

Jesus Is Lord Christology Yesterday And Today

The revival of Trinitarian studies in the twentieth century ushered in a new era of theological innovation. The renewed and dedicated articulation of the Trinity as a doctrine in its own right is indeed noteworthy, but more important and praiseworthy are the recent endeavors of theologians in integrating the doctrine of the Trinity with other Christian doctrines and with the many variegated aspects of the life and ministries of the church. Today, it is common to encounter the term "Trinitarian" being used as a modifier: Trinitarian worship, Trinitarian ecclesiology, etc. This book presents Thomas F. Torrance as a participant theologian in this integrative paradigm. Because Torrance argues that the Trinity is "the ground and grammar of theology," his doctrine of salvation is consistently Trinitarian. But how did he formulate his unique Trinitarian soteriology? This book attempts to spell this out.

The Mysteries of the Ages are now Revealed! The Ultimate Christology, Apologetics, and Evangelism: JESUS THE LORD OF GLORY! The Absolute Truth is revealed within this book about the Deity, Power, and the Glory of the Lord Jesus Christ. All of the mysteries about the Lord Jesus Christ and His pre-incarnate appearances in the Old Testament are explained. Read this book that was inspired by the Bible Scriptures of First Corinthians 2:7-8, which read, "But we speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the ages for our glory, which none of the rulers of this age knew. For had they known, they would not have crucified, Jesus, The Lord of Glory!" This book also explains the Holy Trinity, and why Jesus Christ is the true living God, the Great Jehovah, and the only Savior. This book has been declared by Theologians, Pastors, and Ministers, as Awesome, Magnificent, and Great! The indisputable evidence will be presented from the Holy Scriptures, which proves that Jesus Christ is the Almighty Son of the Living God, and the Awesome Lord of Glory. (Book also available at www.jesuslordofglory.com) Excerpts from the Book: "Jesus The Lord of Glory" The Ultimate Christology, Apologetics, and Evangelism Handbook Author: Rev. Donald E. Battle, Sr. ~Christology Scholar ~ Bible Teacher ~ Apologist JESUS THE GREAT JEHOVAH: The name JEHOVAH is the name of the true living Triune God. JEHOVAH is derivation of the ancient Hebrew name of God, which was YAHWEH. The ancient Priests were afraid to use the original name of YAHWEH, because they believed the name was too sacred to be spoken or written. They altered the name to prevent the name of the Lord from being used in vain. The name for JEHOVAH in modern Judaism is ADONAI. The name JEHOVAH or YAHWEH is a Hebrew word meaning "I am the Lord". The modern English version translation of the name JEHOVAH should be: "I AM THE LORD" or "THE LORD I AM". The Abbreviated term is "I AM". For JESUS called himself the "GREAT I AM" ...

This Ultimate Christology: Dr. Donald E. Battle's Biblical Christian Theology is the study of the true God. It is the consolidation of Christology and Theology that concentrates primarily upon the texts of the Holy Bible: Old Testament and New Testament. Biblical Christian Theology is the perfect unification of God the Father, God the Son, God the Holy Spirit. The Lord Jesus Christ is recognized as the Creator of the Universe and the only Savior. Christian Theologians use Biblical hermeneutics and exegesis, rational analysis, and argument: to determine Sound Biblical Doctrines. Dr. Donald E. Battle's Teachings are concise, practical, and understandable. So everyone can learn who Jesus Christ really is.

Gospel and Kingdom and New Covenant coherent Theological system, Church and Public praxis, inclusive of the theological discussion and application of the 6th Sola of the Unfinished Reformation, viz: Justice by Grace Alone WITHOUT the ongoing Retributive, (or partially Retributive, Purgatorial, Expiational, or non-Redemptive Church and State atoning) Punishments of the Law, whether of God or man. This breaks major new ground for the advancement of the Kingdom of God on earth in the here and now!

