty of sin. This is clear from the following passages: It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made. Man has a debt to pay. But the thing which must be understood is that the debt is so great that man himself cannot pay it either by religion, or good deeds, or morality. The very best that a man can come up with falls far short of the glory of God. Man is dead, incapacitated in his sinful condition Rom. How the work of God in Christ removes the barrier will be discussed in the material below on the doctrine of reconciliation. As a further by-product of these three parts of the barrier, other things automatically occur which compound the problem and add to the barrier and the impossibility of salvation apart from Christ. This means that man in himself is without spiritual life and spiritual capacity. The result of this is spiritual failure. Men simply cannot save themselves no matter how hard they try or no matter how sincere they are. Being spiritually dead, man needs spiritual life and eternal life which can only come through the new birth and a new position in Christ as the source of life. Because of their condition, dead in sin, they can never establish a righteousness sufficient to pass the righteous judgment of

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God. This is the error of the typical religious person who, by his morality and religious deeds, attempts to establish his own standing before God. The error is twofold: For many, if not most, God is simply an elevated man, the man upstairs. Second, such a person does not see the effect of sin on their own character and ability. The Apostle speaks to this very thing in Romans For I bear them witness that they have a zeal for God, but not in accordance with knowledge. For Christ is the end of the law for righteousness to everyone who believes. What then is the solution to this dilemma of mankind, this five-fold barrier? This work of grace is called reconciliation. The Work of Salvation:

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6: The Crucifixion of Jesus: History, Myth, Faith | Fortress Press

Jesus of Nazareth died on a cross at the hands of Roman justice around the year 30 CE. Thousands of others perished in the same way, and many people before and since have suffered far more gruesome torments.

Previous "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world; but that the world should be saved through Him" John 3: Two arguments are typically made from this passage against limited atonement. The first interprets "world" kosmos that God loves as every person in the world, and argues that love for all implies atonement for all. The second appeals to the word "whoever," arguing that if anyone can be saved, then atonement was made for all. As stated, the first argument interprets "world" to mean every person in the world, and from this infers that God desires the salvation of every person in the world. It then argues that since God desires the salvation of every person in the world, he must have provided a means by which every person in the world could be saved. This argument may be refuted in at least a few ways: The argument that kosmos means "every person in the world" does not appeal to translation but to interpretation. That is, kosmos itself does not refer to people but to the created order of things. This is not to say that it cannot be used figuratively to refer to people, but it needs to be acknowledged that such a use is indeed figurative and not literal. The argument can be made, however, that kosmos should be translated literally in these verses as "God so loved his created universe. In fact, that God actually is doing precisely this is clear in Romans 8: This possible interpretation of John 3: This interpretation also fails to refute limited atonement. It is generally recognized by interpreters that John uses the word kosmos in a variety of ways. Thus, we cannot assume any one meaning in any particular case without paying attention to the context of the particular usage. An evaluation of the context of this passage reveals that here kosmos means "all believers, and believers only. To make this argument from context, it is necessary to include the adjoining verse John 3: God sent his Son to save the kosmos. God did not send his Son to judge the kosmos. Unbelievers are not saved. Since unbelievers are judged and not saved, contrarily to the kosmos which is saved and not judged, unbelievers are not part of the kosmos in this passage. Since believers are saved and not judged, just as the kosmos is saved and not judged, kosmos represents believers in this passage. The argument can be made that the type of love mentioned in this passage the type of love that the Bible teaches God has for the reprobate or unsaved. It is true that God loves all humanity in general, and that he loves even the wicked in some sense. For example, he cares for their physical needs cf. But his love for the wicked is far less than his love for believers: In fact, more often than suggesting that God cares for the wicked, the Bible teaches that God hates the wicked. Further, you shall eat the flesh of your sons and the flesh of your daughters you shall eat. I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols; for My soul shall abhor you" Lev. The boastful shall not stand before Thine eyes; Thou dost hate all who do iniquity. Thou dost destroy those who speak falsehood; the Lord abhors the man of bloodshed and deceit" Ps. Haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that run rapidly to evil, a false witness who utters lies, and one who spreads strife among brothers" Prov. Furthermore, the nature of the type of love agape mentioned in this passage is described by Paul in his famous "love chapter: Notice that among the qualities of agape, Paul mentions that it does not take into account "wrong. There is not corresponding word in the Greek text to indicate that "suffered" ought to be included in the English translation. He loved them because of who they would be in Christ, and the fact that they would become sinners was not sufficient to quench this love: In love He predestined us to adoption as sons through Jesus Christ to Himself. That love is not the same as the love he has for mankind in general. What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of

