

'God, Christ, and salvation'

Honour School of Theology, Paper 5

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Bibliographies and essay-titles

Introductory remarks

It is important to reread the Course Description, Aims, and Objectives of the paper, before you start working on the essays.

For each paper, it is good to look for two types of texts. You will need some introductory texts that help you get an overview of twentieth century debates and the doctrinal questions. As a second stage it is good to look for only two or three theologians that may help you work out some of the deeper issues. This helps you not to disperse your attention but help you analyse some of the deeper issues. It also prepares you for the examination. Often the examination will let you chose one or two theologians on which you want to draw for answering the questions and the examiners will appreciate it when they can see that you have grappled with significant primary texts. Note that you should always need to engage with modern theologians, even when addressing classical problems such as the value of Chalcedonian Christology.

The bibliographies are starting points and not meant to demand your exclusive attention. When you have chosen to concentrate on particular authors, it may be useful to have quick look in the ATLA catalogue whether there are important secondary articles touching debating with these authors on this question.

From the 2011 examination onward, students will be asked to study a selected list of prescribed texts. The titles of the prescribed reading are already included in this list in bold print. Though they may appear under one essay title, their content may be important for more than one among them.

General bibliography

General

- Alister McGrath, *Christian Theology: An Introduction*, Fourth edition, Oxford: Blackwell, 2007 [WH 230 MCG].
- Alister E. McGrath, *The Blackwell Encyclopedia of Modern Christian Thought*, Oxford: Blackwell, 1993.
- Gareth Jones (ed.), *The Blackwell Companion to Modern Theology*, Oxford: Blackwell, 2004. [WH 230 JON]
- Peter C. Hodgson & Robert H. King (eds.), *Christian Theology: An Introduction in Its Traditions and Tasks*, London: SPCK, 1983. [WH 230 HOD]
- Colin E. Gunton (ed.), *The Cambridge Companion to Christian Doctrine*, Cambridge: Cambridge University Press, 1997.
- Timothy Larsen & Daniel J. Treier (ed.), *The Cambridge Companion to Evangelical Theology*, Cambridge: Cambridge University Press, 2007.

Prolegomena

- John Stott, "Theology: A Multidimensional Discipline", in: Donald Lewis & Alister McGrath (eds.), *Doing Theology for the People of God: Studies in Honour of J.I. Packer*, Leicester: Apollos (IVP), 1996, pp. 3-19.
- Thomas F. Torrance, *Reality and Evangelical Theology: The Realism of Christian Theology*, Downers Grove, 1999 [1982].
- Stanley J. Grenz & John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context*, Louisville: Westminster John Knox, 2001.
- Alister E. McGrath, *The Genesis of Doctrine: A Study in the Foundations of Doctrinal Criticism*, Oxford, Blackwell, 1990
- Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology*, Louisville: Westminster John Knox, 2005.
- George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age*, Louisville: Westminster, John Knox, 1984.
- David Tracy, *Blessed Rage for Order: The New Pluralism in Theology*, New York: Seabury Press, 1975.

History of doctrine

- Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, 5 volumes, Chicago: University of Chicago Press, 1971-1989.
- Hubert Cunliffe-Jones (ed.), *A History of Christian Doctrine*, Edinburgh: T&T Clark 1978.
- Hendrikus Berkhof, *Two Hundred Years of Theology: Report of a Personal Journey*, Grand Rapids: Eerdmans, 1989 [WH 230 BER].
- Stanley J. Grenz & Roger E. Olson, *Twentieth Century Theology: God and the World in a Transitional Age*, Downers Grove: IVP, 1992.
- John Macquarrie, *Twentieth Century Religious Thought*, 4th edition, London: SCM, 1988.
- David Ford (ed.), *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, Second Edition, Oxford: Blackwell, 1997.

Essay-titles and bibliographies

1) What is the nature of theological language? Should it be understood as referring to an objective God, as expressing religious experience or describing the cultural-linguistic framework of the Christian community?

