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BABEȘ-BOLYAI UNIVERSITY CLUJ-NAPOCA
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THE JUSTIFICATION BY FAITH IN DUMITRU
STĂNILOAE AND MARTYN LLOYD JONES'
THEOLOGY

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INTRODUCTION

Christianity is a religion which speaks to the heart and postulates the fact that by means of God's grace, the human heart can experience a transformation that only God can provide through the work of the Cross. If the first Adam brought a death sentence upon the world through his sin, in the same way, Jesus Christ the Saviour released humanity from under the yoke of the sin through his obedience and sacrificial death. The backbone of this paper lies in the explanation of the way in which someone can be transferred from the first Adam to the second Adam, that is to say Jesus Christ. If the first Adam caused spiritual rottenness which was furtherly passed on to his descendants, in the same manner, Christ impelled a salvation that was to be shared with His creatures.

Throughout centuries, the matter of human salvation tormented the minds of the people so as to find an answer to the most fundamental questions of human existence. What is man? Where is he going? Who is God? What is sin? How can one have a redeeming relation with this God who promises everlasting life? Considering the fact that the topic of human salvation is the most important issue under the sun, we must not wonder at the miscellanies caused by the devil in the church of God in order to destroy it. He hates the church of God and the path that God mapped out for the humanity, and therefore he makes everything he can to create confusion, doubt, abnegation of faith by means of different theological abuses, that is to say heresies. The justification by faith doctrine has been one of the most misinterpreted doctrines. Different understanding of this doctrine led to great discords within the Christian world. The purpose of this paper is to show the fact that there is a compatibility between justification and repentance, between the Scripture and the church synods.

This research's main focus is the way in which the man can righteously stand in front of a holy God. The doctrine of justification by faith claims that it provides answers regarding this question, this is why we are going to try to face it by taking into consideration two different theological views. The first theological view is the Orthodox one, supported by the priest Dumitru Stăniloae, and the second point of view is the Evangelical Protestant one advocated by

Martyn Lloyd Jones. The answers provided in this direction will be very different, nevertheless, both grounds foster a life of holiness and highlight the need for human deification through a personal relationship with Lord Jesus.

We will notice that the Orthodox theology has not seen any compatibility between the notions above mentioned, therefore there are many theological confrontations until the very present day. The lack of common ground is due to the influential facts which nurtured these theologies. The Orthodox theology has been affected by the church fathers' writings while the Evangelical Protestant theology has been influenced by Martin Luther and by Puritan writings in particular. For this reason, we will approach this topic from two different angles.

We will also try to demonstrate that justification never comes on its own in the life of a human being; it comes together with forgiveness of sins and adoption in God's family. It is of ultimate necessity to highlight the fact that the justification of man could never take place if he did not have faith in the Offering from the cross. Consequently, faith is a crucial element for the justification of man in both theologies. But even this will be considered as a gift from God, not as an innate state. In this respect we will address the matter of synergy between divine will and human will by pointing to a theology of the image of God in man. In fact, the biggest problem existing between the two theologies is that the Orthodox theology has not seen any affiliation between justification and holiness which led to a different apprehension about the "justification by faith" supported by Luther and his followers. Due to its declarative character, this doctrine has been mistaken for the heresy of Antinomianism, therefore the Orthodox theology has dissociated itself from it and it interpreted it in terms of ontological righteousness or progressive holiness. This explains the evident significance given to works as condition for salvation in the Orthodox theology. The conflict between Law and Grace, faith and works will represent an important part of the paper which will try to indicate the relation between these two seeming antinomies. If the Orthodox theologians have been very silent regarding justification by faith, the Evangelical Protestant theology has evaluated justification by faith as a fundamental doctrine for Christianity which will trigger man towards holiness.

The praxeology of this doctrine will be depicted when analysing the concept of deification by noticing the direct connection between justification by faith in Protestant theology and

deification in Orthodox terms. We expect that this will establish certain connections between the two theologies especially because both of them agree that salvation exists only in Jesus Christ.

Nevertheless, the doctrine of justification by faith has generated serious changes regarding the way of approaching matters. In Orthodox theology, *righteousness* is an ontological-evolutionary quality which started at the point of baptism. In the Evangelical Protestantism, deification cannot begin until the man is brought to a legally forensic state of righteousness. This state is ascribed at maturity when the man freely decides to follow God. We will notice another difference, that is justification by faith, which according to Lloyd Jones brings assurance of salvation whilst Stăniloae's theology does not provide assurance of salvation because the finality of salvation stands not only in faith, but in works as well. Another noticeable difference is that the Orthodox Christian finds his nurturement in Lord Jesus Christ Himself. The Housel plays an especially important part due to its nature by means of which God communicates His uncreated energies which deliver new forces in order to continue the spiritual ascent. According to the Evangelists, the Christian receives energy from the Gospel of Christ which is the power of God. But maybe the greatest difference in the relation between justification and deification stands in Stăniloae's "concept of love" which contrasts Martyn Lloyd Jones's "juridism".