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God, who also intercedes for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" Rom. Moreover, the nature of that love is such that God will not listen to charges that would condemn these people. They will overwhelmingly conquer. According to Paul in this chapter, the love of God that is sufficient to send his Son to die and to raise him from the dead is an unbounded love that will never allow anything to separate God from the objects of that love. So, returning to John 3: As in the second refutation, only believers fall into this category, and therefore only believers populate the kosmos in this passage. This argument interprets this passage as direct support for the doctrine of limited atonement. The argument which has often been made is that by kosmos John meant to emphasize the fact that salvation was no longer restricted to the Jews, but had been expanded to include the Gentiles as well. In the past, God had only exercised his redeeming love to save Israel. When Christ came, however, God extended that love to the Gentile nations as well. This interpretation does not imply a refutation of limited atonement. Further, this interpretation may be coupled with argument "2" or "3" above to explain why John chose the particular word kosmos even though he intended by that word "believers. The second argument which is commonly made from this verse to refute limited atonement is that the "whoever" nature of the gospel necessitates that everyone, rather than only a limited group, be able to respond positively to the gospel. Here are a few refutations of this idea: Regardless of how few people are enabled to respond to the gospel, it is still true that whoever believes will be saved. Therefore, it is not necessary that everyone be able to respond positively to the gospel in order for the "whoever" nature of it to be true. Jesus stated that some people did not believe in him because the Father had not granted them the ability to come to him: Elsewhere, God specifically prevents people from believing the gospel. Since some people are not able to believe the gospel, the assumption that everyone must be able to believe is false. No word for "whoever" exists in the Greek text. A literal interpretation of the Greek is "all the believers," not "whoever believes" the same is true in John 3: This verse would read more accurately as: It also affirms that belief is the means which God has ordained by which to save the elect. From this passage, liberal theology might argue universal justification all men are justified , and on that basis universal salvation all men are saved. This position is assumed to be false; the time will not be taken to refute it. An argument against limited atonement might be made from this passage to the effect that the justification spoken of here is conditional upon belief. This recalls the distinction made earlier between impetration and application. General ransom theory would see in this verse a universal impetration of justification Jesus obtains justification for all men , but a limited application only those who actually believe are justified. There are at least two significant problems with this interpretation. The idea of conditional justification is not presented by the text, but must be assumed on some basis other than the immediate teaching. Justification is not spoken of in this passage, whether conditionally or unconditionally, as resulting to the whole of humanity. The phrase "all men" must be taken in the context of the epistle to the Romans, not just in the context of the immediately surrounding verses. In the context of the entire epistle, "all men" in this verse means "all believers. Paul begins the argument of justification by faith through Christ in Romans 1. Continuing the argument in Romans 3: No one is saved who has not been a sinner, so that no one can claim salvation on the basis of personal works of merit. In chapter 3, Paul talks about "all" men who have been redeemed, meaning believers. He is still talking about these same people in chapter 5, verse 1 when he says "Therefore having been justified by faith, we have peace with God. Paul continues to argue with respect to the salvation of these same people throughout chapter 5, including in verse 18 where he again uses the term "all" and says that "all" these were just! Some have taken "all men" in this verse to refer to "all mankind," meaning "Jews and Gentiles" as opposed to Jews only cf. Just as the argument begun in Romans chapter 3 refers to "all those who believe" and to "all [who] have sinned, being justified as a gift" Rom. Is He not the God of Gentiles also? Yes, of Gentiles also" Rom. Therefore, the "all men" in chapter 5 may mean "not just Jews, but Gentiles as well. Therefore from now on we recognize no man according to the