In this critical study, Dr Turbi Luka uses historical-theological methodology to engage in detail with Christologies of key African theologians and conventional theological sources for Christology, including the church fathers Tertullian and Athanasius as well as modern theologians. Turbi argues that existing African Christologies, specifically ancestor Christologies, are inadequate in expressing the person of Christ as Messiah and saviour, the fulfilment of Old Testament prophecies. Providing a new approach, Turbi proposes an African Linguistic Affinity Christology that explicitly portrays Jesus as Christ in a contextually relevant way for Africans in everyday life. This crucial study highlights the need for biblically rooted Christology and for sound theological understanding and naming of Jesus at every level. This book also warns the church in Africa, and elsewhere, to avoid repeating the dangerous christological heresies of the ancient church by remaining faithful to a biblical interpretation and orthodox theology of Christ. This book offers an overview of Christian theology organized around the twin themes of divine and human love. The book covers the traditional theological topics as well as basic questions of theological method. It seeks to integrate a focus on love throughout. While love is regularly canvassed as a dominant theme in Christian thought, it has rarely been the focus of Christian theological construction or a constraint on theological formulation. The book seeks to suggest, chapter by chapter, how a given topic relates to the broad theme of love. The book is written in a way designed to make it accessible to university students and educated laypersons. At the same time, it takes positions on controverted scholarly issues, and the methodological approach outlined at the beginning will be of interest to academic theologians.

In Divine Truth or Human Tradition? the author critically examines the viewpoints and Scripture expositions of prominent evangelical scholars and apologists—including Dr. James R. White (author of The Forgotten Trinity), Dr. John MacArthur (President of The Master's Seminary), Wayne Grudem (author of the widely-read Systematic Theology), Robert Morey (author of The Trinity, Evidence and Issues), Robert L. Reymond (author of A New Systematic Theology of the Christian Faith), and others... According to what has long been considered mainstream Christian "orthodoxy," the doctrine of the Trinity (the idea that the one God of the Bible is a singular being made up of three coequal and coeternal „persons?) is not only central to the Christian faith, but even necessary for one to accept in order to be counted as a true Christian and be saved. Such a demand on a Christian's faith has come across as strange and perplexing to many, especially so in light of the fact pointed out by one respected Trinitarian: "[The Trinity] is not clearly or explicitly taught anywhere in Scripture, yet it is widely regarded as a central doctrine, indispensable to the Christian faith. In this regard, it goes contrary to what is virtually an axiom [that is, a given, a self-evident truth] of biblical doctrine, namely, that there is a direct correlation between the scriptural clarity of a doctrine and its cruciality to the faith and life of the church." (Millard J. Erickson, God in Three Persons, p. 11. Emphasis added) Understandably, this fact has raised questions in the minds of Christians and truth-seekers alike ever since the doctrine was first articulated in the late 4th century. Many Christians have wondered: How can a doctrine that is not clearly or explicitly taught in the Bible be necessary to accept in order to be a true practitioner of the Christian faith?

This Handbook explores Thomas F. Torrance's importance in modern theology, with each contribution bringing Torrance's deep and nuanced insights to a broad range of contemporary theological concerns. The contributors to this volume present cutting-edge Torrance scholarship for a new generation, which will enable readers to see the timely significance of Torrance for today. Comprising both contexts and dogmatics, these essays not only introduce key themes in Torrance's extensive published writings – including his work on Ecumenism, Incarnation, the Trinity, Science and Theology as well as Atonement, Ecclesiology and Eschatology - but also provide fresh interpretations fully conversant with theological problems facing the church in the world today. Designed as both a guide for students and a reference point for scholars, this handbook thoroughly explores the frameworks of key debates related to Torrance's theology, while

also suggesting fresh interpretative strategies concerning his thought.

Edward Irving (1792-1834) has been known as a controversial pastor-theologian in nineteenth-century Britain, particularly given his belief that Christ took on sinful flesh in His incarnation. This book focuses on Irving's teaching of the church as the body of Christ in the power of the Holy Spirit and the eschatological community in holiness. It explores Irving's emphasis upon the exalted humanity of Christ after His resurrection in relation to the church. Such a Christ-centred and Spirit-empowered concept of the church has relevance to the twenty-first century church in China as the Chinese church leaders attempt to reconstruct a contemporary theology of the church.

