

Research and Analysis: questions on Leon Morris---APOSTOLIC  
PREACHING OF THE CROSS, pages 7-59.

1. Explain concisely how the verb  $\lambdaυτρῶω$  added to the meaning and significance of  $\lambdaύω$ .
2. What two distinct ideas are found in the Old Testament word  $g'1$ .
3. What specific word group is only used in the LXX for  $g'1$  (when ransom is involved).
4. Cite a few of the passages that Morris uses to show that when Jehovah is the subject of the action of redemption, He puts forth a strong effort, or, as it were, pays a price. Morris is attempting here to show that the word means more than simply "to deliver."  
Do you think the argument he presents is well taken?
5. What is the difference between  $pdh$  and  $g'1$ , according to Morris?
6. Again, list concisely the Scriptural citations that Morris uses to establish his major thesis: redemption means MORE THAN DELIVERANCE, even with the case of  $pdh$ , and NO ORDINARY ACTIVITY IS THOUGHT OF here.
7. Give concisely the gist of the meaning of  $kopher$ .
8. What does Morris conclude as being the usage made of these linguistic concepts in the language of Judaism?
9. Summarize very briefly the usage of the  $lutron$  group in non-biblical Greek.
10. Morris cites the work of Hastings Rashdall, THE IDEA OF ATONEMENT IN CHRISTIAN THEOLOGY, as levelling a massive attack against the authenticity of Mark 10:45. Please list concisely the major arguments offered against this passage by Rashdall, and think your way through the answer to these items as Morris develops his argument. We should be conversant with these arguments pro and con.
11. What selective use of examples of  $anti$  would you use to answer the objections of some scholars who claim that the substitutionary force of  $anti$  is blunted or eliminated in the language.
12. It is vital to see how the arguments are marshalled against the concept of substitution in Mark 10:45. Even Buschel, in the TWNT article, seems to deny objective concepts here, an objective value of the death of Christ as a ransom. Briefly, please list specifically how Buschel attempts to interpret Jesus' death, and how Morris answers this.
13. Others, such as Rashdall, again, argue against the substitutionary nature of the passage by appealing to the context. Briefly, what is the gist of this argument, and how does Morris answer it.
14. For the remainder of the reading assignment, list the words that Morris treats, the central N.T. passages where they appear, or at least the passages that Morris deals with, and take particular note of the areas where there is controversy over interpretation.
15. List concisely the three major ideas in Morris' conclusion.

The reading assignments should be completed for each class session. This is an attempt to set forth the entire semester reading program. As noted, in our revised course procedure, we will use research questions to guide us in our study of the material. Where possible, the content of the lecture will conform to the reading assignments. However, in some cases it will be impossible to work out a direct correlation.

| <u>Class Meeting Date</u> | <u>Assignment to be completed for that meeting</u> |
|---------------------------|--|
| Tues. Sept. 11            | Morris, APC, 7-59                                  |
| Thurs. " 13               | Chafer, III, 3-54                                  |
| Tues. " 18                | Morris, 108-160                                    |
| Thurs. " 20               | Chafer, III, 55-96                                 |
| Tues. " 25                | Morris, 161-185; Chafer, III, 96-130               |
| Thurs. " 27               | Chafer, III, 131-177                               |
| Tues. Oct. 2              | FIRST UNIT EXAM                                    |
| Thurs. " 4                | Morris, 186-223                                    |
| Tues. " 9                 | Packer, ESG, 7-53                                  |
| Thurs. " 11               | Packer, 53-91                                      |
| Tues. " 16                | Packer, 92-126; Morris, 224-235                    |
| Thurs. " 18               | Chafer, III, 178-224; Morris, 235-246              |
| Tues. " 23                | Chafer, III, 225-266; Morris, 247-258              |
| Thurs. " 25               | Chafer, III, 267-312; Morris, 259-271              |
| Tues. Oct. 30             | Chafer, III, 313-354; Morris, 272-280              |
| Thurs. Nov. 1             | Chafer, III, 355-395                               |
| Tues. Nov. 6              | SECOND UNIT EXAM                                   |
| Thurs. Nov. 8             | Chafer, IV, 3-27; Saucy, CGP, Chapter 1            |
| Tues. " 13                | Chafer, IV, 27-46; Saucy, Chapter 2                |
| Thurs. " 15               | Chafer, IV, 47-64; Saucy, Chapter 3                |
| Tues. " 20                | Chafer, IV, 64-83; Saucy, Chapter 4                |
| Tues.. " 27               | Chafer, IV, 83-100; Saucy, Chapter 5               |
| Thurs. " 29               | Chafer, IV, 100-122; Saucy, Chapter 6              |
| Tues. Dec. 4              | Chafer, IV, 122-139; Saucy, Chapter 7              |
| Thurs. " 6                | Chafer, IV, 139-153; Saucy, Chapter 8              |
| Tues. " 11                | Saucy, Chapter 9                                   |
| Thurs. " 13               | Saucy, Chapter 9                                   |

**COURSE METHODOLOGY IN SUMMARY:** Where possible, we will give out in advance specific questions over the various readings. In order that we may mutually profit from the study of these concepts, we ask that you answer the questions carefully. Be prepared to go through these questions in the class segment of time devoted to research and analysis. You may feel absolutely free to have your answers before you, and work with the documents right at hand. It is essential for this method, however, that we seek to evaluate your responses to specific research questions over an extended period of time. This, accordingly, will serve as part of the overall picture of your final grade in the course. As with any method, this is only a tool, a means to an end, the end result a desire to get us involved with the process of study and assimilation of these massive Biblical concepts.