Introductory Aspects

Considering the fact that we face two important representatives from two significant Christian movements, that is to say Orthodoxy and Evangelism, we introduced them with a brief biographical note. This will reveal the theological influences inherited by each of them in relation to understanding the teaching of *justification by faith*. Approaching this theme has not been easy since the theological assumptions were several times extremely disparate one from another and the common grounds are hardly being implemented. That is why the research work claims precision, impartiality and, ecumenical spirit to a certain extent.

Starting from the idea that the doctrine of justification by faith is a milestone in understanding salvation, we can certify that the study of this doctrine is never outdated. In one way, justification by faith represents an ambitious doctrine because it cannot be interpreted by itself, but in the light of the other great doctrines of Christianity such as: Holy Trinity, Church, Embodiment, Repentance, Adoption, Conversion, Sanctification, Foreknowledge, Predestination and last but not least Glorification. There is evidence that the development of this doctrine will

affect the most important theological branches (Christology, Soteriology, Ecclesiology) which harmoniously entwine dogmatic and systematic theology. A mistake done throughout time has been the fact that justification has been studied separately from sanctification – in particular – therefore the understanding has not been holistic, but fragmented and lifeless. This research paper wants to approach justification along with holiness, without confusing them one with the other. Therefore, defining it in declarative terms with a practical finality in deification, will launch the idea of a biblical compatibility which could exist between the two theologies showing that this doctrine has not been a mere invention of Martin Luther or Jan Jus, but it is strongly rooted in both Old Testament through Abraham, but much more in the New Testament through the writings of apostle Paul. The existing agreement between the two Testaments regarding this matter will provide an ample understanding of doctrine without abuses in which the Law does not abolish grace and faith does not abolish works of repentance. Its declarative character makes it hard to bear for the Orthodox theologians, but the main focus will argue that justification comes never on its own, but along with sanctification/holiness.

Definitions

In both soteriological systems, the doctrine of justification by faith has to do with man's acceptance to stay in the presence of God, but the way in which he is accepted before God in order to have a personal relationship with Him is very different. If on the one hand, in Orthodox theology justification is a process in which man is actively involved shaping his own rightfulness, the Evangelical Protestant theology describes it as a declarative state to which nothing can be added because Christ's rightfulness has been imputed to him by faith.

According to Stăniloae's theology, justification by faith has to do with man's communion with God which is a lifelong process. He defines justification by faith in terms of unity between man and Christ with christening/baptism as starting point and glorification as finality. All this time the man has to shape/work on his justification updating the spiritual power planted in him at the baptism by taking part at the sacraments where God discloses spiritual power to the man who will be able to fight sin. Therefore, justification is seen in a close relation with the Church and the priest – they are means of divine grace which convey the uncreated energies of God in the human nature's struggle for betterment towards its likeness with God. In this way, justification is regarded as a betterment of the human nature on an ontological level, where the man has his own

contribution in order to fulfil his justification. Resultantly, good works are a condition for this long process of justification which can lead to a progressive or a regressive state of justification. Everything depends on the man's decision to apply the grace of faith received when baptised.

Martyn Lloyd Jones has a different view on justification by faith. He describes it as being a forensic statement by which God declares a sinful man righteous because of his faith in Christ's sacrifice who forgave all his sins. It is important to highlight the fact that the man is not considered right in his essence/nature, but "considered right by faith". In Lloyd Jones' theology, justification cannot be understood otherwise than on the background of the doctrine of atonement according to which the anger of God should have fallen over the offender in order to satisfy His righteousness. But God who is not only right, but also merciful, asked for the sinners' forgiveness. This "conflict" between God's attributes has been solved by Jesus Christ who came down to satisfy God's righteousness dying for the sins of the world as legal substitute for humanity so as God could show mercy towards all who would believe in His Sacrifice. This way, God stays right and is able to consider right all those who will believe in Christ's sacrifice.

Therefore, justification is *sola fide*. Christ did everything for the man, that is why he cannot add anything to the payment which was done because salvation is the gift of God to which the man has no contribution. Faith itself is seen as God's gift for the man which he alone cannot exert, but only in so much as God revives him from the spiritual deadly state. In this context works do not have any place. They are seen as a consequence of justification, not as a condition of justification. If they were a condition for salvation they would hack God's honour who did everything that was supposed to be done for the salvation of man.