Representing the fruit of a lifetime of study, this work from a revered evangelical scholar provides a concise summary of Paul's teaching about Jesus. Over the years, Gordon Fee has written and taught extensively on Paul's understanding of the person of Christ. In this handy volume, he offers the results of his exegetical work in a form accessible to any interested reader of Scripture. The book includes a foreword by Cherith Fee Nordling.

This is a study on Reformed theological debates during the »Long Eighteenth Century« in Britain and New England. By »Long« a period that goes beyond 1700–1799 is in view. This examination begins just before the eighteenth century by looking at the Neonomian-Antinomian debate in the 1690s. This is followed by the Marrow Controversy in Scotland in the eighteenth century. After that, the authors address the ecclesiological debates between George Whitefield and the Erskines. The doctrine of free choice concerning Edwards and his departure from classical Reformed orthodoxy is highlighted next, followed by reflections on the Edwardseans and the atonement. Returning to Britain again, the volume provides a study on hyper-Calvinism, and on eschatological differences among key figures in the eighteenth century. More specific debates in particular Baptist circles are noted, including the battle over Sandemanianism and the Trinitarian battles fought by Andrew Fuller and others. Returning to ecclesiology, a discussion on the subscription controversy in Philadelphia in the early eighteenth century and an analysis of the debate about the nature of »revival« in New England close this volume.

In response to readers' comments, this revised edition provides helpful clarifications, charts, and expanded notes and references. Kraus, in a theological description of Jesus Christ, offers answers to questions of Jesus' identity and the nature of the revelation-salvation which came through him. This anticipates his volume, 'God Our Savior', dealing with implications of Christ's revelation for other data of theology, such as God, humankind, the Holy Spirit, church, and eschatology. For many years the idea of vicarious suffering to atone for the sins of humanity has not been self-evident in Western culture, to say nothing of the cultures of Asia. Western theologians have presupposed Roman categories of guilt and legal penalty as the framework for their explanations. However, this has been unsatisfactory in cultures where social tradition and shame are primary moral sanctions. Observing that the biblical cultural context was more oriented to shame than to a legal concept of guilt, Kraus has reinterpreted the meaning and efficacy of the cross as the means of God's salvation. Such a reinterpretation requires that one also reevaluate the theological definition of Jesus' person. How one understands what he did for us is closely related to how one understands who he was. His identity and role mutually impact each other. Thus one must ask, Who was this one who reconciled us to God by suffering the shame of our sin? In answer, Kraus finds concepts of self-identity and self-revelation most helpful. Jesus, the self-revelation of God to us, is God-giving-himself-to-us. That self-revelation comes as a self-giving, and only in the form of a genuinely personal, historical, and human relationship. In all of this the author intends to present an authentically biblical picture of Jesus, but in the context of modern language and thought forms.

If you were told that Christ assumed a fallen human nature, how would you respond? This statement makes many uncomfortable because they believe that to agree with this statement would sacrifice the sinlessness of Jesus. Others have said that this view is heretical and completely undermines what scripture teaches. But does it? In *Flesh and Blood*, Daniel J. Cameron examines this idea and its critics, such as Oliver Crisp and Kevin Chiarot, to see if it is possible to say that Christ did in fact assume a fallen human nature. Daniel examines one of the most well known proponents of this view, T.F. Torrance, to see if his arguments can overcome those who have critiqued him. Daniel begins by explaining the fallen nature view from the perspective of Torrance. He then moves to explain some of the biggest critiques of this view and then, in chapter 4, seeks to find an answer to the critics. This book ends by examining the role of the Holy Spirit in the life of Christ as it pertains to this question.

Donald Macleod is able to explain complex thoughts with simplicity and clarity. This is his contribution to the debate on Christology.

