

ENDORSEMENTS



Jonathan Edwards and Deification *Reconciling Theosis and the Reformed Tradition*

February 1, 2022 | \$40, 280 pages, paperback | 978-1-5140-0046-5

James R. Salladin (PhD, University of St. Andrews) is rector of Emmanuel Anglican Church in New York.

Deification and Divine Grace

"Divinization, theosis, participation, and synonymous concepts are engaging scholars of Christian thought, particularly those who consider the eighteenth-century British-American theologian Jonathan Edwards. While saintly participation in God is usually associated with Eastern Orthodoxy, Jim Salladin recommends Edwards as an intentionally Reformed thinker whose formulation of deification involved a supernatural communication of divine grace and fullness to the regenerate, a union of natures that maintained the Creator-creature distinction. Here, Edwards emerges not only as a significant historical figure but also as a resource for contemporary consideration."

—**Kenneth P. Minkema**, Jonathan Edwards Center at Yale University

"God, in the infinite plenitude of his self-delight, opens his life to pour forth his fullness to his own. Salladin unpacks and develops this theme in Edwards's writings, revealing the overarching impulse of Edwards's doctrines of grace, participation, and deification. This is a substantial contribution to the field and an important retrieval for the ongoing conversation about these themes in modern theology."

—**Kyle Strobel**, associate professor at Talbot School of Theology and author of *Jonathan Edwards's Theology: A Reinterpretation*

"Does God save us by working outside us and helping us accept that external work? Or does he save by drawing us into his very being so that we participate in his inner life? James Salladin argues that Jonathan Edwards taught a version of the latter and so is one of the great theologians teaching what the Eastern Orthodox call *theosis*. All Christians and scholars interested in divinization and its relation to the Reformed tradition will want to read this clear and engaging study."

—**Gerald McDermott**, coauthor of *The Theology of Jonathan Edwards*

"Reformed theology must embrace divinization. Such is Jim Salladin's conviction, grounded in his extensive study of Jonathan Edwards. Salladin persuasively argues that the Northampton pastor saw all of creation as participating in the being of God, while divinization fills us with the fulness of God. Perhaps the most intriguing aspect of Salladin's proposal is that Edwards's embrace of theosis left his Calvinism intact. *Jonathan Edwards and Deification* is a significant contribution to the ongoing debate on Edwards's Reformed credentials."

—**Hans Boersma**, Saint Benedict Servants of Christ Chair in Ascetical Theology at Nashotah House and author of *Five Things Theologians Wish Biblical Scholars Knew*

"An outstanding study of Edwards's theology of deification, which highlights the coherence of his theological vision."

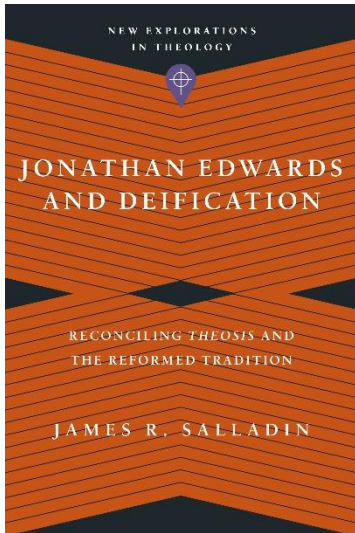
—**Alister McGrath**, Oxford University



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“James Salladin’s elegantly written and convincing argument distinguishes itself within the expanding discipline of Edwardsian studies by way of a comprehensive understanding of secondary literature and a mastery of Jonathan Edwards’s own written corpus. Salladin’s close reading of Edwards allows the Northampton pastor to speak for himself regarding matters of deification as ‘participation in divine fullness.’ This noteworthy contribution substantiates a significant reality: Edwards articulates his philosophical and theological creativity from within a Reformed theological heritage, even as it relates to the concept of theosis. Jonathan Edwards is first and foremost a theologian of the lineage of Calvin, Perkins, and Stoddard, yet it is a line with an expansive understanding of sanctification that envelops ‘God’s end in creation’ within the elect themselves.”