Maybe the most important point in Lloyd Jones' theology regarding defining justification by faith is that, even though he defines justification as an external statement applied to the man who believes, he always links it to the doctrine of sanctification/holiness which has to do with the inner and progressive part of the man. In other words, no one can be justified without entering the process of sanctification. Justification is never seen by itself, it comes together with unity, with Christ, with forgiveness of sins and adoption.

Significance of topic

Justification by faith has been seen by the English Puritanism and the Evangelical Protestantism as the foremost teaching of Christianity. The content of this doctrine does not

gravitate around the Sermon on the mount, nor around the extraordinary illustrations told by Jesus, not even around His life. In all reverence we declare that these cannot save. What can save is the Death of Lord Jesus. Understanding the Calvary has to do with the doctrine of justification by faith which shows the significance of Lord's Jesus Christ death with all its implications so that man can be saved. It is no wonder that devil has created so much confusion regarding this teaching which deals with atonement, substitution, sovereign will, imputation of righteousness, the role of faith, the grace of God. All these major themes are contained by this great doctrine. When the church becomes moralistic and does not preach the grace of God shown in the light of this doctrine it is a sign that the church has started to sicken. In fact, everything revolves around this doctrine.

In order to demonstrate the importance of this topic we discussed about two significant representatives of the 20th century Christianity who tried to understand this glorious doctrine. From the Orthodox party we have chosen Dumitru Stăniloae (1903-1993) who is considered the most significant Christian theologian from the 20th century. He received many *Doctor Honoris Causa* distinctions for remarkable merits in developing the theological Orthodox thinking.

In behalf of the Evangelical Protestantism we have chosen Martyn Lloyd Jones (1899-1981), considered as one of the best preachers of the 20th century. He, unlike prof. Stăniloae, did not have an academic education in theology, but in medicine, for he was a doctor, but answering God's calling to preach the Word he became well-known around the world for his passion for the Word. Stăniloae presents the doctrine of justification by faith as a spiritual agony of the Christian who is struggling to achieve righteousness, but Lloyd Jones describes it as a rest in which the Christian has entered by faith through Christ's merits.

The contrast between the two approaches is obvious. The first avenue seems to be an approach "under Law" by which man is still struggling to be considered righteous; an inaccurate approach brought by the church fathers which are considered by Stăniloae as authoritative sources regarding the interpretation of the Scripture. The second avenue is a presentation in which the Christian is "under grace", Christ being the legal substitute of man in front of God, this is the reason why he can enter a state of acceptance before God due to the imputation of Christ's righteousness. Therefore, the importance of this research study consists in providing a comparative

approach of these theologies which even if they contradict themselves under many aspects, they are compatible as well.

The Early Christian Church had its own questions regarding this important doctrine and Paul described it so as it seemed that the apostle agreed with the heresy of Antinomianism: "Shall we continue in sin that grace may abound?" (Rom 6:1), asked the church from Rome. In other words, if the interpretation given to this doctrine does not raise the accusation that we are Antinomianist, we most probably have not preached the grace, said Lloyd Jones. When this doctrine ceased to be vivid in the Church of Christ, the focus moved on venerating saints, cherishing icons, worshipping Saint Mary the Virgin. This lasted over the entire Middle Ages which was indeed the darkest epoch especially from the spiritual point of view where the traditional churches abused the Christians through their non-scriptural practices developing a system of spiritual slavery. In the 16th century, through Martin Luther, the Great Reform started (October 31 1517) and this slavery reached an ending for many Christians.

The importance of this doctrine is given by the rediscovery of the power of God's grace which split the Christian world in two halves. Why not recognize that the understanding of this doctrine changed the hymnology of churches. The songs ceased to be sung on a dolorous tone, instead they were sung with an exhilarant joy in the presence of God. The preaching as well became more dynamic under the understanding of this teaching, and as a consequence those who were preaching had a fire which was not seen at the priests from traditional churches. These last ones stayed "under the Law".

It is important to study because the experimentation of this doctrine on the spirit level brings everlasting life, and its rejection brings condemnation. Justification by faith is so crucial that the rejection of its original meaning by prefabricating a hidden answer according to traditions and human laws we can anger God because the value of His Son's blood is at stake. Additional good works as a condition for salvation to the sufficiency of Christ's Sacrifice makes the man stay "under the Law" trying to earn a self-rightfulness. Its importance is also given by the way in which people responded to this doctrine throughout history. The spiritual awakenings that came were proof enough of this unaltered teaching according to which by faith man was released from sin and was dressed in Christ's righteous cloak. Moreover, the missionary zeal showed by the

reformed and all the following denominations indicated once again that there is transformative power in exposing this teaching.

Its importance is given especially by the fact that among all the biblical doctrines, it is the most representative for showing the depth of God's love towards man and His repulsion towards sin. The way in which God's righteousness is entwined with God's grace makes His glory shine brighter.