T. F. Torrance was one of the most significant English-language theologians of the 20th century known extensively for his curatorship of the English translation of Barth's *Church Dogmatics* but also for his own prodigious theological scholarship. The complexity and astonishing breadth of Torrance's output, however, have made assessment and appropriation markedly difficult. This volume seeks to rectify that lack of assessment through careful exposition of the vital centers and interconnections within Torrance's theology alongside constructive appraisal and critique of his contributions to contemporary theology.

The life, ministry, message, and meaning of Jesus.

There is a palpable sense of confusion—and sometimes even embarrassment—with regard to so-called limited atonement today, pointing to the need for thoughtful engagement with this controversial doctrine. Incorporating contributions from a host of respected theologians, *From Heaven He Came and Sought Her* stands as the first comprehensive resource on definite atonement as it examines the issue from historical, biblical, theological, and pastoral perspectives. Offering scholarly insights for those seeking a thorough and well-researched discussion, this book will encourage charitable conversations as it winsomely defends this foundational tenet of Reformed theology. *The epub edition of this title will not display correctly when viewed on Adobe Digital Editions. Hebrew characters will be inaccurately displayed in this reader.

Who is Jesus? This is the fundamental question for christology. The earliest Christians used various titles, most of them drawn from the Old Testament or Hebrew Scriptures, to express their faith in Jesus. They called him prophet, teacher, Messiah, Son of David, Son of Man, Lord, Son of God, Word of God, and occasionally even God. In *Who Is Jesus?* Thomas Rausch, S.J., focuses on the New Testament's rich variety of christologies. *Who Is Jesus?* covers the three quests for the historical Jesus, the methods for retrieving the historical Jesus, the Jewish background, the Jesus movement, his preaching and ministry, death and resurrection, the various New Testament christologies, and the development of christological doctrine from the New

Testament period to the Council of Chalcedon. Chapters are The Three Quests for the Historical Jesus," *Methodological Considerations, - *The Jewish Background, - *Jesus and His Movement, - *The Preaching and Ministry of Jesus, - *The Death of Jesus, - *God Raised Him from the Dead, - *New Testament Christologies, - *From the New Testament to Chalcedon, - *Sin and Salvation, - and *A Contemporary Approach to Soteriology. - Thomas P. Rausch, SJ, PhD, is the T. Marie Chilton Professor of Catholic Theology at Loyola Marymount University in Los Angeles. A specialist in ecclesiology, ecumenism, and the theology of the priesthood, he has published eight books including the award-winning Catholicism at the Dawn of the Third Millennium, The College Student's Introduction to Theology, and Reconciling Faith and Reason: Apologists, Evangelists, and Theologians in a Divided Church, published by Liturgical Press. " That's now, but what about then? There is much diversity in Christianity today in terms of what constitutes necessary core beliefs, but what can we know about the earliest Christianity? Until the major councils began in the fourth century, were all who claimed to be Christian considered part of the church, or was there more to it than just claiming a name? Is there evidence for how the church understood core and necessary beliefs prior to Constantine's arrival in history and the Council of Nicea in AD 325? This book examines such questions. Using only those materials that are accepted by most scholars on the subject, whether they are Christian or not, and focusing on the period from AD 30–250, a picture emerges showing what Christians held as a core belief as well as how flexible they were on this belief. Only after identifying where the church stood in this period can we begin to understand whether others such as Ebionites, Docetists, and Marcionites would have been accepted as Christian. A case is made based on writings from the church, the Nag Hammadi, and a completely secular tool from the twentieth century to find the conclusion to this question.