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flesh; even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation" 2 Cor. The general ransom argument asserts that two particular areas of this passage prove that Christ atoned for the sins of every person ever. The first is verse 14 which states that Christ "died for all. In contrast, the limited atonement position asserts that "all" means "all of us Christians. As Paul wrote elsewhere: Now if we have died with Christ, we believe that we shall also live with Him" Rom.

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7: Theology, Christology, Anthropology ()

He then traces the emergence and development - in theology, liturgy, literature, art - of the conviction that Jesus' death was redemptive, as seen both in soteriological theory from Tertullian to Anselm, in the Reformation and modern eras, and in more popular religious responses to the crucifixion.

Uncovering a Gnostic-Kabbalist-Esoteric Tradition 0. Contrasts between Esoteric and Exoteric Christian Theologies 0. Preexistence, Wisdom, Punishment, and Rationalism 0. Scripture, Reason, and Experience in Universalist Argumentation 0. Church Teachings and Newer Views 1. The Turn toward Universalism 1. Traditionalists versus "Hopeful Universalists" 1. Official Teachings and Private Opinions 1. Evangelicals, Pentecostals, and Charismatics: Newcomers to Universalism 1. Should Everyone Be Told? Universalism as a Secret Gospel 1. The Old Catholic Purgatory and the New 1. From the Seventeenth to Nineteenth Centuries 1. Recent Catholic Discussions of Death and Hell 1. British Evangelicals and the Debate over Conditionalism 1. Summary and Conclusions on Church Teachings 2. Near Eastern and Greco-Roman Cultures: From Shadows to Immortal Souls 2. Bodies, Souls, Resurrection, and Judgment 2. Core Concepts of Kabbalah 2. Universalist Tendencies in Kabbalah 2. Dutch Jews in the s: Multilevel Heavens in Swedenborgianism and Mormonism 2. The Universalism of Sadhu Sundar Singh 2. Gnostic and Esoteric Models for Reunion with the Divine 2. Origen and Origenism, CE 3. The Modern Rehabilitation of Origen and Origenism 3. Clement of Alexandria and the Question of Universalism 3. The Vexatious Issue of Preexistent Souls 3. Final Confluence in Evagrius of Pontus 3. The First Origenist Controversy, I: Beginnings under Epiphanius 3. Conflict in Egypt under Theophilus 3. The Jerome-Rufinus Debate 3. Origen and Origenism, CE 4. Shenoute of Atripe 4. Aphrahat, Ephrem, Isaac of Antioch, and Narsai 4. Pseudo-Dionysius the Areopagite 4. Stephen bar Sudaili and the Book of the Holy Hierotheos 4. Bar Sudaili and Thirteenth-Century Mesopotamia: The Universalist Theology of Isaac the Syrian 4. Thomas Aquinas as a Critic of Origen 4. Soundings in European Origenism, CE 4. Origenism in Seventeenth-Century England: Rust, Parker, and Conway 4. The Bayle-Le Clerc Exchange 4. Andrew Michael Ramsay and David Hartley 4. Life and Legend 5. Sectarian, Churchly, Esoteric, Literary, and Philosophical 5. Martines de Pasqually and the Emergence of French Martinism 5. Martinism under Louis-Claude de Saint-Martin 5. German Roots of American Universalism 6. Caleb Rich and Body-Soul Dualism 6. James Rely and Calvinistic Universalism 6. John Murray and Relyan Universalism in America 6. Elhanan Winchester and Transatlantic Restorationist Universalism 6. From Calvinism to Universalism to Unitarianism in Britain 6. Hosea Ballou and the Restorationist Controversy 6. The Kantian Legacy of Transcendental Selfhood 7. Schleiermacher on Universal Election and Human Solidarity 7. Hegel as Rationalist and Esotericist 7. Hegel and the Consummation of Absolute Spirit 7. Summary and Conclusions on German Thinkers 8. Solovyov, Berdyaev, Florovsky, and Bulgakov 8. The Russian Background, I: The Russian Background, II: Freemasonry and Esotericism 8. Vladimir Solovyov and the Roots of Russian Sophiology 8. Bulgakov and Florovsky in the Sophiological Debate 8. Summary and Conclusions on Russian Thinkers 9. Barth and the Hellfire Preacher in 9. Barth on the Logos Asarkos and Eternal Godmanhood 9. Barth on Nothingness das Nichtige and the "Impossibility" of Sin 9. From the s to the s 9. The Rise of Kenotic-Relational Theologies since the s 9. The Theology of Hans Urs von Balthasar: A General Sketch Balthasar on Eschatology Generally Summary and Conclusions on Roman Catholicism and Universalism New Theologies in the New Millennium: The Variety of Contemporary Universalisms Character of the New Millennium Universalist Literature Liberal and Esoteric Universalism: Gulley, Mulholland, and Pearson The Philosophical Universalism of Thomas Talbott The Evangelical Universalism of Robin Parry Evangelical Revisionism in Frank, Bell, and Kruger Pentecostal Preachers of Grace: Summary and Conclusions on Contemporary Universalisms The Eclipse of Grace: An Appraisal of Christian Universalism A Survey of Preceding Chapters The Problem of God in Christian Universalism The Problem of Grace in Christian Universalism The Problem of Belief in Christian Universalism Christian Universalism and the Challenge of