Motivation of the choice of subject

We can observe in Romania a broad Evangelical spectrum whose purpose is preaching the Gospel so as people may come to the faith of the Gospel. The backbone of their preaching is the teaching of justification by faith which caused hundreds of thousands of conversions in Romania so that we can say that no other European country has so many Evangelical Christians. Moreover, they are continuously growing not only due to child birth, but especially because of the conversions following Evangelization in Church, stadiums, radio, Christian TV programmes and one to one Evangelization in particular. Nevertheless, lately it seems that the preaching of the Gospel of grace materialized in the teaching of justification by faith has entered a shadow cone and the Evangelistic focus is rather on the Christian moral according to which the subjects are called to conform to the biblical standards without talking too much about the grace showed through justification which strengthens people to live a holy life. This path could lead to a conventional preaching which instead of changing people, it would burden them. The very words "justification/rightfulness" can rarely be heard these days. This matter has worried me and made me fathom the understanding and revitalization of this doctrine, having as background the Neo-Protestant context to which I belong myself.

Another foundation of the research has also been the challenge to answer the many questions my high school students had, regarding some Orthodox teachings and customs from our Romanian society. My answers automatically led to the need to accentuate the doctrine of justification by faith. Living in a mostly Orthodox society, there were questions focused on Orthodoxy in the minds of the students from Evangelical and Orthodox backgrounds. Their questions were pertinent and knowing that there is a need not only for biblical answers but also

answers which had to be framed within the Orthodox dogmatism and history in order to satisfy their curiosity and spiritual growth, I have decided to study more in depth this doctrine which reaches almost all the branches of systematic theology.

An additional basic element for my research has been the affinity I had for Evangelisation from the very early stages of my life. This calling to preach the Gospel of God's grace has challenged me to write my MA dissertation paper on the theme *The Gospel in Postmodernism*. The desire to fathom this topic not only from an Evangelical perspective, but from a traditionally Orthodox one as well, has been another fact that helped me make this decision.

In this respect, the meeting with prof. PhD Molnár János who taught classes of theology within the Master programme at "Emanuel" University from Oradea, has facilitated the completion of this study upon the doctrine of "justification by faith". He has encouraged me to study this doctrine more in depth, and on these lines I want to thank him. Another professor who motivated me was Prof. Phd. Visky Béla who inspired me to study closer this doctrine considering the fact that Neo-Protestant Evangelization is carried out in an Orthodox environment and the knowledge of scriptural Orthodox theology, and this could help me reach the audience who is listening to the Gospel. In this matter, he recommended prof. Dumitru Stăniloae who was an important theologian in the Orthodox world of the 20th century, and minister Martyn Lloyd Jones, who was recognized as being an exceptional preacher in the 20th century Evangelical world.

The motivation to write this paper came from the Assist. Prof. PhD. Cristian Sonea, professor of theology at Faculty of Orthodox Theology from Cluj. The theology of father Dumitru Stăniloae became more familiar to me, throughout the debates that we had face to face, by phone, or by email, and he encouraged me to write this paper mentoring me towards a spiritual consensus between the two approaches.

Objectives

This research paper will try to argue the following hypothesis:

- The communion between man and God is a thesis supported by both Eastern theology and the Evangelical Protestantism;

- The doctrine of justification by faith is inseparable from the doctrine of holiness, the two of them showing complete compatibility;
- Eastern theology has been strongly influenced by Semipelagianism, whilst the Evangelical Protestant theology is Augustinian;
- The Evangelical Protestant theology does not sit under the label *nuda Scriptura*, but under *sola Scriptura*;
- Justification cannot be mistaken for holiness;
- The attribute of God's righteousness must be understood in God's anger terms against the sin; the cross being the symbol of the love of God towards humanity and the symbol of God's anger towards sin;
- The Anselmian juridism and deification of man are perfectly compatible;
- The preaching of the Word is superior to the holy sacraments;
- The imputation of Christ's rightfulness upon man gives him the status of *simul semper iustus et peccator*.
- Justification by faith must bring meaning in the life of a Christian along with the joy of salvation.

Method of research

This paper wants to provide a comparative exposition of the concept of *justification by faith* in father Dumitru Stăniloae's theology and minister Martyn Lloyd Jones'. This work will be studied both under a descriptive form and a critical one, especially due to the different understanding of this topic in the Christian world, which was split in two halves. We are not mistaken to say that this teaching is the most important teaching from the Holy Bible because it approaches God's way of saving the human race. The manner in which the *pro* and *con* arguments have been built will show that this doctrine cannot be taken as a separate teaching from all the great teachings of the Holy Bible, and it reaches the most important theological areas such as: Christology,

Ecclesiology, Pneumatology, Anthropology, unifying them in a unitary whole in the doctrine of righteousness. The way in which these teachings interact and corroborate stimulates the critical thinking upon the theological thinking that comes from both the Eastern church and the Evangelical Protestant as well. If Stăniloae's perspective on salvation revolves around the concept of *deification* of man, Martyn Lloyd Jones' perspective prefers an approach in terms of justification by faith.

