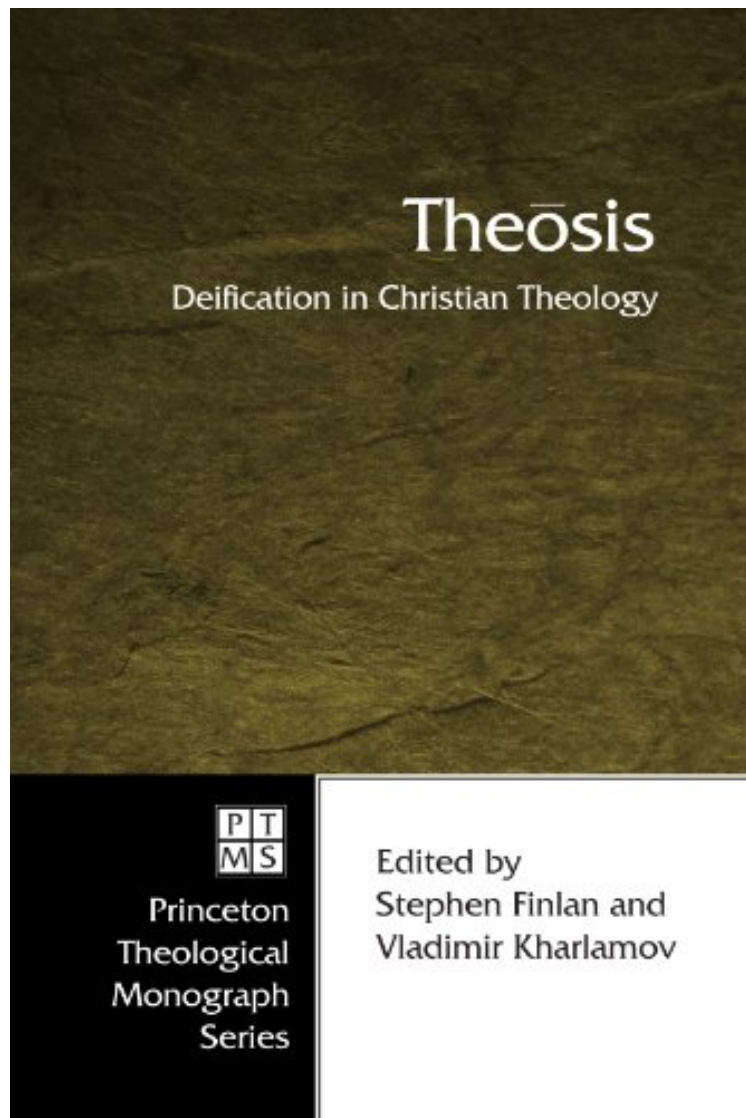


(Download pdf) Theosis: Deification in Christian Theology, Volume One (Princeton Theological Monograph)

Theosis: Deification in Christian Theology, Volume One (Princeton Theological Monograph)

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From Wipf Stock Pub : Theosis: Deification in Christian Theology, Volume One (Princeton Theological Monograph) before purchasing it in order to gauge whether or not it would be worth my time, and all praised Theosis: Deification in Christian Theology, Volume One (Princeton Theological Monograph):

11 of 15 people found the following review helpful. The different approaches to Theosis from Origen to SolovievBy