Methodological questions (1)

The question about the possibility of the nature of theological language has been implicit in many debates about the nature of theology since the Enlightenment but has entered a new phase with the development of postmodern theologies. The discussion takes place on two different, yet interconnected levels, a philosophical level relating to the nature of language and reality and a theological level considering which understanding of the nature of our language of God is implied in the biblical and Christian understanding of God's relationship to humanity.

Bibliography

- Don Cupitt, *Taking Leave of God*, London: SCM, 1980. [WH 201 CUP]

- George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age*, Louisville: Westminster, John Knox, 1984.
- Thomas F. Torrance, *Reality and Evangelical Theology: The Realism of Christian Theology*, Downers Grove, 1999 [1982].
- Thomas F. Torrance, *Reality and Scientific Theology*, T.&T. Clark, 1985.
- Alister E. McGrath, *The Genesis of Doctrine: A Study in the Foundations of Doctrinal Criticism*, Oxford, Blackwell, 1990
- Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology*, Louisville: Westminster John Knox, 2005.
- Stephen N. Williams, *Revelation and Reconciliation: A Window on Modernity*, Cambridge: Cambridge University Press, 1995.
- Karl Rahner, *Foundations of the Christian Faith: An Introduction to the Idea of Christianity*, London: Darton, Longman & Todd, 1978, chapters 2-6. [WH 230 RAH]
- Rosemary Radford Ruether, *Sexism and God-Talk: Towards a Feminist Theology*, London: SCM, 1983. [WH 230 082 RUE]

2) Is it possible to formulate a theology of ‘special revelation’ in a post-Enlightenment world? If so, should revelation be understood as propositional, historical or personal?

Methodological questions (2)

The concept of revelation, and particularly the idea of a revelation in history, in the Scriptures, and in the incarnation of Jesus Christ, has received much criticism in modern times. Is it possible to formulate a coherent doctrine of revelation? If so, should revelation be understood as happening in historical events, as given in the words of the prophets and Scriptures or the personal presence of God himself? Or all or none of these?

Bibliography

- John Webster, ‘Revelation, Concept of’, in: McGrath (ed.), *The Blackwell Encyclopedia of Modern Christian Thought*, pp. 557-561.
- Avery Dulles, *Models of Revelation*, 1992 edition, Maryknoll: Orbis, 1992.
- Karl Barth, Church Dogmatics I/1 & I/2, particularly §§4-6, 8.
- H. Richard Niebuhr, *The Meaning of Revelation*, New York, MacMillan, 1946.
- Wolfhart Pannenberg, “Dogmatic Theses of the Concept of Revelation”, in: Wolfhart Pannenberg (ed.), *Revelation as History*, London: Sheed & Ward, 1979, pp. 123-158. [WH 212.6 PAN]
- Wolfhart Pannenberg, *Basic Questions in Theology*, Volume 1, London: SCM, 1970. [WH 230 PAN.1]
- Wolfhart Pannenberg, *Systematic Theology* 1, Chapter 4.
- Ronald F. Thiemann, *Revelation and Theology: The Gospel as Narrated Promise*, Notre Dame: University of Notre Dame Press, 1985.
- Donald Bloesch, *Holy Scripture: Revelation, Inspiration, and Interpretation*, Series: Christian Foundations (2), Exeter: Paternoster, 1994, pp. 56-84. [WH 220.6 BLO]

3) Give a critical appraisal of the contemporary revival of the doctrine of the Trinity

God (1)

Twentieth century western theology has seen a revival of Trinitarian theology. The doctrine of the Trinity has come in the centre of attention as an expression of a specifically Christian understanding of God. It is argued that the neglect of this doctrine was a consequence of the influence of Greek metaphysical concepts of God and has had negative consequences for Christian spirituality (Colin Gunton). Is the doctrine really that important for Christians or are Christians first of all monotheists? How should we evaluate the biblical and theological grounding of this position?