## SOTERIOLOGY:

## DIVISION ONE: INTRODUCTORY CONSIDERATIONS.

## Unit One: Review---The Theological Encyclopedia.

- I. Exegesis
- II. Biblical Theology
- III. Systematic Theology
- IV. Apologetics
- V. Historical Theology
- VI. Practical Theology

Unit Two: Biblical Theology foundation: Aspects of Salvation  
in the Old Testament.

## (Sources for further study:

1. Oehler, G. F. THEOLOGY OF THE OLD TESTAMENT, pages 459-463
2. Payne, J. Barton. THE THEOLOGY OF THE OLDER TESTAMENT,  
especially pages 411 through 463.
3. Sauer, Erich. THE DAWN OF WORLD REDEMPTION, 126-140.)

## I. The basis of Salvation (Salvation viewed possessively)

- A. The Work of a Sovereign God: Forgiveness.
- B. Faith
- C. The Mosaic sacrificial system.
- D. Justification

## II. The reality of salvation (Salvation viewed progressively)

III. The ultimate realization of salvation (Salvation viewed  
prospectively)IV. The name "Jehovah" as it reflects this entire  
structure.

## SOTERIOLOGY:

DIVISION TWO: Issues related to the PERSON of the Saviour.

Unit One: The humiliation of the Lord Jesus Christ

- I. The basic passage, Philippians 2:5-8
- II. The basic issues involved

Unit Two: The Offices of Christ

- I. Prophet
- II. Priest
- III. King

Unit Three: Some of the major accomplishments of the death of Christ

I. Propitiation.

A. Classification of usage and contrast with expiation.

"It will be at once apparent to any one who examines the above analysis of the basic meaning of these three terms that they are not synonymous; each one carries a connotation distinctly its own and not shared by either of the other two. At the same time it will also be evident that they are fully compatible; cleansing of the sinner, expiation of the sin, and propitiation of God are three distinct effects which may well be viewed as integral elements of the full-orbed biblical plan of salvation." R Nicole, "C. H. Dodd and the Doctrine of Propitiation," The Westminster Theological Journal, XVII, 121.

1. Propitiation.

2. Expiation.

B. Analysis of C. H. Dodd's method

C. Criticism of C. H. Dodd's method

1. Logical fallacy

2. Incompleteness of investigation.

". . .Where the LXX translators do not render KIPPER and its cognates by words of the HILASKETHAI class, they render it by words which give the meaning to sanctify, to forgive, to remove, to cover with pitch, to ransom, to contribute, to give, to veil, to anoint, the village, the myrrh, or they have failed to render it altogether. We should therefore expect to find that they regard the HILASKETHAI class as conveying similar ideas. SUCH A STATEMENT, IT MIGHT BE URGED, WOULD BE PRACTICALLY MEANINGLESS IN VIEW OF THE WIDE VARIETY OF MEANINGS REFERRED TO. PRECISELY SO. AND THIS WOULD SIMPLY PROVE THAT THE LINE OF ARGUMENTATION TAKEN BY DIDD IS INCONCLUSIVE WHEN ALL THE RELEVANT EVIDENCE, RATHER THAN JUST A PART OF IT, IS TAKEN INTO CONSIDERATION." Nicole, same source cited above, page 149.

Unit Three, from page 2, supplemented.

I. Propitiation.

B. Analysis of C. H. Dodd's method

1. See how the LXX translated kipper (to atone) and its cognates with words OTHER THAN the ones related to hilasketsthai.

". . .where the LXX translators do not render kipper and its derivatives by words of the hilasketsthai class, they render it by words which give the meaning 'to sanctify', 'purify' persons or objects of ritual, or 'to cancel', 'purge away', 'forgive' sins. We should therefore expect to find that they regard the hilasketsthai class as conveying similar ideas." C.H.Dodd, THE BIBLE AND THE GREEKS, page 84.

2. Look at the Hebrew Bible, study the words OTHER THAN kipper and family which are translated in the LXX by hilasketsthai group.

". . .where words of the hilasketsthai class do not render kipper and its derivatives, everywhere, except in the four cases last considered, they render words which fall into one or other of two classes: (i) with human subject, 'to cleanse from sin or defilement'; 'to expiate'; (ii) with divine subject, 'to be gracious', 'to have mercy', 'to forgive'." Dodd, same source, page 88.

