

**Salvation:
the Significance of
Christ's Life, Death,
Resurrection**

**Part 3:
Christ the Victor
Christ the Exchange**

Prayer Before Reading Scripture

Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of Your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered all sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen.

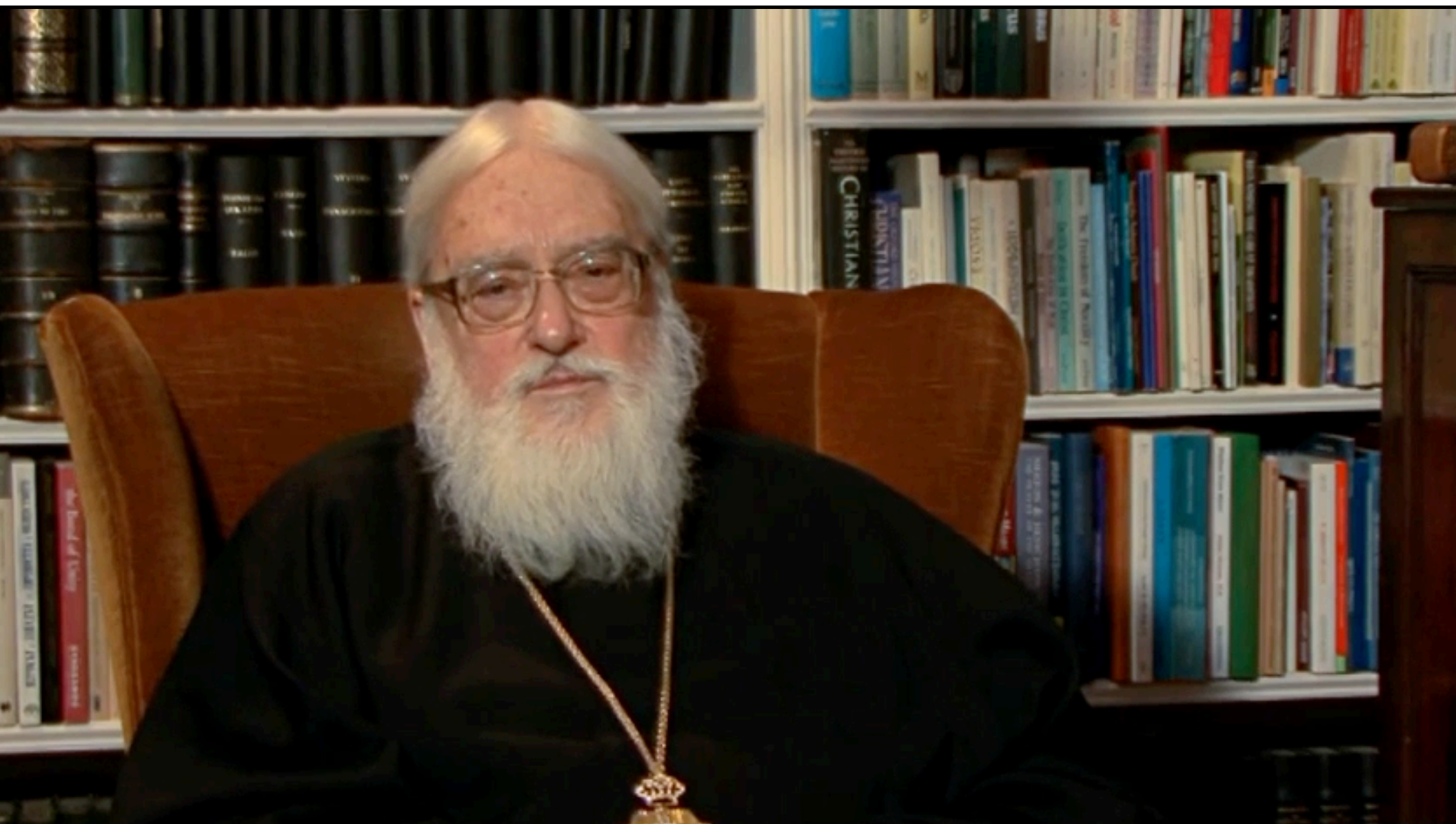
Salvation in Christ
Metropolitan
Kallistos Ware
Model 4:
Christ the Victor



Christ the Victor

- Scriptures Cited
 - John 17.30; Ephesians 4:8; Colossians 2:15;
- Fathers Cited
 - Irenaeus of Lyons +202
- Liturgical Citations
 - Christ is Risen! (Paschal Hymn)
 - Paschal homily by St. John Chrysostom