The main purpose of this paper is to demonstrate that justification by faith is fully compatible with deification of man showing at the same time that personal holiness validates the act of justification. Besides, this research represents the Evangelical Protestant answer towards the Orthodox theology that denies the teaching of justification by faith. Nevertheless, within this paper's framework we will highlight the common grounds between the two theologies which are given by the man's need of relation with God and by personal holiness from the Christian's part. They will be seen as unnegotiable truths in both theologies.

The biggest challenge faced by this thesis is to demonstrate that father Stăniloae stands by a unilateral way of thinking regarding the matter of justification by faith, and not by a holistic one. This attitude can be noticed throughout the entire paper, father Dumitru Stăniloae repeatedly denying the fact that a protestant Christian can have a personal relationship with Christ and a life of holiness. According to him, the Protestant will remain an internally untransformed sinner and only externally dressed in Christ's righteousness. He will therefore advance the idea that Protestants live a big delusion in their spiritual life declaring themselves righteous from a judiciary point of view, but the quality of spiritual life is a null one because the mystical unity with God never took place.

The core of this study will consist in demonstrating that the grace of justification by faith comes never alone, but together with adoption, regeneration, new birth, conversion and holiness. Resultantly, the Evangelical Protestantism is a Christian movement which strongly highlights a biblical compatibility between justification by faith and sanctification/holiness or deification. On the other hand, we will also expose the abuse provoked by the doctrine of justification by faith, by means of which, some have justified their sinful lives; this matter was successfully observed by Dumitru Stăniloae. Nevertheless, we will explain that the exaggerations

of some Evangelical orientations do not represent the general tone of the Evangelical Protestantism.

Even though there have been many who wrote conclusive papers on the topic of *justification by faith*, the uniqueness of this study stands in the fact that this is the first comparative study between Dumitru Stăniloae's theology and Martyn Lloyd Jones'. Moreover, the study itself involves a comparison between the mystically patristic theology and the Puritan way of thinking which is rather scholastic although it stresses greatly the spiritual introspection and a clean life before God.

The basic structure of the thesis is given by the conviction of the fact that justification by faith must be seen through the bigger picture of the biblical doctrines in order to be adequately understood. This is why I have divided my paper in six chapters which will discuss the positions of father Dumitru Stăniloae and minister Martyn Lloyd Jones. The approach regarding these positions will be completed in a less ecumenical tone and a more polemic one because, as it will be noticed, both theological systems are equally rigid and moreover, both theologians speak about what they believe and why they believe what they believe.

The first chapter called *Defining the conceptual framework of the research* features this topic indicating its importance, the motivation of choice of subject and the objectives of our study. For a better understanding of the theological thinking of the two of them, we considered that it is highly necessary to insert a biographical note about each of them in which we will be able to distinguish the theological influences which shaped to a big extent their perception upon this doctrine. In the last part of this chapter we will present a brief history of the teaching of justification by faith. The second chapter will exhibit the fundamental concepts of justification by faith, first by etymologically defining the term *justification by faith*, continuing with showing the existent compatibility between Anselmian juridism and deification as well as the differences between justification and sanctification/holiness. The same chapter will approach the matter of *sola Scriptura* and *nuda Scriptura* as well. The third chapter is considered the "heart" of the entire paper because here we will explore the most important themes of Christianity. We will start by showing the conceptual differences carried by the term *righteousness*, continuing by seeing the manner in which God's righteousness does not reconcile with His mercy. This matter will represent a very important topic in our study where themes like God's anger, atonement,