3. Analyze the words of the hilasketsthai family wherein they are used to translate kipper and its family members.

". . .the LXX translators did not regard kipper (when used as a religious term) as conveying the sense of propitiating the Deity, but the sense of performing an act whereby guilt or defilement is removed, and accordingly rendered it by hilasketsthai in this sense." Dodd, 93.

". . .Thus Hellenistic Judaism, as represented by the LXX, does not regard the cultus as a means of pacifying the displeasure of the Deity, but as a means of delivering man from sin, and it looks in the last resort to God himself to perform that deliverance, thus evolving a meaning of hilasketsthai strange to non-biblical Greek." Dodd, 93.

RESPONSE TO THIS.

"There are, in biblical usage, a number of expressions which bespeak precisely the attitude on the part of God with respect to sin which Dodd finds so objectionable. To get rid of this element, it is not enough to strain the possible meaning of hilasketsthai, it would be necessary to explain away all the passages concerned with the wrath of God (30 different terms used in 505 differing passages in the O.T. according to Morris)." Roger Nicole, "C. H. Dodd and the doctrine of propitiation," Westminster Theological Journal, XVII, page 149.

"Where the LXX translators do not render kipper and its cognates by words of the hilasketsthai class, they render it by words which give the meaning to sanctify, to forgive, to remove, to cover with pitch, to veil, to anoint, the village, the myrrh or they have failed to render it altogether. We should therefore expect to find that they regard the hilasketsthai class as conveying similar ideas. SUCH A STATEMENT, IT MIGHT BE URGED, WOULD BE PRACTICALLY MEANINGLESS IN VIEW OF THE WIDE VARIETY OF MEANINGS REFERRED TO. PRECISELY SO. AND THIS WOULD SIMPLY PROVE THAT THE LINE OF ARGUMENTATION TAKEN BY DODD IS INCONCLUSIVE WHEN ALL THE RELEVANT EVIDENCE, RATHER THAN JUST A PART OF IT, IS TAKEN INTO CONSIDERATION." Nicole, same source.

METAPHORS FOR SALVATION

Taken from Eric Wahlstrom, NEW LIFE IN CHRIST; Philadelphia: Muhlenberg Press, 1950.

| <u>ORIGIN OF THE FIGURE</u>     | <u>THE NATURAL MAN</u>  | <u>TRANSFORMATION OF THE NEW BIRTH</u> | <u>THE NEW MAN</u>                 |
|---------------------------------|-------------------------|--|------------------------------------|
| <b>INDIVIDUAL LIFE</b>          |                         |  |                                    |
| <u>Life and death</u>           | dead                    | to make alive, to quicken              | alive                              |
| <u>Birth</u>                    | (inexistent)<br>old man | to regenerate                          | born again<br>new man              |
| <u>Nutrition</u>                | hungry<br>thirsty       | to feed<br>to slake                    | fed<br>satisfied                   |
| <u>Health</u>                   | sick                    | to heal                                | well                               |
| <u>Eyes</u>                     | blind                   | to give sight                          | seeing                             |
| <u>Ears</u>                     | deaf                    | to give hearing                        | hearing                            |
| <u>Tongue</u>                   | dumb, mute              | to loose                               | (vocal,<br>articulate)<br>speaking |
| <u>Muscles</u>                  | paralyzed               | to loose                               | active, agile                      |
| <u>Heart</u>                    | heart of stone          | to change                              | heart of flesh                     |
| <u>Leprosy</u>                  | Leper                   | to cleanse                             | clean, pure                        |
| <u>Cleanliness</u>              | unclean                 | to wash,<br>cleanse                    | holy, pure,<br>clean               |
| <u>Clothing</u>                 | rags                    | to clothe                              | festive, white<br>raiment          |
| <b>SOCIAL LIFE</b>              |                         |  |                                    |
| <u>General</u>                  | (lonely)                | to associate,<br>to incorporate        | in fellowship                      |
| relation to another's good will | exposed to<br>wrath     | to PROPITIATE,<br>to appease           | (susceptive<br>to favor)           |
| <u>Family</u>                   |                         |  |                                    |
| <u>Marriage</u>                 | estranged<br>divorced   | to wed, to woo                         | bride, wife                        |
| <u>Parenthood</u>               | stranger                | to adopt                               | son                                |
| <u>Inheritance</u>              | (disinherited)          | to include in a<br>testament           | heir                               |
| <u>Law</u>                      |                         |  |                                    |
| <u>Court of law</u>             | accused, guilty         | to justify                             | free                               |
| <u>Prison</u>                   | captive                 | to give a ransom,<br>to deliver        | free                               |
| <u>Obligations</u>              | (delinquent)            | TO EXPIATE, TO MAKE<br>REPARATION,     | acceptable,<br>solvent             |
| <u>Relation to law</u>          | bound,<br>obligated     | to fulfill                             | free                               |
| <u>Nation</u>                   |                         |  |                                    |
| <u>Citizenship</u>              | alien                   | (to naturalize)                        | citizen                            |
| <u>War</u>                      | enemy                   | to reconcile                           | at peace,<br>friend                |
|                                 | captive                 | to deliver                             | free                               |
|                                 | defeated                | to strengthen                          | victorious                         |
| <u>Business</u>                 |                         |  |                                    |
| <u>Property</u>                 | poor, beggar            | to enrich                              | rich                               |
| <u>Business obligation</u>      | debtor                  | to pay, to remit                       | free                               |