This outstanding book provides an in-depth historical study of the place of Jesus in the religious life, beliefs, and worship of Christians from the beginnings of the Christian movement down to the late second century. Lord Jesus Christ is a monumental work on earliest Christian devotion to Jesus, sure to replace Wilhelm Bousset's *Kyrios Christos* (1913) as the standard work on the subject. Larry Hurtado, widely respected for his previous contributions to the study of the New Testament and Christian origins, offers the best view to date of how the first Christians saw and revered Jesus as divine. In assembling this compelling picture, Hurtado draws on a wide body of ancient sources, from Scripture and the writings of such figures as Ignatius of Antioch and Justin to apocryphal texts such as the Gospel of Thomas and the Gospel of Truth. Hurtado considers such themes as early beliefs about Jesus' divine status and significance, but he also explores telling devotional practices of the time, including prayer and worship, the use of Jesus' name in exorcism, baptism and healing, ritual invocation of Jesus as Lord, martyrdom, and lesser-known phenomena such as prayer postures and the curious scribal practice known today as the *nomina sacra*. The revealing portrait that emerges from Hurtado's comprehensive study yields definitive answers to questions like these: How important was this formative period to later Christian tradition? When did the divinization of Jesus first occur? Was early Christianity influenced by neighboring religions? How did the idea of Jesus' divinity change old views of God? And why did the powerful dynamics of early beliefs and practices encourage people to make the costly move of becoming a Christian? Boasting an unprecedented breadth and depth of coverage — the book speaks authoritatively on everything from early Christian history to themes in biblical studies to New Testament Christology — Hurtado's *Lord Jesus Christ* is at once significant enough that a wide range of scholars will want to read it and accessible enough that general readers interested at all in Christian origins will also profit greatly from it.

This volume aims to engage with Karl Barth's questions and answers on a range of topics vital to Christian theology. Specifically, whether by going beyond, behind or against Barth, the chapters presented here attempt to provide a contemporary orientation to certain aspects of Barth's theology that can be deemed problematic from the standpoint of historic, confessional evangelicalism. Why engage with Barth? And why the particular approach of this book? The answer to the first question is that Barth's significance as arguably the greatest theologian of the twentieth century - increasingly being recognized in an ongoing renaissance of international Barth scholarship - means that Barth provides both opportunity and challenge for evangelicalism. There is renewed interest in the question of how evangelicals should or should not appropriate Barth. Given the sheer diversity within worldwide evangelicalism, a consensus is unlikely to be reached. Be that as it may, in a range of areas, evangelical theology stands to gain from careful and critical listening to what Barth has to say.

Wolfhart Pannenberg is one of the giants of twentieth century German systematic theology, and all serious students of German doctrine are obliged to take account of his work. In particular, his weighty but succinct single-volume systematics, "Jesus - God and Man" - which was first published in English in 1968, and which has since formed the basis of countless courses and seminars in the field (as well as the inspiration behind many dissertations) - is perhaps the single publication by Pannenberg that might be called indispensable and unmissable. For Pannenberg one can only talk about God when one at the same time talks about Jesus. Theology and Christology, the doctrine of God and the doctrine of Jesus as the Christ, are therefore insuperably bound together. This book develops the connection systematically, through a careful mode of biblical, dogmatic and philosophical exposition.

What does it mean to receive a message "from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth ... who loves us and freed us from our sins by his blood"? Or to hear this One say that "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses ... to the ends of the earth"? Or for joy to be known by considering "If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy ..."? *Living in Love and Freedom* explores a range of biblical and theological themes and surveys several New Testament books, including the Book of Revelation. It provides opportunities for personal reflection and group conversation and aims to encourage worship and meditation, and to enrich application to everyday life.

The problem of the historical Jesus remains one of the most important themes in New Testament scholarship. Closely related to this problem is the question, How far can the impact made by the earthly Jesus and his own self-understanding sustain the weight of the Christological construction put upon them by the early church? The thirty outstanding essays in this volume offer a fresh assessment of a wide range of New Testament data and methods pertinent to our understanding of Jesus and his significance both in his time

and ours.

The basic thesis of this book, outlined in the first chapter, is that the worship of Jesus as God was seen by the early Christians as compatible with their Jewish monotheism. Jesus was thought to participate in the divine identity of the one God of Israel. The following chapters provide more detailed support for, and an expansion of, this basic thesis. Readers will find here not only the full text of Bauckham's classic book *God Crucified* but also other essays, some of which have never been published previously.