TheoGnostus "I have ventured to say this out of my fatherly love for you. ... May you too be a partaker and ever increase the participation, there you may say not only, 'We have become partakers of Christ'(Heb 3:14), but also, 'We have become partakers of God'." Origen to his former pupil, Gregory Thaumaturgus, *The Philokalia*. Christian Doctrine of Deification: A well diversified collection, of importance to explorers of the Church doctrine. There are some which provoke contemplative thought and most promote further research, given the abundance of bibliography within the introduction. A reader friendly for new comers to the ancient Alexandrine doctrine, a fact which is made clear by Norman Russell but was evidently unclear in the introduction and the mind of some of the essay writers. As an advocate of Alexandrine orthodox teaching and a promoter of Coptic mystical tradition. It is still applicable what, the eminent Patristic scholar Fr. Sydney Griffith wrote, in a book review, "One does not mean to complain immoderately, nor to appear ungrateful for what is on its own term a good study of a timely and an important topic; nor does one want to review a book the author never intended to write," as I enthusiastically give my comments. It is worth stressing what my learned friend Didaskalex was critical of leaving Cyril the doctor of the Catholic Church, and benchmark of orthodoxy out. Also his grand theological master and founder of Systematic biblical theology, Origen. The first exegesist who introduced the concept of divinization, elaborated by Athanasius and Cyril of Alexandria. A. No Theosis without Kenosis: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." Galatians 2:20 "I was given a thorn in my flesh, a messenger from Satan to torment me and keep me from getting proud. ... I begged the Lord to take it away. Each time he said, 'My gracious favor is all you need. My power works best in your weakness.' So now I am glad to boast about my weaknesses, so that the power of Christ may work through me." (II Cor 12) Theosis, Mystical union: "Albert Schweitzer devoted his *Mysticism of the Paul the Apostle* explaining this mystical union with Christ, but on the whole Protestants have remained attached to justification by faith. More recently, E. P. Sanders and others have also raised the issue of the importance of participation in Paul's theology, but Sanders also humbly mentions that he and others really don't know what that means. It is the deeper meaning of Paul's participation statements that is our interest and not that of thinly veiled restatements of Paul's language. As such, I agree with Sanders' argument that Paul's letters speak of a reality that is not fully captured in categories or explanations given by scholars to date." Ben Blackwell, *The union of believers with Christ in Paul*. B. Maximus following Cyril: The quotation from 2 Peter was altogether more problematical. It was first used by Origen (thrice), then by Athanasius (six times), and subsequently by Cyril (more than forty times). It appears in the Macarian Homilies (ten times), but not in the Cappadocians and is not used again until Maximus the Confessor (twice). Thereafter it turns up very infrequently in Byzantine writers. Symeon the New Theologian appeals to it only once, so far as I am aware. Theophylact of Bulgaria passes over it rapidly in his commentary on 2 Peter. It re-emerges in the Palamite dispute when Akindynos uses 'partakers of the divine nature' to oppose the existence of the energies, forcing Palamas to give a detailed exegesis of the text. Why did this expression, 'partakers of the divine nature', present such difficulty? Why was it popular with Cyril but not with Maximus? Why was it practically ignored by the Byzantines in spite of the fact that the doctrine of deification was accepted without question? These are the problems to which we shall attempt to find solutions." Norman Russell, "Partakers of the Divine Nature" in *The Byzantine Tradition*. C. Origen on Divinization: Joseph Trigg wrote, "In his discussion of the inadequacy of human language, Origen addresses topics that were elaborated in the following century by the Cappadocians..." on Origen's commentary on John, illustrates Origen's interest in Christ's divine and human natures and multiple aspects as they relate to human transformation through participation in Christ." Trigg writes quoting (Book 32.339), "The mind that has been purified and has surpassed all material things, so as to be certain of the contemplation of God is divinized by those things that it contemplates. Origen conceived salvation as a dynamic process of 'transformation into the image of God,' which eventually takes the believer into a gradual participation in God's own nature, given his human free will is in tact, amidst this transformation which necessitates God's grace, wherein human thought and will cooperate with the Spirit of God to partake of His nature." 6 of 13 people found the following review helpful. A collection of Essays covering some Deification Theologians from Irenaeus to Soloviev By Didaskalex "Thus we participate Christ partly by imputation, ...; partly by habitual and real infusion, as when grace is inwardly bestowed while we are on earth, and afterwards more fully both our souls and bodies made like unto his in glory." Richard Hooker Defining Theosis: "In Christian theology, theosis refers to the transformation of believers into the likeness of God..., the NT speaks of a transformation of mind, a metamorphosis of character, a redefinition of selfhood, and an imitation of God (Christ). Most of these passages are tantalizingly brief, and none spells out the concept in details." Introduction *Imagio Dei*, Athanasius' Pursuit: The orthodoxy of Alexandrine theology stems from its sound biblical roots, Athanasius follows Origen, and Cyril perfects the message: Salvation by knowledge of The Heavenly Father through the Incarnate Son (John 17:3), following his likeness of Kenotic self denial, into partaking of his nature, "But, in fact, the good God has given them a share in His own Image, that is, in our Lord Jesus Christ, and has made even themselves after the same Image and Likeness. Why? Simply in order that through this gift of Godlikeness in themselves they may be able to perceive the Image Absolute, that is the Word Himself, and through Him to apprehend the Father; which knowledge of their Maker is for men the only really happy and blessed life." St. Athanasius, *De Incarnatione Verbi Dei* Abiding in the Vine: We are all called by