## Unit Three, continued.

INSERT: A helpful work by a theologian to enable you to illustrate and explain doctrine in your work is---

INTERPRETING BASIC THEOLOGY, by Addison H. Leitch.

New York: Chappel Press, 1961. Dr. Leitch has a facility in illustrating theology, and clearly stating some of the very concepts we are studying. His illustrations concerning SUBSTITUTION and RECONCILIATION are quite effective.

## IV. RECONCILIATION.

A. THE KEY WORDS INVOLVED.

B. THE THEOLOGICAL IMPLICATIONS OF THE WORDS.

C. THE CENTRAL PASSAGES.

## Unit Four. THE DEATH OF CHRIST--THEORIES OF THE ATONEMENT.

I. ANSELM (1033-1109) Cur Deus Homo

A. BASIC TENETS OF THE POSITION

B. EVALUATION

II. Abelard (1079-1142).

A. BASIC TENETS

B. EVALUATION

## Unit Five. Selective study of major theological positions on the death of Christ.

I. OLD LIBERALISM.

A. SUMMARY OF THE IDEOLOGICAL HERITAGE OF OLD LIBERALISM.

B. THE SPOKESMAN FOR THIS POSITION THEOLOGICALLY: WILLIAM ADAMS BROWN(1865-1943).  
Christian Theology in Outline. Scribners, 1907.

1. His view of theology.

2. Summary of his view of the death of Christ. speaking of orthodoxy, Brown said: "Not only has it expressed the significance of Christ's death in legal terms which fail to do justice to its moral and spiritual meaning--in this following the example already set by Catholicism--but it has given it a purely individualistic reference which ignores both the historical conditions under which it took place and the social consequences it was designed to promote." page 363, CTO.

Division Two, continued.

Unit Three. Some of the major accomplishments of the death of Christ.

II. REDEMPTION.

- A. Description of the work of redemption.
- B. Old Testament background.  
(included conditions for the Kinsman Redeemer function---relationship, ability, purpose, position.)
- C. New Testament fulfillment.
  - 1. 1 Peter 1:18-19. lutroo purchase accomplished. ACCOMPLISHMENT
  - 2. Revelation 5:9 agorazo method stressed. ACTIVITY.
  - 3. Gal. 3:13 exagorazo completeness. ADEQUACY.
  - 4. Romans 8:23 apolutrosis futuristic, perhaps ATTAINMENTS

III. SUBSTITUTION.

- A. The impelling necessity for substitutionary atonement. Mark 8:31.
- B. Historical positions. See Berkhof, pages 368ff.
  - 1. That the atonement was not necessary, strictly speaking.
  - 2. That the atonement was hypothetically necessary.
  - 3. That the atonement was absolutely necessary.
- C. Scriptural grounds for substitutionary atonement. (vicarious).
  - 1. The O.T. sacrificial system. Lev. 1:4.
  - 2. Direct O.T. and N.T. statements.
  - 3. Greek prepositions.

REVIEW FOR THE EXAMINATION. EXAM SCHEDULED FOR TUESDAY OCTOBER 2, a full period.

The exam will be constructed from these areas ONLY.

I. Areas for specific review from Chafer, III. These and these only.

- 1. pages 3-8. Your stress here will be CONCEPTS, ideas, and correlation with key scripture or central passages.
- 2. pages 26-30. The concepts and structure of reasoning on the priesthood of Christ.
- 3. all of chapter III, 35-54. Here, a helpful method might be to take the table of contents and think your way logically through the topics in the chapter.
- 4. pages 55-68.
- 5. pages 72-102.
- 6. pages 109-115.
- 7. pages 116-126.

II. Areas for specific review from Morris.

- 1. pages 26-35. start with the summary paragraph on page 26 dealing with the basic idea of REDEMPTION from the Old Testament, Rabbinic lit., and profane.
- 2. review closely the discussion on pages 26-35 of the lutron group.
- 3. review the material on exagorazo, pages 52-56.
- 4. review the conclusion to this chapter, and the added note on Gal. 3:13.
- 5. review the chapter (III) on THE BLOOD. The effort here is to understand the two basic positions, and to be able to explain concisely why Morris takes the view of the blood that he does.
- 6. review his summary on propitiation, pages 180-185.