“divine dilemma”, the theory of the “abused child” the danger of *moral influence theory*, the danger of Antinomianism, imputation, the analysis of the concept *simul semper iustus et peccator* will be approached. The way in which these highly important topics will be dealt with in understanding the doctrine of justification by faith, will define the direction of the entire paper. The fourth chapter will focus on the relation between justification and works, the first part arguing that the greatest battle regarding the doctrine of justification by faith is given on the account of the Semipelagian theology and the Augustinian one. We will highlight the fact that the Orthodox theology has a strong Semipelagian character and that the Evangelical Protestant theology follows an Augustinian orientation. While debating, we will refer to the matter of the image of God in man and to the synergy of wills, in order to see if justification comes only by faith or by works as well. An important place in this chapter is occupied by Saint Mary the Virgin who will be described by the Orthodox world as being the stimulus of God’s love for humanity, because of the power of her will she activated in order to yield God in, to come down on earth. In this respect, the debate will seem polemical because Martyn Lloyd Jones develops a different belief regarding this matter. Moreover, it will be contrasted with Martin Luther’s view, who could not exert his will to stand righteous before God. Here we will highlight *sola gratia* in saving the man, which brings along assurance of salvation. The fifth chapter deals with *justification by faith* taking into consideration the ecclesiological aspect of our theme. If the Evangelicals think that man is born again as a result of the preaching of the Word and is supported in his spiritual growth by the Word itself, in Dumitru Stăniloae’s theology the man is spiritually born and supported by means of holy sacraments. We will highlight three holy sacraments of the Orthodox church. Firstly, there is the sacrament of the holy baptism, as a beginning point for human rightfulness. Secondly, we talk about the Eucharist by means of which God gives the man spiritual power in order to bring his nature closer to Christ’s and last but not least the sacrament of repentance along with the canons through which the man’s soul is healed. All these sacraments will be contrasted with the Word of God, which according to minister Lloyd Jones is superior to any sacrament. Baptism and Supper will be seen as symbols of spiritual realities already completed and their purpose will be presented in a *declarative* and *commemorative* way. The sacrament of repentance will be seen as a bond between the two perspectives, due to the fact that both representatives recognize the importance of repentance of sins. The sixth chapter covers the practical aspect of the paper, that is to say, the relation between

justification and deification of man. Father Stăniloae's theology is focused on deification of man, which means that entering a love dialogue with God is highly necessary in order to be saved. We will stress the need for personal relationship with Jesus Christ showing the double nature of grace which consists not only in justification, but in holiness as well. In order to explain this concept about deification we will show that the love of God, the Holy Trinity and the man's unity with God are just a few contiguous elements which fundament man's deification. In this respect, man's contribution will be described through his activity towards spiritual ascesis and sin mortification, without which he cannot continue his "spiritual ascent". The process of *theosis* to which the man abides in order to experience divine presence, is given by both a synergy of God's will and man's will in both Orthodox and Evangelical Protestant theologies. This is the reason why by approaching deification we will criticize the theological stand of *lordship salvation* which denies the aspect of Jesus' kingship in a man's life cherishing only a formal declaration of salvation. In the last part of this chapter we will discuss the missionary vocation of every Christian who is engaged on the path of deification, displaying the common and different ground the two take for this topic.

Sources of documentation

For the completion of this paper I reviewed several sources of documentation:

Libraries of different universities:

- The Library of Baptist University "Emanuel" from Oradea;
- The Library of the Orthodox Faculty "Episcop dr. Vasile Coman" from Oradea;
- The Library of the Theological Protestant Institute from Cluj-Napoca;
- The Library of the Orthodox Faculty from Cluj-Napoca;
- The Central Library of the University "Lucian Blaga" from Cluj-Napoca;
- The Library from London Metropolitan Tabernacle.

Virtual libraries:

- *Google Books* ;
- *Sage Journals*;
- *Proquest Central*;
- *Oxford Journals*;
- *Cambridge Journals*;
- *BibleWorks 8.0.005s.1.* – a special soft in the classical languages of the Bible.
- *Taylor & Francis Online.*

Final conclusions

This research has debated the problem of justification by faith in Dumitru Stăniloae and Martyn Lloyd Jones' theology. The approach of this topic has been both descriptive and polemic. It was developed by highlighting both common grounds which linked the two theologies, and the different aspects from the point of view of the two Christian orientations. For a holistic understanding, this doctrine has been analysed under several theological aspects such as: the Christological aspect, the pneumatologic aspect, the ecclesial aspect and maybe the most important one was the personal aspect, which played a very important role in the Evangelical Protestant theology.

Justification by faith has also been seen in a tight connection with the theological heritage carried by the two representatives. Father Dumitru Stăniloae stressed in a special way the importance of the *church* as a means of becoming self-righteous. On the other hand, Lloyd Jones stresses the preaching of the Word of God, therefore excluding all churchly rituals by means of which man could be justified. Resultantly, justification by faith received a personal character as a start for the spiritual life, not a collective one, as in Orthodox theology.

The main objective was to reach the conclusion that justification by faith is compatible with holiness and personal relationship with God. For this purpose, the research was carried out in a tight connection with the other works of grace of the Holy Spirit which were inherently linked by

justification by faith. We have seen that the axiomatic premises of father Stăniloae regarding this matter have been deeply wrong even from the beginning, because he never studied the broad context of the Scripture. This understanding has been influenced by the closed theological system of Orthodoxy which could not see anything beyond the judiciary nature comported by this doctrine. That is why the debate on this subject had the role to demonstrate that justification by faith does not require a mere declarative element but a personal one too, materialized in a relation full of love between God and man. Through the study of Stăniloae's theology we could rapidly realize that the father did not believe that a protestant Christian could have a dialogue of love with God or an affective relation with God. For him it was obvious the fact that the Protestants are merely declaring themselves saved – externally – but internally they are spiritually empty.