Bibliography

- Stanley J. Grenz, *Rediscovering the Triune God: The Trinity in Contemporary Theology* (Minneapolis: Fortress, 2004) [WH 231.044 GRE].*
- Veli-Matti Kärkäinen, *The Trinity: Global Perspectives*, Louisville/London: Westminster John Knox Press, 2007.
- **Karl Barth, *Church Dogmatics I/1, §§ 8-12.* [WH 230 BAR]**
- **John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church*, Crestwood: St. Vladimir's Seminary Press, 2002.**
- Colin E. Gunton, *The Promise of Trinitarian Theology* (Second edition, Edinburgh: T&T Clark 1997) [WH 231.044 GUN].
- Huw Parri Owen, *Christian Theism: A Study in its Basic Principles* (Edinburgh: T&T Clark 1984) pp. 53-67 [WH 231 OWE].
- Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle: Paternoster, 1996) pp. 169-180 [WH 248.29 TUR].
- Arthur W. Wainwright, *The Trinity in the New Testament* (London: SPCK, 1962) [WH 231.04 WAI].
- Karl Rahner, *The Trinity* (New York: Crossroad, 2005 [1967]) (particularly sections I and III) [WH 231.044 RAH]
- Thomas F. Torrance, *The Christian Doctrine of God: One Being, Three Persons* (Edinburgh: T. & T. Clark, 1996). [WH -]
- Catherine Mowry LaCugna, *God with Us: The Trinity and Christian Life* (New York: HarperSanFrancisco, 1991) [WH 231.044].
- Paul S. Fiddes, *Participating in God: A Pastoral Doctrine of the Trinity* (London: Darton, Logman & Todd, 2000) [WH 231.044 FID].

4) In what sense can it be said of God that he suffers with and because of humanity?

God (2)

The question whether and in what sense we can say that God suffers because of and with the world has become central in twentieth century theology because of the experience of devastating evil and the concurrent breakdown of nineteenth century belief in progress. It has crucial implications for how we understand God's involvement with the world and with our lives.

The question helps us reflect on a number of wider methodological issues involved in our reflection on the nature and attributes of God. How should we interpret anthropomorphic language about God in the Scriptures? How do we come to the nature of God when we start with the often very concrete biblical language about God's relationship with his people? In how far has the classical doctrine of God been rightly or wrongly influenced by Hellenistic patterns of thought? How should the revelation of God in Christ inform our understanding of the nature of God?

Evangelicals have shunned away from a more radical rethinking of the nature of God, such as we find in process theology. Yet, with regards to the suffering of God we find different understandings with on the one hand the stress on God's involvement with the world in 'open theism' and on the other hand a defence of the classical understanding of the nature of God.

Bibliography

- Paul S. Fiddes, 'Suffering, Divine' in Alister E. McGrath (ed.), *The Blackwell Encyclopaedia of Modern Christian Thought* (Oxford: Blackwell, 1993), pp. 633-636 [WH 230.09 MCG 3x].
- **Jürgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology* (London: SCM, 1974), chapters 6-8 [WH 232.3 MOL].**
- Thomas G. Weinandy, *Does God Suffer?* (Notre Dame: University of Notre Dame Press, 2000) [WH 231.8 WEI]
- Terence E. Fretheim, *The Suffering of God: An Old Testament Perspective* (Overtures to Biblical Theology, Philadelphia: Fortress Press, 1984) [WH 231.8 FRE].
- Nigel M. de S. Cameron (ed.), *The Power and the Weakness of God: Impassibility and Orthodoxy*, Papers presented at the Third Edinburgh Conference in Christian Dogmatics, 1989 (Edinburgh: Rutherford House Books 1990) [WH 231.4 CAM].
- Clark Pinnock, *The Most Moved Mover: A Theology of God's Openness*, Carlisle: Paternoster: 2001 [WH -].
- Clark Pinnock, Richard Rice e.a., *The Openness of God : A Biblical Challenge to the Traditional Understanding of God* (Carlisle: Paternoster, 1994) [WH 231 PIN].
- Paul Fiddes, *The Creative Suffering of God* (Oxford: Clarendon Press, 1990) [WH -]

5) Does uncertainty about the historical Jesus undermine our belief in the Christ of faith?

Christ (1)

Modern critical research has undermined the confidence that the great christological dogmas of the church and even the canonical Gospels themselves give an adequate picture of the historical figure Jesus of Nazareth. On the one hand the question is asked whether these particular documents are historically trustworthy, considering the degree in which their historical content is inextricably mixed up with theological convictions. On the other hand the question has been asked whether it is at all possible to claim universal and eternal significance for a person living at a specific historic moment and in a limited historic context.