III. Areas from class notes.

- 1. Division One, Unit One.
- 2. Division One, Unit Two. Omit IV on the name Jehovah.
- 3. All of Division Two, page 2 and page 2a. Be able also to show the differences from the chart on METAPHORS FOR SALVATION between EXPIATE and PROPITIATE.
- 4. PAGE 3, above, OMIT ALL EXCEPT III, A AND C. REVIEW THESE, in other words, Unit Three, III, A and C.

The exam will include both objective and subjective type questions, concise definitions of terms, some discussion of pertinent issues IN THIS REVIEW.

PLEASE BRING BLUE BOOKS WITH YOU. This will be a test in which we will not use Scripture copies before us.



first, a supplement for page 4, filling in some detail on Anselm.

**Unit Four. The Death of Christ--THEORIES OF THE ATONEMENT.**

**I. Anselm.**

**A. Basic tenets.**

1. Historical context.
2. His view of God.
3. His view of sin.
4. Punishment or satisfaction as the alternatives for atonement.
5. The God-man
6. The sacrifice of Christ

**B. Evaluation.**

A summary quotation for your evaluation and conclusion section on Anselm:

Addison Leitch, INTERPRETING BASIC THEOLOGY, page 105:

"Anselm reasons, and it is not too difficult to follow him, that the guilt is man's and must be paid by him, but that the price is infinite and can therefore be paid only by God. Only man owes the debt and he cannot pay; only God can pay the debt and he does not owe. Therefore only a God-Man, namely Jesus Christ, can bear the human sin and guilt and at the same time pay the infinite price. This is Cur Deus Homo; this is why God became man. Somewhere, in and around Anselm's Solution, we must find our own solution. . ."

**II. Abelard.**

**A. Basic Tenets.**

1. Historical context.
2. His view of God.
3. His view of sin.
4. The heart of the atonement

**B. Evaluation of Abelard.**

A summary quotation: "In distinction from Anselm's doctrine of the atonement, this theory of Abelard is thoroughly subjective. It is sadly lacking in that moral depth and inner coherence that is so characteristic of Anselm's view. We have in it a typical representation of what is today called the Moral, or Moral Influence Theory of the atonement. It proceeds on the false principle that love is the central and all-controlling attribute in God, and ignores the demands of His justice and holiness." Berkhof, Louis, REFORMED DOGMATICS (Historical), 1937, Eerdmans, 180.

**Unit Five. Selective study of major theological positions on the death of Christ.**

**I. OLD LIBERALISM.**

**A. SUMMARY OF THE IDEOLOGICAL HERITAGE OF OLD LIBERALISM.**

"The evangelical main stream of American liberal theology has been a theology of Christian experience in Schleiermacher's sense." G. Hammar, CHRISTIAN REALISM IN CONTEMPORARY AMERICAN THEOLOGY, page 134.

1. Schleiermacher. (1768-1834).
2. Albrecht Ritschl. (1822-1889).
3. Adolf Von Harnack. (1851-1930).

"The whole matter came finally to a head in a publication of the great leader of German liberalism, Adolf Harnack. He was a great scholar, one of the founders of the modern history of doctrine, but he was also very critical of the dogma of the Church and of the Bible itself. According to him the dogma of the Church, as we know it, was the product of the Greek spirit, which had cast the Christian truth in the moulds of Greek philosophy. In fact, this dogma was already introduced into the New Testament itself, notably in the theology of Paul and John. The original teaching of Jesus, which we find basically in the Synoptic Gospels, would have been a simple message about the Fatherhood of God and the infinite value of the human soul, so ennobled that it can and does unite with God." Klaas Runia, I BELIEVE IN GOD, (Current Questions and the Creeds, Inter-Varsity Press, 1963, pages 49 and 50.

## Unit Five, continued.

## I. OLD LIBERALISM.

## B. William Adams Brown (1865-1943).

## 1. His view of theology.

2. Summary of his view of the death of Christ. see first quotation from Brown, at the bottom of your course outline, page 4.

"It is the qualities of faith and love which give the death of Christ its value for God. Not its penal character as suffering, but its moral quality as obedience makes it acceptable in the divine eyes, and constitutes it the fulfilment of the ideal of sacrifice. In Jesus, God sees his own estimate of sin reproduced in man." Brown, CTO, page 367.

## II. NEW LIBERALISM. (In this very brief survey, we have purposely omitted neoorthodoxy).

New liberalism called for a reconstruction in Christology, particularly as is related to the areas of SOTERIOLOGY that we are studying.

## I. Harold DeWolf, A THEOLOGY OF THE LIVING CHURCH, chapter 30, dealt with this.

## A. Pitfalls to avoid in this reconstruction.

## B. Some needed elements in this reconstruction.

## C. Toward a solution in this reconstruction.

1. The place of Jesus as redeemer. "Jesus was prepared and called by God uniquely. "While everyone is called to take a special place in God's kingdom, Jesus was called to reveal to men the kingdom itself. In the fulness of time, God provided for his coming as the child of righteous parents through whom he was richly end owed and by whom he was wisely nurtured in the knowledge, obedience and love of God." page 249, DeWolf.