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Evil Gnosis and Western Esotericism: Definitions and Lineages Appendix B:

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8: NPNF Athanasius: Select Works and Letters - Christian Classics Ethereal Library

Chapter 2: Incarnation and Atonement in Light of Modern Scientific Rejection of Dualism "The Atonement: The Singularity of Christ and the Finality of the Cross; The Atonement and the Moral Order." In Universalism and the Doctrine of Hell, ed. Nigel M. de S. Cameron, pp. , Grand Rapids: Baker, #

As in the area of the doctrine of the Trinity, the general development of Christology has been characterized by a plurality of views and formulations. Solutions intermediate between the positions of Antioch and Alexandria were constantly proposed. Two particular solutions became so controversial—Sources and concepts The basic sources for the historical development of Christology are the New Testament, containing the foundational Christian writings; the creeds of Christianity, especially those from the first five centuries; and the reflections of theologians. Clearly, those three are interrelated, with theological reflection occupying a pivotal place. Theologians explicated what they understood to be the meaning of both the New Testament and the creeds. In so doing they played a crucial role in the formulation of the Christological creeds. The argument has also been put forward that the liturgy of early Christianity played an incisive role in the formulation of the creeds, including those of Christology. By permission of the British Library Reflections about Jesus dominated Christian discourse from the apostolic age onward. Most of that Christological reflection took place in the eastern Mediterranean, where it utilized the language Greek and concepts of Classical antiquity. The Christological debate is quite unintelligible without an awareness of how it was shaped by that context. Since there seem to be echoes of Classical concepts in Scripture, it is not surprising that Christian theologians appropriated them in order to explicate the meaning of Christian affirmations. Two notions in particular played important roles: Logos theology, which was formulated by the Jewish philosopher Philo , sought to describe how God is active and effective through the divine will, reason, and power. That activity was named the logos Greek: Christian reflection understood Jesus as the manifestation of the divine will, reason, and power and therefore applied the concept of the logos to him—dramatically so in the opening of The Gospel According to John. The good thus existed with God before any earthly appearance, which is merely the transition from hiding to manifestation. The concept of preexistence is related to the notion that there is nothing that God does not know, that there is neither past nor future with God, and that God is the Lord of History. In the New Testament, notions of preexistence, which Christian exegetes have found expressed in the Hebrew Bible, are applied to Jesus. The Letter of Paul to the Philippians 2: According to the apostle Paul , Jesus is voluntarily obedient in his descent from heaven , which is followed by his return there. Early history The four Gospels portray Jesus as having had a sense of mission much like the prophets in the Hebrew Bible, and they declare that Jesus saw himself as the decisive revelation of God to his people. That revelation consisted of his teachings, both about himself and about his role. Throughout the more than 2, years of Christian history, there has been what might be called a dual emphasis with regard to Jesus: The earliest Christological reflection focused on the titles given to Jesus in the apostolic writings. Those titles, some of which were used more widely than others, derived in one way or another from the Hebrew Scriptures. Jesus was also described as judge and as high priest as in the Epistle to the Hebrews. It was used in the liturgy, however, and the iconography of the lamb, generally depicted with a cross , became one of the foremost Christian symbols. Another title used in the New Testament, but only sparingly afterward, was Servant of God. Despite its clear prominence in the Gospels, the term Son of Man enjoyed less-extensive usage. In Jewish Scripture e. The term does not appear in the writings of the apostle Paul, and the Letter of Barnabas The appellation Son of God seemed consistent with the notion of the eternal preexistence of all that is good. In its broadest sense, the notion of the Son of God denoted a special relationship to the Father: That affirmation marked the beginning of the orthodox Christian assertion that fully equated the Son of God with God, the Son. Christian scholarship traditionally argued that the Jewish expectation of the messiah at the time of Jesus focused on a political figure who would bring redemption to Israel through political might. Scholarship since