Modern christological developments are in a significant measure determent by this quest to salvage the Christ from historical criticism, or rather to reconcile our understanding of Him with the new historical consciousness and with the new critical readings of the sources. This is not a New Testament essay about the historical Jesus, but a theological essay on the question what historical critical

research means for our understanding of the Christ of faith, a question which is valid whether one comes up with a more conservative or more critical interpretation of the NT sources. This paper will take up some of the questions discussed in the essay 2 on the nature of special revelation.

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- Bruce D. Marshall, 'Christology', in Alister E. McGrath (ed.), *The Blackwell Encyclopaedia of Modern Christian Thought* (Oxford: Blackwell, 1993), pp. 80-93 [WH 230.09 MCG 3x]
- Alister E. McGrath, *The Making of Modern German Christology: 1750-1990*, second edition, Leicester: IVP, 1994.
- Albert Schweitzer, *The Quest of the Historical Jesus: A Critical Study of its Progress from Reimarus to Wrede*, second English edition (London: Adam and Charles Black, 1911), pp. 396-401. [WH 226.01 SCH]
- Martin Kähler, *The So-called Historical Jesus and the Historic Christ*, translated, edited, and with an Introduction by Carl E. Braaten, Foreword by Paul Tillich, Philadelphia: Fortress Press, 1964 [1896].
- Rudolph Bultmann, 'New Testament and Mythology', in: idem, *New Testament and Mythology: and Other Basic Writings*, Selected, edited, and translated by Schubert Ogden (Philadelphia: Fortress Press, 1984), pp. 1-43.
- **Wolfhart Pannenberg, *Jesus – God and Man* (London: SCM, 1968), Ch. 1, pp. 21-37.**
- Wolfhart Pannenberg, *Systematic Theology II* (Grand Rapids: Eerdmans, 1994) pp. 278-297.
- **Paul Tillich, *Systematic Theology II, Existence and the Christ*, Chicago: University of Chicago Press, 1957, pp. 97-118. [WH 230]**
- John Hick (ed.), *The Myth of God Incarnate* (London: SCM, 1977), part. pp. 133-147 (Don Cupitt). [WH 232.1 HIC]
- Karl Rahner, 'Remarks on the Importance of the History of Jesus for Catholic Dogmatics', 'The Two Basic Types of Christology', *Theological Investigations Vol. 13: Theology, Anthropology, Christology* (London: Darton, Longman & Todd, 1975), pp. 201-212, 213-223. [WH 230 RAH 13]
- Marcus J. Borg & N.T. Wright, *The Meaning of Jesus: Two Visions* (London: SPCK, 1999), pp. 3-30 ('How Do we Know about Jesus?')
- C. Stephen Evans, *The Historical Christ and the Jesus of Faith: The Incarnational Narrative as History*, Oxford: OUP, 1996.

6) Has the Chalcedonian doctrine of the two natures of Christ a value limited to its original Hellenistic context or has it an equal value for the contemporary western church?

Christ (2)

The classic Nicene and Chalcedonian understandings of the nature Christ are part of the general heritage of the Church and of orthodox faith. Yet, they are often criticised for formulating the Christian faith in a metaphysical language, which is alien to the New Testament. They are considered an expression of the 'hellenisation' of Christian theology (Harnack) and as such at worst a distortion of the message of Jesus and at best a time-bound expression of Christian truth with little value for contemporary Christians. Many church traditions and theologians, however, continue to see these formulations as essential and universal expressions of the

Christian faith. Should we rather say: “The ‘hellenisation’ of the language of the faith is put to the service of the ‘dehellenisation’ of its content”? (Bernard Seboüé & Joseph Wolinski, *Le Dieu du Salut*, Histoire des Dogmes Vol. 1, n.p.:Desclée, 1994, p. 249).