Considering this the main focus point of the paper, we engaged in a theological dispute in which we tried to prove that the Evangelical Protestants do not live an illusion of their salvation, as father Stăniloae proclaimed, but that they are people who authentically met God, being united on a spiritual level with God Himself. These elements have been discussed across six well defined and interconnected chapters where we tried to show that justification by faith does not exclude deification, but it rather causes it, being a naturalness of the grace of justification.

I started this paper with a general introduction upon the topic then I continued with chapter one where I stated the motivation, importance, methodology and objectives of this paper, I also introduced a biographical note for these two representatives of the Christian movement. This path helped us understand the background of the culture, the theological orientation they followed, and the way it influenced their theological approach. We saw that father Stăniloae is neopatristic; the writings of the holy fathers have exerted a great spiritual authority upon him when interpreting the Scriptures, which made him translate their writings (filocaliile - ro) which have been and remained a patrimony for the Romanian people. On the other hand, studying the biography of Lloyd Jones we discovered that he was rather a follower of Puritans writings, believers who have been known for their exigence in holiness and sometimes morbid introspection, so that no conscious sin existed in their lives. This sobriety of holy life and the Calvinist approach of doctrines made him a Puritan preacher in its true meaning. Their biographies were followed by a brief historical contextualisation of justification by faith also indicating towards the new 20th century perspectives brought to this doctrine.

In the following chapters we presented the topic of our study taking into consideration both the theological and spiritual thinking of the two representatives. Both father Stăniloae and minister Lloyd Jones, were people who brought theology on a pragmatic level in which the spiritual quality of the Christian life involved deification or closer resemblance with the Son of God. This was the desideratum of both of them, although the manner in which they approached the beginning of deification was totally different. Firstly, we could observe that the definition of the term *dikaiosune* received different connotations in Stăniloae and Lloyd Jones' way of thinking. For Stăniloae, justification meant the ontological self – righteousness of the Christian who is in a continual progression. This has nothing to do with the declarative character expressed by Lloyd, but with the change of the human nature into a godly nature. In Evangelical Protestant terms, the continual transformation of the Christian after the image of Christ is called holiness; this process started the moment the man was declared righteous. In Lloyd Jones' theology, justification was not seen as a process. According to him, traditional churches made a terrible confusion between justification and holiness. Justification by faith was seen as a declarative act on behalf of God towards the one who believes in Jesus, so that the sinner was dressed in Christ's righteousness in order to enter the presence of God. In the second chapter we focused on the ramifications of the word *righteousness*, showing the difference between God's righteousness as attribute and concrete righteousness that Christ won in place of men. Nevertheless, the imputation of Christ's righteousness upon the penitent was not seen as a legitimization of sins, but instead it led to a *given* righteousness which meant a life of holiness of the Christian. In fact, holiness or deification was treated as a natural consequence of justification by faith so that it became a fountain for all the other blessings of grace.

Stăniloae did not see any connection between these two elements because, as mentioned before, he believed that deification starts at the moment of baptism, when the mystical unity between man and God takes place. The mere baptism without the mystical union cannot experience transformation towards deification, but only a forensic declaration, without transforming the quality of life of faith. As an answer to this interpretation, Lloyd Jones talks about the mysterious unity between man and Christ which took place when he believed in Christ's sacrifice so that man died with Christ, was buried with Christ and resurrected onto a new life with Christ. His identification with these saving acts did not happen when baptised, as Stăniloae insists, but through personal faith of man, the baptism being a mere symbol of the

mystical union between Christ and man. In this respect, faith was both contrasted with the works and correlated with them. Firstly we saw that faith cannot save by itself; it is the means by which man receives salvation indicating that only the Sacrifice of God can lead to the salvation of man. We also highlighted the fact that justification by faith demands exclusivity of faith as a way of getting right without works; works are the consequence of an authentic faith. Stăniloae's theology is a Semipelagian theology which implies that man's will along with his works enter a state of synergy with God's plan in order to save his soul. Stăniloae's strongest argument was given by the image of God in man which was not destroyed along with Adam's fall, but only distorted. This statement is accepted by Lloyd Jones as well, with the note that the image of God has valences only related to earthly matters, not to the spiritual ones where the image of God cannot have any influence because man's sin caused spiritual death besides the shortage of life. This point has been accentuated with the purpose of showing God's supremacy and glory in the masterpiece of salvation which belongs to Him entirely. In this context faith itself was seen as a gift from God. Lloyd Jones followed an Augustinian way of thinking, which made him describe man in an inimical position with God, not from a position of desiring God.