Salvation in Christ
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Model 6:
Christ the Exchange

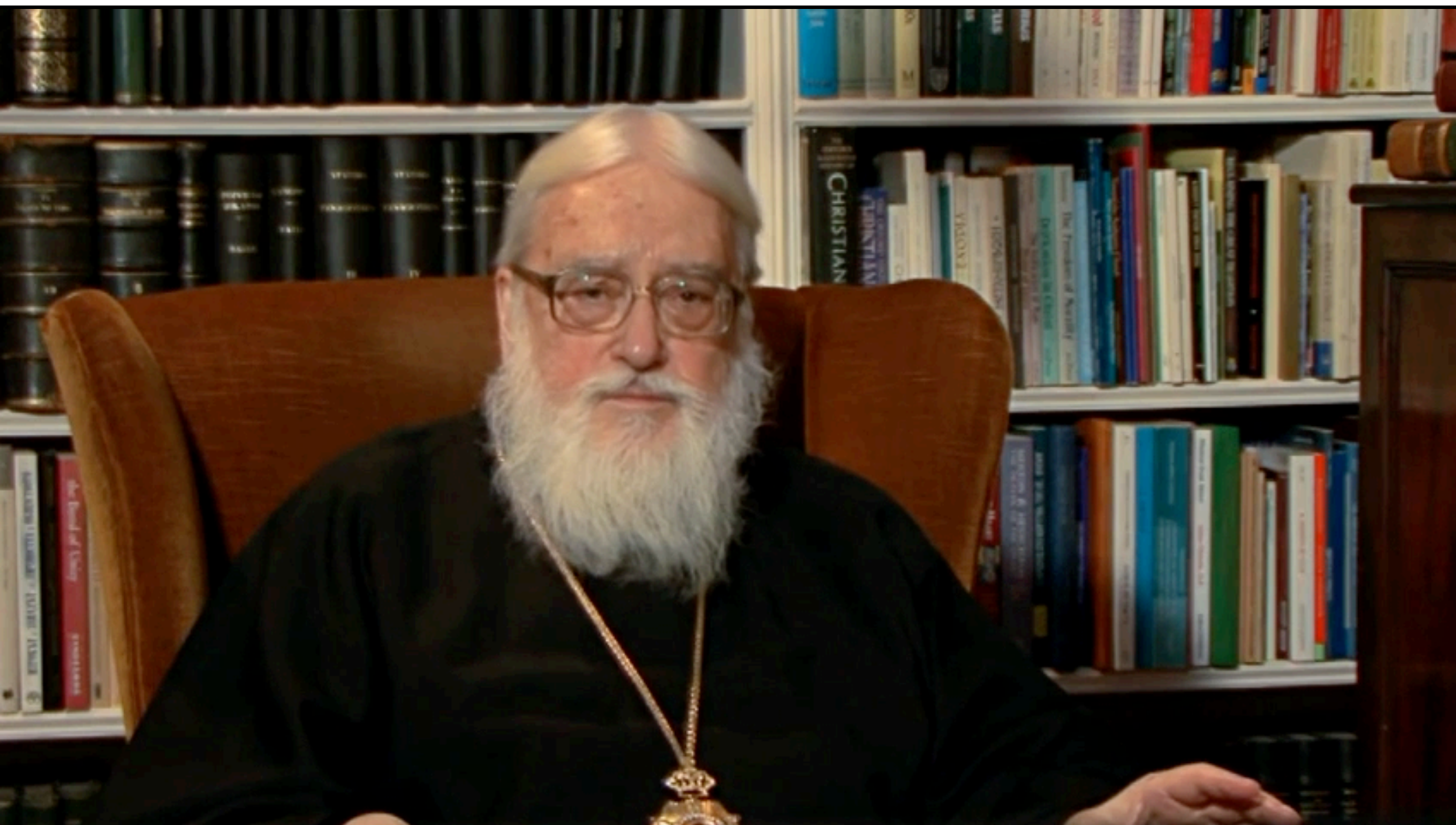


Christ the Exchange

- Scriptures Cited
 - 2 Corinthians 8.9; 2 Peter 1:4
- Fathers Cited
 - Irenaeus of Lyons +202
 - "In His unbounded love he became what we are so as to make us what He is." (Against Heresies, Vol 5).
 - Athanasius of Alexandria +373
 - "He became man that we might become God."