—**John J. Bombaro**, associate director of Eurasia, Lutheran Church Missouri Synod, and author of *Jonathan Edwards’s Vision of Reality*

“Jim Salladin’s work on deification in Jonathan Edwards is a welcome addition to Edwardsian scholarship on the important matter of salvation as participation in the divine life. It builds on previous work in this area but gives significant clarity to some of the key issues involved in a Reformational appropriation of this doctrine of deification. In so doing, Jim has served to enhance ecumenical dialogue in soteriological matters and to remind the Reformed tradition that it comes within the wider theologically catholic tradition of the church, while preserving the distinctly Reformed contribution to it. As Jim has acknowledged, even if Edwards did not deploy the word deification, he did ‘espouse a concept of grace that delivers its substance.’ Edwards has perhaps preeminently, in the older Reformed tradition, centered salvation in participation in the life of God: it is centered on matters filial and ontological as the grounding of matters forensic or juridical. Jim vindicates Edwards in his doctrine of special saving grace so formative in evangelical life, as well as in his keeping the Creator-creature distinction clear. This book does not merely contribute academically, however. It will edify and inspire all Christians to press in to the life of the triune God.”

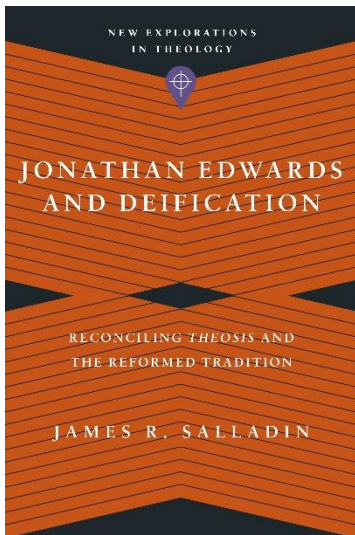
—**W. Ross Hastings**, Sangwoo Youtong Chee Professor of Theology at Regent College and author of *Total Atonement: Participation in the Reconciliation of Humanity and Creation*



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DETAILS



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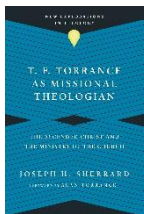
The language of deification, or participation in the divine nature as a way to understand salvation, often sounds strange to Western Christians. But perhaps Western theologies have more in common with *theosis* that we thought. James Salladin considers the role of deification in the theology of Jonathan Edwards, exploring how Edwards's soteriology compares with the broader Reformed tradition.

New Explorations in Theology

Theology is flourishing in dynamic and unexpected ways in the twenty-first century. Scholars are increasingly recognizing the global character of the church, freely crossing old academic boundaries, and challenging previously entrenched interpretations. Despite living in a culture of uncertainty, both young and senior scholars today are engaged in hopeful and creative work in the areas of systematic, historical, philosophical, biblical, and practical theology.

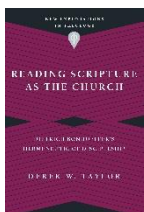
In an age of media proliferation and academic oversaturation, there is a need to single out the best new monographs. IVP Academic is committed to publishing constructive works that advance key theological conversations. We look for projects that investigate new areas of research, stimulate fruitful dialogue, and attend to the diverse array of contexts and audiences in our increasingly pluralistic world. IVP Academic is excited to make this work available to scholars, students, and general readers who are seeking fresh new insights for the future of Christian theology.

In addition to this new release, *Jonathan Edwards and Deification*, NET titles include:



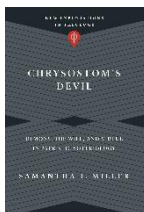
T. F. Torrance as Missional Theologian: The Ascended Christ and the Ministry of the Church by Joseph H. Sherrard
June 1, 2021 | \$40, 256 pages, paperback | 978-0-8308-4920-8

What contribution can T. F. Torrance make to the discussion of a "missional" view of the church? Theologian and pastor Joseph Sherrard considers how Torrance's theology can inform the church's understanding of its ministry and mission—in particular, his appeal to the church's participation in the ascended Christ's threefold office as king, prophet, and priest.