## D. The significance of the death of Christ in new liberalism.

## 1. The event of the Cross.

## 2. The meaning of the Cross.

(Speaking of a more recent development in new liberalism, the theology of Paul Tillich, Klaas Runia shows the exact result of these trends: "Indeed, this is again pure Liberalism. Again the facts of the history of salvation as proclaimed in the Bible have evaporated. All that is left is a vague notion of a mysterious God who is not to be thought of in personal terms (although it is admitted that there is an element of selfhood in God; He is not a mere thing or object), but who is 'being itself' or 'the ground of being'. Jesus Christ is not the eternal Son of God, who assumed the form of a servant and became man, but He is a vague historical personality in whom the New Being was present. He is still called the Saviour and Redeemer, but He does not reconcile us (italics not in original) to God by bearing the penalty of our sins; rather He reconciles our estranged existence by His participation in this estrangement, by 'his surrender to the ultimate consequence of existence, namely, death under the conditions of estrangement.' Tillich explicitly rejects the idea of 'substitutional suffering'." Klaas Runia, I BELIEVE IN GOD, page 68.

## SUPPLEMENT TO PAGE 6.

**SELECTED SOURCES FOR CONTEMPORARY ISSUES IN THEOLOGY, including pertinent areas of Soteriology.**

1. Brown, Colin. **PHILOSOPHY AND THE CHRISTIAN FAITH.** London: Tyndale Press, 1969. paperback. A thorough study from the orthodox position of major developments in theology and philosophy from the middle ages to the present day.
2. Campbell, Rev. Robert, ed. **SPECTRUM OF PROTESTANT BELIEFS.** Milwaukee: Bruce Publishing Company, 1968. Helps to distinguish various positions in modern protestant theology. The editor is a Roman Catholic, who classifies by his terminology five positions, and selects spokesmen from each of these positions to answer many typical questions in doctrine from these positions: fundamentalism, new evangelicalism, confessional orthodoxy, neoliberalism, and radical theology.
3. Hordern, William E. **A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY.** revised edition. New York: Macmillan Co., 1968. Probably the best single introduction to major theological positions and issues today. Hordern understands fundamentalism, and does not caricature the positions, but deals fairly and objectively with issues.
4. Runia, Klaas. **I BELIEVE IN GOD. (Current Questions and the Creeds.** Chicago: InterVarsity Press, 1963. paperback. A short, concise appraisal of the theology of the creeds, and an excellent critique of neo-orthodoxy, neoliberalism, radical theology, and other contemporary deviations.

A selection for your files from Runia: "When we try to formulate Tillich's interpretation and 'translation' of the Apostles' Creed, we come to something like the following:

I believe in God, Being itself or the Ground of Being. And in Jesus who is called the Christ, in whom the New Being was manifested. He was the Son of God for in him the essential unity of God and man has appeared under the conditions of existence. Even before his birth historical destiny determined him to be the bearer of the New Being (= 'conceived by the Holy Spirit', 'born of the Virgin Mary'). He -- most likely -- died on a cross, taking away existential estrangement and reconciling existence and essence.

After his death his disciples in an ecstatic experience realized that death was not able to push him into the past, but that in him the New Being is present in the Spirit (= 'he rose again'), His separation from historical existence is final (= 'ascended') and he will not be transcended by anyone else who may appear in the course of history (= 'he shall come again').

I believe that in faith I may participate in the New Being and in doing this will be transformed.

. . . we can be true Christians only when we stick to the Christ of the history of salvation, as proclaimed in the New Testament and confessed in the Creeds. If this Christ is mythological, then the whole gospel itself is mythological. It follows that we then have to go behind the gospel as it is described in the New Testament to find the 'real' gospel. But the inevitable result will be, just as it was in the case of the older Liberals, that finally every theologian has his own 'gospel'. And such indeed is the case. Tillich has his own gospel; Bultmann has his; and many other theologians have theirs. A new tidal wave of subjectivism is descending upon the Church. Again the Christ of the New Testament is disappearing behind the philosophical systems and all that is left is an ontological (Tillich), or existential (Bultmann), or some other kind of -logical abstraction. In our opinion the words of the apostle Paul, addressed to his spiritual son Timothy, fully apply here: 'Guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith' (1 Tim. 6:20). " Runia, source cited, pages 75 and 76.

**Sources for reflection and further reading:**

1. "Elect, Election," John Murray, *Baker's Dictionary of Theology*, pages 179-180
2. Richard H. Bube. *TO EVERY MAN AN ANSWER*. Chapter on Election. pages 200-229.
3. James O. Buswell, Jr. *A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION*. Volume Two, Part III Soteriology. pages 133-156.