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the mid 2nd century, however, has challenged that view, insisting that the picture was far more complex. The most widely used title for Jesus was Lord Greek: Kyrios, undoubtedly because for non-Jews it was more comprehensible than Christ; the former term also implied adoration. As indicated by the preceding discussion, in the apostolic age the titles and appellations given to Jesus were often used in a guarded and tentative way, as in the Second Letter of Clement written c. Ignatius of Antioch died c. Until the middle of the 2nd century, such terms emphasized two themes: The first theme makes use of concepts drawn from Classical antiquity, whereas the second relies on concepts characteristic of ancient Jewish thought. Christologies of the ancient world The earliest controversies Strictly speaking, Christology should be distinguished from Trinitarian theology, though the two subjects are closely related. Christology, on the other hand, focuses on the relationship between the human nature of Jesus and his divine nature. Trinitarian theology is a prerequisite of Christological discourse, a fact reflected in debates between Christian theologians beginning in the 3rd century. The Arian controversy, for example, was not about Christology but about a Trinitarian issue: The basic contours of the controversy provided the context for the Christological debate that began once the church had concluded that Father, Son, and Holy Spirit formed a single Godhead and that the Son was fully divine. The remaining issue concerned how the divine nature of Jesus was related to his humanity. The richness of metaphor in the apostolic writings helped shape the early Christian understanding of Jesus. That extensive vocabulary was first given a coherent framework in the 2nd century, when Ignatius of Antioch rejected adoptionism to argue that Jesus was the conqueror of death, in whom both the divine and the human were present. According to Ignatius, Jesus was spirit and flesh, created and uncreated, suffering and nonsuffering. As spirit, Jesus was one and equal with the Father; as flesh, he was subordinate and altogether obedient to the Father. Ignatius did not reflect on how those contrasting characteristics could be harmonized, nor did he seem bothered by the fact that his views amounted to a series of paradoxes. The combination of the divine and the human in Jesus posed a formidable problem for 2nd-century theologians, especially the Gnostics, who adopted a cosmological dualism and held that the material world was the creation of the Devil. Others taught that Jesus was wholly human, that he was wholly divine, or that the divine entered him at his baptism only to leave him at his Crucifixion. In response to the soteriological question Why did Christ come down? Irenaeus, bishop of Lyon, argued that, in order to be the redeemer of humankind, Jesus, who was divine, also had to be human. But, because he was begotten by the Father, he was inferior to him. The Roman theologian Tertullian died c. Theological discourse in Alexandria, represented in the 2nd century by St. Clement of Alexandria, centred on the concept of the logos, which was understood as the source of all rationality, knowledge, and morality. According to logos theology, logos appeared as philosophy among the Greeks and as the Law among the Jews and reached its final form in Jesus. The problem lay in the difficulty of understanding Jesus as truly human. That was an issue for Origen c. Many of the participants in the controversies surrounding the divinity and humanity of Jesus came from the eastern Mediterranean. They wrote in Greek and employed the concepts and vocabulary of Greek philosophy. Most Western theologians, meanwhile, were preoccupied with other issues, though St. Augustine discussed the nature of Jesus in his magisterial work On the Trinity. The question in that bewildering diversity of positions and arguments—which, nonetheless, had at its core the effort to safeguard both the unity of Jesus with God and his separateness from God—is whether the debates led to a logical conclusion in the decisions rendered at the great ecumenical councils of the 4th and 5th centuries. Traditional historiography answered that question in the affirmative, maintaining that the apostolic faith was expressed in the resolution of the Trinitarian-Christological controversies through the canons of the Council of Nicaea, which provided the orthodox definition of the relationship of God the Father and God the Son, and the formula of Chalcedon, which established orthodox teaching on the nature of Christ. According to that view, mainstream Christianity battled deviations from the implicit and explicit apostolic faith. The alternative perspective, presently held widely by scholars, sees the historical development of Christology in terms of a rich multiplicity of viewpoints, each with its own persuasiveness and biblical grounding. That perspective notes the serendipity of the course of the historical discussion and the arbitrariness of its resolution at both