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- ‘The Chalcedon Formula’, <http://anglicansonline.org/basics/chalcedon.html>, 29/1/07.
- ‘The Nicene Creed’, <http://anglicansonline.org/basics/nicene.html>, 29/1/07.
- Bruce D. Marshall, ‘Christology’, in Alister E. McGrath (ed.), *The Blackwell Encyclopaedia of Modern Christian Thought* (Oxford: Blackwell, 1993), pp. 80-93 [WH 230.09 MCG]
- Alister E. McGrath, *The Making of Modern German Christology: 1750-1990*, second edition, Leicester: IVP, 1994.
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- **Wolfhart Pannenberg, *Jesus – God and Man* (London: SCM, 1968), Ch. 5-7, 10.**
- Wolfhart Pannenberg, *Systematic Theology II* (Grand Rapids: Eerdmans, 1994) pp. 325-396.
- **Karl Rahner, *Foundations of the Christian Faith: An Introduction to the Idea of Christianity*, London: Darton, Longman & Todd, 1978, chapters 6. [WH 230 RAH]**
- Richard Bauckham, *Jesus and the God of Israel: ‘God Crucified’ and Other Studies on the New Testament’s Christology of Divine Identity*, Milton Keynes e.a.: Paternoster, 2008.
- David S. Yeago, ‘The New Testament and the Nicene Dogma: A Contribution to the Recovery of Theological Exegesis’, in: Stephen E. Fowl, *The Theological Interpretation of Scripture: Classical and Contemporary Readings*, Oxford: Blackwell, 1997, pp. 87-100.
- T.F. Torrance, ‘The Hermeneutics of Athanasius’, in: idem, *Divine Meaning: Studies in Patristic Hermeneutics*, Edinburgh: T. & T. Clark, 1995. pp. 229-288.
- T.F. Torrance, *The Trinitarian Faith: The Evangelical Theology of the Ancient Catholic Church* (Edinburgh: T. & T. Clark, 1991).
- Oscar Skarsaune, *Incarnation: Myth or Fact?* St. Louis: Concordia: 1991.

7) What does the death of Christ achieve for us? Give a critical analysis and evaluation of two contemporary theologians.

Salvation (1)

The doctrine of the atonement confronts us with a number of crucial theological questions: the interpretation of biblical metaphors, in this case metaphors for the work of Christ, the relationship between the historical event on the cross and Christian existence today, and questions relating to specific formulations of the doctrine of the atonement. In order to write this paper, you will need a wider understanding of the positions and questions concerning the atonement, but you are asked to study them in depth by zooming in on two specific theologians. You should chose representatives of different models, such as on the one hand a more subjective model (f. ex. Schleiermacher) and on the other hand an example of an objective understanding of the atonement. Among the objective models you may contrast a models that sees justification as fundamental (such as Barth and Forsyth)

with a model that sees the cross primarily as victory (such as Aulén). You may want to look for articles or other secondary literature that help you in understanding the primary sources.

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- Alister E. McGrath, 'Soteriology', in: in Alister E. McGrath (ed.), *The Blackwell Encyclopaedia of Modern Christian Thought* (Oxford: Blackwell, 1993), pp. 616-626 [WH 230.09 MCG]
- **Paul Tillich, *Systematic Theology II, Existence and the Christ*, Chicago: University of Chicago Press, 1957. [WH 230]**
- Colin E. Gunton, *The Actuality of the Atonement: A Study of Metaphor, Rationality and the Christian Tradition*, London: T. & T. Clark, 1998 [WH 232.3 GUN].
- Gustav Aulen, *Christus Victor: A Study of the Three Main Types of the idea of the Atonement*, London: SPCK, 1965 [WH 232.3 AUL].
- Karl Barth, *Church Dogmatics*, IV/1, §§58, 59, particularly pp. 211-183 [WH 230 BAR].
- Hans Boersma, *Violence, Hospitality and the Cross: Reappropriating the Atonement Tradition*, Grand Rapids: Baker, 2004. [WH 232.3 BOE]
- Paul Fiddes, *Past and Present Salvation: The Christian Idea of the Atonement*, London: Darton Longman and Todd, 1989 [WH 232.3 FID]
- P.T. Forsyth, *The Justification of God*, London: Duckworth, 1916. [WH 231.8 FOR]
- Friedrich Schleiermacher, *The Christian Faith*, Edinburgh: T. & T. Clark, 1989 [1830]. [WH 230 SCH]
- Wolfhart Pannenberg, *Systematic Theology II*, pp. 397-464. [WH 230 PAN.2]

8) Given the context of contemporary religious pluralism, how should we understand the phrase: 'There is no other name under heaven given to men by which we must be saved.' (Acts 4:12)?