**DIVISION THREE. ISSUES PERTAINING TO THE PLAN OF GOD IN SALVATION.****Unit One. ELECTION.****I. Old Testament Background.****A. Israel****B. Messiah****II. New Testament Revelation.****A. References to Messiah as the "Elect" of God.****B. A comprehensive body of revelation in the N.T. dealing with an ELECTION of God.****1. Direct statements of God's purpose involving election.****2. Specific implications in Scripture on this elective purpose.****a. The basis of election****b. The election seen within the Trinitarian framework.****III. Election and Predestination.****A. Foreknowledge as closely related to foreordination. See the chart on page 7a, and the study of the steps in the argument listed.**

OMNISCIENCEA GENERAL USAGEForeknowledge as prescience

This is God's knowledge of events which from the human point of view are future.

The general teaching of many passages: Gen. 15:13 ff; Ex. 3:19; 7:4; 11:1ff; Isa. 41:22ff; 42:9; 43:9-13; 44-6-8; 46:10; Dan. 2:22; Ps. 31:15; Ps. 39:5; 139:4-6, 16; Job 14:5; Acts 15:18

No Bible key words here, but a doctrine based upon careful induction of Scriptures noted.

No specific ELECTION here.

A SPECIFIC USAGEForeknowledge as closely related to foreordination (predestination)

This is God's purposeful knowledge which determines the course of the Divine procedure.

The specific translation of certain Bible key words: proorizo; prognosis; prognosko. Acts 2:23; 4:28; I Peter 1:20; Rom. 11:2.

Bible key words here, linked together in a bond of common usage.

ELECTION is based on this selective, loving FOREKNOWLEDGE-FOREORDINATION.

Proginosko, Prognosis: The root word behind this: GINOSKO. This means to know experientially, a knowledge grounded in personal experience. Strongest word for knowledge.

Steps in the argument: 1. Deut. 4:32-37.  
2. Amos 3:2  
3. Romans 11:2  
4. I. Peter 1:20  
5. Romans 8:29

Within this word is the definite sense of "foreknow" in the sense of planning. "These words do NOT denote simple intellectual foresight or prescience, the mere taking knowledge of something beforehand, but rather a selective knowledge which regards one with favor and makes one an object of love." Berkhof, page 112. You cannot from the word itself say that God merely elected because He foreknew in some detached way. God elected on the basis of pre-planning, not crystal-ball gazing.

## III., continued. Division Three. Unit One.

## B. Analysis of the position presented on III, A.

## 1. Strengths

## 2. Weaknesses

C. An alternate position for evaluation and study. Dr. H. C. Thiessen,  
Lectures on Systematic Theology.

## 1. Basic tenets of the position.

## 2. Strengths

## 3. Weaknesses

## IV. Elements of the Decree as presented by various positions.

This material taken directly from B. B. Warfield, THE PLAN OF SALVATION,  
page 31.

## PARTICULARISTIC POSITIONS ONLY

## A. Supralapsarian

1. Election of some
2. Permission of fall total inability
3. Gift of Christ to redeem elect, ground offer to all
4. Gift of Holy Spirit to save the redeemed
5. Sanctification of all the redeemed and regenerated

## B. Infralapsarian

1. Permission of fall total inability
2. Election of some to life in Christ
3. Same as Supralapsarian
4. Same as Supralapsarian
5. Same as Supralapsarian

## C. Amyraldian

1. permission of fall moral inability
2. Gift of Christ to render salvation possible to all
3. Election of some for gift of moral ability
4. Gift of the Holy Spirit to work moral ability in the elect
5. Sanctification by the Spirit

This chart is copied from the book by B. B. Warfield THE PLAN OF SALVATION. It is used for classroom purposes of direct study only, and is not for sale or for any other purpose than the direct educational usage.