Despite his vast importance to twentieth-century theology, Jurgen Moltmann's *Christology* has yet to receive the same level of in-depth exploration as other topics in his thought. Samuel Youngs addresses this lacuna, providing the first exhaustive analysis of Moltmann's doctrine of Christ, including its key developments and controversial elements. Youngs argues that Moltmann's doctrine of Christ is best understood as a unique variation of kenotic Christology. This vision of Christ encapsulates not only a series of vibrant ethical and eschatological points, but also serves Moltmann's overarching theological goal of empowering a church that lives and ministers "under the cross." Part I highlights key facets of Moltmann's theological method before unfolding the range of diverse themes that characterize his Christology. Part II explores Moltmann's use of the "kenosis hymn" of Philippians 2, before interrogating Moltmann's relationship to christological tradition. Part III engages in an original systematization of Moltmann's Christology, centered on the theme of manifold, relational kenosis.

This study uses composition criticism to consider everything that Luke wrote about Jesus. Jesus was a human being and a prophet, yet Luke wished to say much more. He has a very extensive and developed portrayal of Jesus as a saviour. His roles as Servant of Yahweh and Son of Man play a real part in explaining a number of Jesus' experiences and actions, including his passion. Jesus' identification as the Christ can be associated with the being Son of God, but each of these identifications has its own nuances. Luke 1:35 proves crucial for a correct understanding of Son of God and guides the reader's comprehension of Jesus' identity. The OT background of Lord leads to a correct interpretation of this title when applied to Jesus, and Luke willingly predicates similar things of God and of Jesus.

For the past century, scholars have debated when and how a divine Christology emerged. This book considers the earliest evidence we have, the letters of Paul. David Capes, a veteran teacher and highly regarded scholar, examines Paul's letters to show how the apostle constructed his unique portrait of Jesus as divine through a rereading of Israel's Scriptures. This new addition to the *Acadia Studies in Bible and Theology* series is ideal for use in courses on Paul, Christology, biblical theology, and intertextuality.

In *Divine Truth or Human Tradition?* the author examines the viewpoints and Scripture expositions of prominent evangelical scholars and apologists; including popular author and debater Dr. James R. White (author of *The Forgotten Trinity*), John MacArthur (President of The Master's Seminary), Wayne Grudem (author of the widely-read *Systematic Theology*), Robert Bowman Jr. (author of *Why You Should Believe in the Trinity*), Robert Morey (Founder of California Biblical University and Seminary and author of *The Trinity, Evidence and Issues*), R. C. Sproul (President of Ligonier Ministries), Robert L. Reymond (author of *Jesus, Divine Messiah and A New Systematic Theology of the Christian Faith*), and others. According to what has long been considered mainstream Christian "orthodoxy," the doctrine of the Trinity (the idea that the one true God is-in the ultimate sense-a divine being made up of three co-equal and co-eternal persons) is not only central to the Christian faith, but absolutely necessary for one to accept in order to be counted as a true Christian and be saved. Such a demand on a Christian's faith has come across as strange and perplexing to many, especially so in light of the fact pointed out by one respected Trinitarian: "[The Trinity] is not clearly or explicitly taught anywhere in Scripture, yet it is widely regarded as a central doctrine, indispensable to the Christian faith. In this regard, it goes contrary to what is virtually an axiom [that is, a given, a self-evident truth] of biblical doctrine, namely, that there is a direct correlation between the scriptural clarity of a doctrine and its cruciality to the faith and life of the church." (Millard J. Erickson, *God in Three Persons*, p. 11. Emphasis added) Understandably, this fact has raised questions in the minds of Christians and truth-seekers alike ever since the doctrine was first decreed as mandatory to confess in the late 4th century. Many Christians have wondered: How can a doctrine that is no