Salvation (2)

The question whether Jesus is the only Saviour is currently highly debated. The traditional doctrine that salvation comes only through Christ seems to be offensive in a religiously pluralist world. Inclusivist and pluralist approaches have been developed as attractive alternatives to exclusivism considered intolerant. Though very attractive to the wider public, pluralism has come under serious theological scrutiny. Evaluating the main positions confronts us with the fact that – whether we come up with a more exclusivist, inclusivist, or pluralist position - we can no longer theologise a Christian cocoon, but need to do so engaging with the reality of other religious traditions. It may be helpful to concentrate on some of the mayor players in the field (such as Barth, Rahner and Hick), while using other texts to gain an understanding of the wider debate and gain an insight in the critical questions that need to be asked.

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- Kevin J. Vanhoozer, "Does the Trinity Belong in a Theology of Religions?", in: Kevin J. Vanhoozer, *First Theology: God, Scripture and Hermeneutics*, Leicester: Apollos (IVP),

- 2002, pp. 45-70.
- Lesslie Newbigin, “No Other Name”, in *The Gospel in a Pluralist Society*, London: SPCK 1989, pp. 155-170 [WH 266.1 NEW].
 - John Calvin, *Institutes of the Christian Religion*, Book I, Ch. III-VI [WH 230 CAL].
 - Karl Barth, *Dogmatics I/ 2*, Edinburgh, T.&T. Clark, 1956, pp. 297-325 (§17.2) [WH 230 BAR 1.2].
 - Vatican II, “*Lumen Gentium*”, §§ 1-4, 13-17 & “*Nostra Aetate*”, in: *Vatican II: The Conciliar and post Conciliar Documents* (Northport: Costello, 1984). [WH 282.52 FLA]
 - Karl Rahner, “Anonymous Christians”, in *Theological Investigations VI* (New York: Seabury Press, 1982), pp. 390-398 [WH 230 RAH 6].
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 - Karl Rahner, “On the Importance of the Non-Christian Religions for Salvation”, in *Theological Investigations XVIII* (New York: Crossroad, 1983), pp. 288-295 [WH 230 RAH 18].
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 - Dennis L. Okholm & Timothy R. Phillips, *Four Views on Salvation in a Pluralistic World*, Baker: Zondervan, 1996 (earlier published as: *More Than One Way?* (1995). With contributions of John Hick, Clark H. Pinnock, Alister E. McGrath, R. Douglas Geivett & W. Gary Phillips [WH 234 OKH].

Bible Verses about Salvation - Salvation is found in no one else, for there is no otherâ€¦ Truly my soul finds rest in God; my salvation comes from himâ€¦ For the grace of God has appeared that offers salvation to allâ€¦ They replied, â€œBelieve in the Lord Jesus, and you will be savedâ€”youâ€¦ He has saved us and called us to a holy lifeâ€”not becauseâ€¦â€” So Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him. Hebrews 9:28 | NIV | sin sacrifice. For this is what the Lord has commanded us: â€œI have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.â€ Acts 13:47 | NIV | evangelism light. Salvation, or eternal life, is described in the Doctrine and Covenants as â€œthe greatest of all the gifts of Godâ€ (D&C 6:13; 14:7). A Book of Mormon prophet taught that â€œsalvation is freeâ€ (2 Nephi 2:4). The gospel of Jesus Christ represents a covenant. God agrees to do for us those things we could never do for ourselvesâ€”forgive our sins, cleanse and renew our minds and hearts, and raise us from the dead in the resurrection in a glorified, immortal condition.â€ Should the Lord see proper to take him then from the earth, the man has believed and been baptized, and is a fit subject for heavenâ€”a candidate for the kingdom of God in the celestial world, because he has repented and done all that was required of him at that hour. . . .