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Nicaea and Chalcedon. Moreover, though the formulations of Nicaea and Chalcedon subsequently served to determine the parameters of orthodoxy and heresy, they were never universally accepted by all branches of Christendom, either at the time or afterward. It is not possible, therefore, to speak of a universal acceptance of classic Christology; rather, classic Christology was normative only in the Western church. The Arian controversy The lingering disagreements about which Christological model was to be considered normative burst into the open in the early 4th century in what became known as the Arian controversy, possibly the most-intense and most-consequential theological dispute in early Christianity. The two protagonists, Arius c. Both were from Alexandria, Arius a distinguished churchman and scholar and Athanasius a brilliant theologian. Athanasius, detail of a 12th-century mosaic; in the Palatine Chapel, Palermo, Italy. His basic notion was that the Son came into being through the will of the Father; the Son, therefore, had a beginning. Although the Son was before all eternity, he was not eternal, and Father and Son were not of the same essence. In Jesus, who suffered pain and wept, the logos became human. The weakness of his view was that, precisely because Jesus was capable of suffering as a human, it was difficult to understand how he could be fully divine and thus effect the redemption of humankind. According to Athanasius, God had to become human so that humans could become divine. That led him to conclude that the divine nature in Jesus was identical to that of the Father and that Father and Son have the same substance. The controversy did more than severely agitate and bitterly divide the Christian community; it also threatened the political stability of the Roman Empire. Eager for a resolution, Emperor Constantine convened and presided over the Council of Nicaea, which formulated the Nicene Creed, affirming the Athanasian position. Constantine, according to his biographer Eusebius of Caesarea, had sought to achieve a rapprochement between the two sides by suggesting the use of the word homoousios, which was accepted by all in attendance with the exception of Arius and two Libyan bishops. The council rejected the opinion of those who argued, as Eusebius put it in a famous letter, that once he was not, or he was not before his generation, or he came to be out of nothing, or he, the Son of God, is of a different hypostasis or ousia [Greek: From Nicaea to Chalcedon The decision in favour of the Athanasian view at Nicaea did not immediately end the controversy. For more than a century the church wavered; the Council of Ariminum all but reversed Nicaea, and the emperor in Constantinople turned the Athanasian majority into a minority. Constantine himself leaned toward Arianism later in his reign, and his eventual successor, his son Constantius, was openly Arian. One question of particular importance throughout the controversy was whether Jesus had actually suffered. Apollinaris the Younger c. Nestorius of Antioch died, concerned with affirming the full humanity of Jesus, asserted that he possessed two natures. Meanwhile, Emperor Theodosius I convened the Council of Constantinople, also known as the Second Ecumenical Council, which reaffirmed the Nicene Creed and once again condemned the Arians. Notwithstanding those efforts, much of Christendom during that period was Arian, including the Vandals in North Africa, the Visigoths in Spain, and the Lombards in Italy. Although much has been written about the subject, the reasons for the eventual decline of Arianism remain elusive. Undoubtedly, however, they include the fact that the Arians were never a united front and the fact that the Athanasians, using Greek philosophy, devised cogent rational arguments to support their position.