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Additional Considerations



Who Emphasizes What

Christ as	Christ	Emphasized by
Teacher	tells us	
Example	shows us	
Ransom	obtains our release	Orthodox
Sacrifice	reconciles us	Roman Catholic and Protestant
Victor	on our behalf	Orthodox
Exchange	in us and we in Him	Orthodox

The Experience of God, Vol 4
The Church - Communion in the Holy Spirit
Dumitru Staniloae, p. 120

Western Christianity has understood the state of righteousness as a relationship of external peace between the human person and God. In this peace God has saved the human person from His wrath because Christ satisfied His honor, which was offended through man's disobedience.

The Experience of God, Vol 4
The Church - Communion in the Holy Spirit
Dumitru Staniloae, p. 120

In Scholasticism the human person's state of righteousness in Christ has thus become his "justified" state, in which he is absolved of God's penalty and accepted into a relationship of peace with Him, following the judicial act of that Christ accomplished through His voluntary death for the offense that the human person brought to God's honor.

The Experience of God, Vol 4

The Church - Communion in the Holy Spirit

Dumitru Staniloae, p. 120-121

Protestantism has brought this conception to its ultimate consequences. Whereas in Catholicism the person who is accepted into relationship with God as a result of justification enjoys, on the basis of this relationship, the gift of created grace that helps him to live a life without sin, in Protestantism justification has no consequence in the human person's life. He knows that he is justified—that is, forgiven—on account of the atonement that Christ offered on his behalf, but he continues to be as he formerly was: a sinner entirely unchanged.

The Experience of God, Vol 4

The Church - Communion in the Holy Spirit

Dumitru Staniloae, p. 126

Salvation [in the Orthodox Church] is understood not as justification attributed juridically to those who believe in God, or distributed by the Church from the deposit of created grace earned by Christ, but as a new life that shines forth directly from the sanctified and risen body in the members of Christ's mystical body, which is the Church—that is, as an effect of the communion between the faithful and Christ. Thus salvation is not an external, juridical, and static position but a new quality in a continuous development of the human person.

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"I am *being* saved. Salvation is a process. Its not just a single event, but an ongoing journey, a pilgrimage, that is only completed at the moment of our death."

Against Heresies, Vol 5

Irenaeus of Lyons

**In His unbounded love he became
what we are so as to make us what
He is.**

Athanasius of Alexandria +373

He became man that we might
become God.

Epistle 101
Critique of Apollinarius and Apollinarianis
Gregory of Nazianzus +390

...that which He has not assumed He has not healed; but that which is united to His Godhead is also saved.

**I believe in one God,
Father Almighty, Creator
of heaven and earth, and
of all things visible and
invisible.**

**And in one Lord Jesus Christ, the
only-begotten Son of God, begotten
of the Father before all ages; Light
of Light, true God of true God,
begotten, not created, of one
essence with the Father through
Whom all things were made.**

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; And He will come again with glory to judge the living and dead. His kingdom shall have no end.

Orthodox Spirituality, p. 23
Metropolitan of Nafpaktos Hierotheos

A fundamental teaching of the holy Fathers is that the Church is a "Hospital" where the wounded are cured.

Orthodox Spirituality, p. 28
Metropolitan of Nafpaktos Hierotheos

...salvation is not a matter of intellectual acceptance of truth; rather it is a person's transformation and deification by grace.

**Deification as the End and Fulfillment of Salvation
According to St. Maximos the Confessor
Artemije Radosavljević, Bishop of Raška and Prizren, +2020**

It can be said that the word “deification” (θέωσις) expresses the sublimest meaning of the word “salvation.” It is the sublimest, because the word “salvation” signifies, in some sense, the entire path of man’s ascent to his “archetype,” God, and especially his deliverance from the bondage of Satan, sin, and death, while the word “deification” signals the end of this path, that is, man’s complete union with God, in which man becomes “by participation” what God is in essence.

Questions?
Comments?

The Experience of God, Vol 4
The Church - Communion in the Holy Spirit
Dumitru Staniloae, p. 123

For the Orthodox, "The human person's salvation is...considered to have been effected through his continuous relationship with Christ" not "through a value paid through a past act against the people's continual sins."

The Experience of God, Vol 4
The Church - Communion in the Holy Spirit
Dumitru Staniloae, p. 125

...Christ became our righteousness. However, His righteousness was not an external righteousness but an internal one, for we are in Him (1 Cor 1:30). He gives us power to be righteous, after His likeness.