If man was an enemy of God and God is love, then Christ's cross was the only way of approaching this world so that God can stay right and good at the same time. God's kindness and righteousness were presented by both of them as being two attributes which do not work separately one from another, but God works with both of them simultaneously. Nevertheless, the way in which atonement was seen by the two of them is different. According to Stăniloae, God's righteousness is the expression of God's punishment as a natural consequence of the trespassing of the commandment in which God is not involved in a direct way as the One who is performing the action.

On the other hand, according to Lloyd Jones, God's righteousness is expressing itself through God's anger against the man who violates God's standards. Therefore, the cross becomes not only a symbol of God's love, but also a symbol of God's hatred and anger towards sin. God's anger flows on Christ so that God's righteousness may be fulfilled and man may be forgiven by God. According to Orthodox theology, the purpose of embodiment was not seen as to satisfy the righteousness of God, but as the love of God towards man whilst Protestant theology confessed them both - love of God and fulfillment of His righteousness.

Lloyd Jones tried to reconcile the Anselmian juridism with God's love showing that God could not manifest His love towards man if he did not first fulfill His righteousness. The compatibility between the two of them was seen in the Scripture and in the church tradition. We also saw that Eastern theologians objected that Protestantism and Neo-Protestantism interpreted Scripture without taking into consideration the Church tradition (*nuda Scriptura*); this was invalidated given the fact that they were rather taking into consideration the *sola Scriptura* concept. They thought that church councils were fundamented on the holy fathers' writings as well, but did not assign them the same apostolic authority they gave to the Scriptures. Therefore, the church fathers were not always in agreement with the Scriptures, this being the reason why the Evangelical Protestants assumed the right to abolish some teachings which were rather theological inexactities than different from what the authors of the Holy Scriptures wanted to convey.

In this respect, preaching the Word was superior to the holy sacraments and any other practice or church rituals. Therefore the Word together with the Holy Spirit were seen as agents of the new birth in man. Moreover, the whole Word of God was highlighted as being the one which initiates and strengthens the Christian's spiritual life for the process of deification. Both baptism and Eucharist were seen as symbols of some spiritual realities already finished, with a commemorative role and a role of maintaining the partnership, but lacking communication of spiritual powers to the one in need. This attitude comes from Lloyd Jones' theological heritage from Puritanism, which promoted an expositive preaching of the Holy Scriptures in comparison with Stăniloae, where the focus on the visible aspect of the church played a more important role than preaching the word even if both of them were "puritan" in thinking.

Even if Lloyd Jones promoted in his writings the double nature of the Christian, that is to say *simul semper iustus et peccator* (holy and sinful at the same time), he still highlighted the process of holiness even though positionally the Christian is spotless before God. His writings do not betray the Antinomianist theology which declared that the Christian was righteous and could sin as much as he liked. On the contrary, this new status that he has and thanks to which the mystical unity with Christ took place will stimulate him towards holiness. Stăniloae, on the other hand, accentuated the process of becoming holy not from a position of being righteous, but from a posture of a person who becomes righteous everyday by means of grace. The Eucharist

especially was accentuated because through it the believer receives the power of God for rightfulness. This was contrasted with the preaching of the Word which helps him become holy. Nevertheless, *the concept of love* in Stăniloae's theology, which is the stimulus for holiness, can become vulnerable to the influence of moral doctrine because of too much focus on God's love and too little on God's righteousness contrasting with Lloyd Jones' preaching of God's anger in order to understand God's love.

Finally we can say that both theologies motivated people towards holiness or deification, but Stăniloae performed this from the position of a Christianity which was struggling for righteousness with a greater focus on human effort and human will so that God's grace can come down. On the other hand, Lloyd Jones accentuated holiness from the posture of a free Christian, released from the condemnation of the Law, being dressed up in the perfection of Christ's merits. This state of righteousness offers him a psychical comfort that he is loved by God despite his failures and that his righteousness does not depend on his spiritual performances. He lives with the thought that he has been accepted by God in the name of His beloved Son only due to the grace of God and through faith. This will motivate him in the struggle to bring his sinful nature towards a closer resemblance with the Son of God. Therefore, if in the Orthodox theology grace follows human effort, in Protestant theology grace comes before human effort and human will, stimulating and energizing both the will and the good works. This was the Evangelical Protestant theological advantage which brought the joy of salvation in man's life bringing at the same time a meaning to life due to the understanding of the concept of *sola fide* and *sola gratia*.

We do not claim that this study is constituted as an exhaustive research regarding the approaches of these two theologians, but we consider that it stands out through the fact that it offers new perspectives in theology which can be exploited deeper, especially in correspondance with the concept of deification (at father Dumitru Stăniloae), respectively the one of justification by faith (at minister Lloyd Jones).

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