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9: The Devil's Redemption, 2 volumes | Baker Publishing Group

Soteriological Insights in St Athanasius' On the the paper hopes to make a contribution on modern Creation, Grace and Redemption, Theology in Global Perspee.

Journal of the Thomas F. Torrance Theological Fellowship, Supplement 1 Walker Downers Grove, IL: We owe Robert Walker a huge debt of gratitude for his painstaking, meticulous editing of the lectures, truly a labor of love. These volumes are such a great place to begin reading T. One Being, Three Persons Edinburgh: Walker also includes an incredibly detailed synopsis of the content of each volume in outline form. This enables readers to quickly zero in on topics of interest. Here are the chapter titles for each of the two volumes so readers will have an idea of the topics covered in each volume: Introduction to Christology Chapter 2: The Incarnation Chapter 3: The Mystery of Christ Chapter 6: The Hypostatic Union Chapter 7: The Kingdom of Christ and Evil Addendum: Atonement in the New Testament Chapter 2: Redemption in Light of the Old Testament Chapter 3: The Priesthood of Christ Chapter 4: Atonement in the Teaching of Paul: Atonement as Justification Chapter 5: Atonement as Reconciliation Chapter 6: Atonement as Redemption Chapter 7: The Resurrection of Jesus Christ Chapter 8: The Nature of the Resurrection Event Chapter 9: The Biblical Witness to Jesus Christ: Jesus Christ the First and Last: The first two chapters by T. Torrance of A Passion for Christ: The order of these various essays and chapters generally begins with more accessible works but also indicates a particular sequence that I think is helpful for understanding Torrance on these themes. I include chapter titles and some comments to guide readers into the subject matter of these various publications. The Mediation of Christ, 2nd ed. Helmers and Howard, ; TFT The Mediation of Revelation a Chapter 2: The Mediation of Reconciliation b Chapter 3: The Person of the Mediator c Chapter 4: The Atonement and the Trinity a The first three chapters especially place Jesus Christ within the matrix of Israel, a subject of some importance to Torrance. Chapter 4 deals with the vicarious humanity of Christ. God of God, Light of Light e Chapter 5: Other essays in this section also deal with the homoousion. Preaching Christ Today a Chapter 2: These last two essays contain significant discussions of the inseparable relation between the incarnation and the atonement, the singularity and finality of Christ, and the relation of redemption to the moral order. Biblical and Evangelical Theologian. Essays on the Centenary of the Birth of Karl Barth, ed. Reprinted in Karl Barth: Biblical and Evangelical Theologian, pp. Reality and Evangelical Theology, Philadelphia: God and Rationality, London: Oxford University Press, Introduction b Chapter 8: From the Perspective of a Theologian. Essays in Honor of Bo Reicke, ed. Mercer University Press, Biblical and Evangelical Theologian Chapter 3: Also the following secondary sources are helpful: Colyer, How To Read T. Torrance EC-1 Chapter 2: The Mediation of Christ: Homoousios, Hypostatic Union, Atonement Chapter 3: The Promise of Trinitarian Theology: Theologians In Dialogue with T. Rowman and Littlefield, EC The Christology of Thomas F. An Introduction to Torrance Theology: Discovering the Incarnate Saviour. This volume is mostly a collection of lectures and essays previously published in various other venues.

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