Reading Scripture as the Church: Dietrich Bonhoeffer's Hermeneutic of Discipleship by Derek W. Taylor
September 22, 2020 | \$40, 304 pages, paperback | 978-0-8308-4918-5

The Bible is meant to be read in the church, by the church, as the church. Following the example of Dietrich Bonhoeffer, Derek Taylor argues that we should regard the reading of Scripture as an inherently communal exercise of discipleship. In conversation with other theologians, Taylor shares how this approach to Scripture can engender a faithful hermeneutical community.



Chrysostom's Devil: Demons, the Will, and Virtue in Patristic Soteriology by Samantha L. Miller
March 17, 2020 | \$40, 216 pages, paperback | 978-0-8308-4917-8

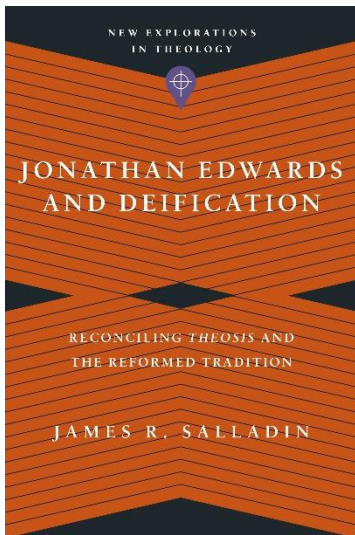
References to demons and the devil permeate the rhetoric of John Chrysostom, the "golden-tongued" early church preacher and theologian. Samantha Miller examines Chrysostom's theology and world, helping us understand the role of demons in his soteriology and exploring what it means to be human and to follow Christ in a world of temptation.



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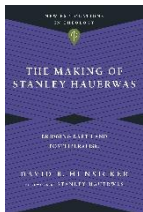
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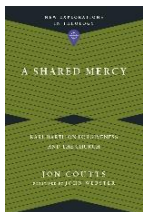
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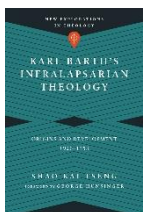
The Making of Stanley Hauerwas: Bridging Barth and Postliberalism by David B. Hunsicker
September 10, 2019 | \$40, 248 pages, paperback | 978-0-8308-4916-1

Stanley Hauerwas is often associated with the postliberal theological movement, yet he also claims to stand within Karl Barth's theological tradition. Which is true? Theologian David Hunsicker offers a reevaluation of Hauerwas's theology, arguing that he is both a postliberal and a Barthian theologian, helping us understand both the formation and the ongoing significance of one of America's great theologians.



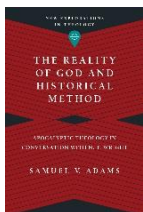
A Shared Mercy: Karl Barth on Forgiveness and the Church by Jon Coutts
October 8, 2016 | \$40, xii + 244 pages, paperback | 978-0-8308-4915-4

Combining systematic and pastoral theology, Jon Coutts explores what it means to forgive and reconcile in the context of the Christ-confessing community. Both a constructive practical theology and a critical commentary on Barth's theology in *Church Dogmatics*, this work explains the place and meaning of interpersonal forgiveness in Christ's ongoing ministry of reconciliation.



Karl Barth's Infralapsarian Theology: Origins and Development, 1920-1953 by Shao Kai Tseng
March 18, 2016 | \$40, 319 pages, paperback | 978-0-8308-5132-4

Scholars of Karl Barth's theology have been unanimous in labeling him a supralapsarian, largely because Barth identifies himself as such. In this groundbreaking and thoroughly researched work, Shao Kai Tseng argues that Barth was actually an infralapsarian, bringing Barth into conversation with recent studies in Puritan theology.



The Reality of God and Historical Method: Apocalyptic Theology in Conversation with N. T. Wright by Samuel V. Adams | November 9, 2015 | \$40, 297 pages, paperback | 978-0-8308-4914-7

Samuel Adams engages the classic problem of the relation between faith and history from the perspective of apocalyptic theology in critical dialogue with the work of N. T. Wright. He argues that historical and theological scholars must take into consideration, at a methodological level, the reality of God that has invaded history in Jesus Christ.



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