grace to divinization, Christ's divine union or theosis as the Eastern Churches has taught as the mystery of abiding in the vine, "I am the vine, you are the branches. those who abide in me and I in them bear much fruit, because apart from me you can do nothing." John 15:5 Jesus has repeatedly called himself the Bridegroom, and the Church his bride, bringing up the love imagery in the Song of Songs to his audience the an image of theosis carried within it a message of a graceful meta-morphosis by Christ's unfailing and transforming love for us. Theosis is nothing that comes to us by right or by nature. Our union with Christ is the fruit of the joyous and life-giving grace of His divine love. Theosis, as Ecumenical Hope: A monograph of multiple reflections, is like the patches of awesome mosaic of Ravenna, that one could enjoy in Palazzo del Te. Those awesome mosaics differing in color, orientation, and surface leveling, beautiful when observed from afar, less so when architecturally scrutinized. and so, upon examining the contents of this Princeton Theo-monograph, it was evident that the editors devised a proper scheme for exploring theosis. While the Princeton style would dwell deeper, by philology, philosophy, Theology, and Biblically (OT) onto Peter's notion of divine Participation. For the first time since Gross, with the exception of Norman Russell exhaustive study, Finlan, et al. devised a masterful recovery plan for theosis, a 'Church teaching' for the lay and academic. In Conclusion: The test of orthodox teaching has a parallel in mathematical proofs, Necessary but not sufficient, is applicable when some researchers try to fit diophysite orthodox with theosis, they cannot be compatible. "How can the Logos in Emanuel, who failed to deify Jesus' sinless human nature, into 'one united nature of the incarnate Logos,' after having been continuously indwelling in hypostatic union within the one Christ, could deify me a sinful human by nature." Theosis without Cyril: Excluding Cyril of Alexandria from any discourse on Theosis, save any other Soteriological debate, is equivalent to teaching the Lords parables, excluding the good Samaritan or the prodigal son. The Doctrine of Deification in the Greek Patristic Tradition (Oxford Early Christian Studies) The Appropriation of Divine Life in Cyril of Alexandria (Oxford Theological Monographs) 8 of 23 people found the following review helpful. Light on early christian belief By Leo R. Hansen The book is very interesting and covers a topic that is nowadays not generally known to be Christian. A good book for reading about early Christian history and beliefs.

Description: ""Deification' refers to the transformation of believers into the likeness of God. Of course, Christian monotheism goes against any literal 'god making' of believers. Rather, the NT speaks of a transformation of mind, a metamorphosis of character, a redefinition of selfhood, and an imitation of God. Most of these passages are tantalizingly brief, and none spells out the concept in detail. ""Deification was an important idea in the early church, though it took a long time for one term to emerge as the standard label for the process. That term was *theosis*, coined by the great fourth-century theologian, Gregory of Nazianzus. Theologians now use *theosis* to designate all instances where any idea of taking on God's character or being ""divinized"" (made divine) occurs, even when the term *theosis* is not used. And of course, different Christian authors understood deification differently. ""While some articles in this collection discuss pre-Christian antecedents of theosis, Greek and Jewish, most focus on particular Christian understandings. The article by Gregory Glazov examines OT covenant theology, with an emphasis on divine adoption, and on bearing the fruit of knowledge or attaining the stature of a tree of righteousness in Proverbs, Isaiah, and Sirach. The article by Stephen Finlan on 2 Pet 1:4 ('You may become participants of the divine nature') examines the epistle's apparent borrowings from Middle Platonic spirituality, Stoic ethics, and Jewish apocalyptic expectation. The epistle stresses 'knowledge of Christ, ' which means cultivation of godly character and growing up into Christ. "" -- from the Introduction Endorsements: ""If one were to seek a single volume constituting an up-to-date and learned coverage of the subject, this is the book. "" --J. Robert Wright, General Theological Seminary, as reviewed in Religious Studies Review ""An extraordinary collaboration of scholars examining the neglected theme of deification in the classic Christian tradition from its biblical roots through Irenaeus, Augustine, and Maximus, to contemporary reconstructions of Torrance and Soloviev. "" --Thomas C. Oden, General Editor, Ancient Christian Commentary on Scripture. ""Salvation as divinization is being recognized by historians and retrieved by contemporary theologians. Here is a wonderfully comprehensive and academically careful presentation of theosis from the Bible until Vladimir Soloviev. It is a superb contribution to fresh Christian thinking. "" --Ellen T. Charry Margaret W. Harmon Associate Professor of Systematic and Historical Theology, Princeton Theological Seminary, and editor of Theology Today About the Contributor(s): Stephen Finlan is an Adjunct Professor at Drew University and Seton Hall University. He is the author of Options on Atonement in Christian Thought; Problems with Atonement: The Origins of, and Controversy about, the Atonement Doctrine; and The Background and Content of Paul's Cultic Atonement Metaphors. Vladimir Kharlamov is an Assistant Professor of Spiritual Theology at Sioux Falls Seminary.