Jesus promised that as long as the earth remains his church will continue, and it's a good job he did. When we survey the church and how it relates to the world we have to wonder why he would bother! The church is not the building, nor is it the structure of government, it is a body of believers. Christians make up the church and it is our responsibility to prayerfully think through how we can affect the situation, sitting idly by is no longer an option. As the church drifts along, splintered, distracted, all too willing to slip its theological moorings and often showing a remarkable lack of love, its influence on society dwindles - either becoming indistinguishable from the world or becoming so unrelated that it appears to be a relic of an entirely different era. Donald Macleod brings his customary flourish to this most pressing topic. His seemingly effortless ability to communicate complicated issues ensures that the message he conveys is clear. Was Christ's human nature fallen, even sinful? From the 18th century to the present, this view has become increasingly prominent in Reformed theological circles and beyond, despite vigorous opposition. Both sides on the issue see it as vital for understanding the nature of salvation. Each side's advocates appeal to or critique the Church Fathers. This book reviews the history and present state of the debate, then surveys the connections, distinctions, and patristic interpretations of five of the modern fallenness view's proponents (Edward Irving, Karl Barth, T. F. Torrance, Colin Gunton, and Thomas Weinandy) and five of its opponents (Marcus Dods the Elder, A. B. Bruce, H. R. Mackintosh, Philip Hughes, and Donald Macleod). The book verifies the views of the ten most-cited Fathers: five Greek (Irenaeus, Athanasius, Gregory Nazianzen, Gregory Nyssen, and Cyril of Alexandria) and five Latin (Tertullian, Hilary of Poitiers, Ambrose, Augustine, and Leo the Great). The study concludes by sketching the implications of its findings for the doctrines of the Immaculate Conception, sin, sanctification, and Scripture.

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.

Does the Apostle Paul have any use for the person of Jesus presented in the Gospels? Critical scholarship thinks not, but this book argues that Paul not only mentions more than seventy specific details of the historical Jesus, but he also commends the character of Jesus and echoes His teachings repeatedly in his letters and sermons-in full agreement with the Gospel accounts. Stout examines Paul's intriguing description of the "Man Christ Jesus" (1 Tim 2:5) and suggests that this title fulfills the OT expectation of God appearing in human history as a man. In his incarnated humanity, the Man Christ Jesus accomplished salvation in the historical events of his life and death, and in his resurrected humanity, he appeared to Paul on the Damascus Road-rooting Paul's Christology deeply in human experience. Furthermore, Stout shows how Paul rests his concept of salvation on a neglected aspect of his doctrine-that the entire church is associated with the historical events of the life, death and resurrection of Jesus, an association which also unites his church with one another in fellowship and service. This book, then, demonstrates that Paul's gospel rests upon Jesus as a man of history who brings salvation into human history in his life, death, and exaltation as the "Man Christ Jesus."

The only true and unedited telling of the life of Christ—his life and times, in historical context, but not lacking the psychology behind his physical being and spirit. Unlike other books seeking to strip Jesus' story to reveal only the human being, Romano Guardini's *The Lord* gives the complete story of Jesus Christ—as man, Holy Ghost, and Creator. Pope Benedict XVI lauds Guardini's work as providing a full understanding of the Son of God, away from the prejudice that rationality engenders. Put long-held myths aside and discover the entire truth about God's only begotten Son.

The Christ's Faith coheres with orthodox Christology and Reformation soteriology, and needs to be affirmed to properly confirm the true humanity of the incarnate Son. Without addressing the interpretation of the Pauline phrase *pistis christou*, this study offers a theological rationale for an exegetical possibility and enriches a dogmatic account of the humanity of the Christ. The coherence of the Christ's faith is shown in two ways. First, the objection of Thomas Aquinas is refuted by demonstrating that faith is fitting for the incarnate Son. Second, a theological ontology is offered which affirms divine perfection and transcendence in qualitative fashion, undergirding a Chalcedonian and Reformed Christology. Thus, the humanity of the Christ may be construed as a fallen human nature assumed by the person of the Word and sanctified by the Holy Spirit. The dogmatic location of The Christ's Faith is sketched by suggesting its (potential) function within three influential theological systems: Thomas Aquinas, federal theology, and Karl Barth. Furthermore, the soteriological role of the doctrine is demonstrated by showing the theological necessity of faith for valid obedience before God.

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