THE ORDER OF DECREES

| SUPERNATURALISTIC   |   |   |   |   |   |   |   |  |  | NATURALISTIC  |  |
|---|---|---|---|---|---|---|---|--|--|---|--|
| EVANGELICAL   |   |   |   |   |   | SACERDOTAL  |   |  |  |   |  |
| PARTICULARISTIC   |   |   | UNIVERSALISTIC  |   |   |   |   |  |  |   |  |
| Consistently Particularistic                                |   | Inconsistently Particularistic                              |   |   |   |   |   |  |  |   |  |
| Supralapsarian  | Infralapsarian  | Amyraldian  | Lutheran  | Wesleyan  | Pure Universalistic   | Anglican  | Roman   | Orthodox Greek   | Remonstrant  | Pelagian  |  |
| Permission of some to eternal life with God.                | Permission of Fall—guilt, corruption and total inability.   | Permission of Fall—corruption, guilt and moral inability.   | Permission of Fall—guilt, corruption and total inability.             | Permission of Fall—guilt, corruption and total inability.             | Permission of Fall.   | Permission of sin.  | Permission of Fall—loss of supernatural righteousness.                                      | Permission of Fall—loss of original righteousness, involving loss of knowledge of God and proneness to evil. | Permission of Fall—(physical) deterioration (followed by moral). | Gift of free will by virtue of which each may do all that is required of him. |  |
| Permission of Fall—guilt, corruption and total inability.   | Election of some to life in Christ.                         | Gift of Christ to render salvation possible to all.         | Gift of Christ to render satisfaction for sins of the world.          | Gift of Christ to render satisfaction for sins of the world.          | Predestination of all to life.                              | Gift of Christ to make satisfaction for the sins of all men.                                  | Gift of Christ to offer satisfaction for all human sins.                                    | Gift of Christ to reconcile sinful mankind with God.   | Gift of Christ to render gift of sufficient grace possible.      | Gift of the law and gospel to illuminate the way and persuade to walk in it.  |  |
| Gift of Christ to redeem the elect and ground offer to all. | Gift of Christ to redeem his elect and ground offer to all. | Election of some for gift of moral ability.                 | Gift of means of grace to communicate saving grace.                   | Remission of original sin to all and gift to all of sufficient grace. | Gift of Christ to expiate the sin of all.                   | Establishment of Church as living agent for communicating God's sufficient grace.             | Institution of the Church and the sacraments, to apply satisfaction of Christ.              | Establishment of the Church "for the continual supply of the benefits of the cross."                         | Gift of sufficient (auxiliary) grace to all.                     | Gift of Christ to expiate past sin and to set good example.                   |  |
| Gift of the Holy Spirit to save the redeemed.               | Gift of the Holy Spirit to save the redeemed.               | Gift of the Holy Spirit to work moral ability in the elect. | Predestination to life of those who do not resist the means of grace. | Predestination to life of those who improve sufficient grace.         | Gift of the Spirit to apply the expiation of Christ to all. | Communication of this grace through the sacraments as indispensable channels.                 | Application of satisfaction of Christ through sacraments, under operation of second causes. | Instruction, justification and edification through the ordinances of the Church.                             | Salvation of all who freely co-operate with this grace.          | Acceptance of all who walk in right way.                                      |  |
| Sanctification of all the redeemed and regenerated.         | Sanctification of all the redeemed and regenerated.         | Sanctification by the Spirit.                               | Sanctification through the means of grace.                            | Sanctification of all who co-operate with sufficient grace.           | Salvation of all.   | Salvation through the sacrament of baptism imparting life and of the Eucharist nourishing it. | Building up in holy life of all to whom the sacraments are continued.                       | Building up in grace through the seven sacraments.   | Sanctification by co-operation with grace.                       | Continuance in right-doing by voluntary effort.                               |  |

## Division Three.

## Unit Two. CALLING.

- I. Definitions of terms. (Note: there will be some distinction here between the two positions outlined on pages 7 and 8:
- A. Calling as defined within the confines of the first position presented, dealing with foreknowledge as a selective and determinative kind of choosing, electing foreknowledge. "In the Epistles. . .the concept is broadened, in accordance with the Isaianic development noted. . .to embrace God's sovereign action in securing a response to his summons. The verb "call," and the noun "calling" (klesis), now refer to the effective evocation of faith through the gospel by the secret operation of the Holy Spirit, who united men to Christ according to God's gracious purpose in election (Rom. 8:30; 1 Cor. 1:9; Gal. 1:15; II Thess. 2:13 f.; II Tim. 1:9; Heb. 9:15; I Pet. 2:9; II Pet. 1:3, etc). The 'called' are those who have been the subjects of this work, i.e., elect believers." James I Packer, "Call, Called, Calling," Baker's Dictionary of Theology, page 108.
- B. Calling as defined by Dr. Henry C. Thiessen, in keeping with the second position presented. "We may define God's call as that act of grace by which He invites men to accept by faith the salvation provided by Christ." Henry C. Thiessen, Lectures in Systematic Theology, page 350.

## II. Elements of the Biblical teaching on Calling.

## Unit Three. THE CONVICTING WORK OF THE HOLY SPIRIT.

John 16:8ff.

- I. The meaning of this work of conviction.
- II. The major aspects of the work
- A. "With respect to sin, because they do not believe in me."
- B. "With respect to righteousness, because I go to the Father, and you observe me no longer."
- C. "With respect to judgment, because the ruler of this world is judged."
- III. The results of this convicting work.



Unit Four. FAITH. Note: an excellent section on FAITH is found in Louis Berkhof, Systematic Theology, 493-509.

- I. Selected elements in the Biblical terminology.
  
  
  
  
  
  
  
  
  
  
- II. The concept of Faith in a general sense: Different "kinds" of faith considered.
  - A. "Historical" faith. fides humana.
  
  
  
  - B. "Temperal" faith.
  
  
  
  - C. True, Saving faith. Berkhof suggests this definition: "A certain conviction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance (trust) on the promises of God in Christ." Berkhof, Systematic Theology, page 503.
  
  
  
  
  
  
  
  
  
  
- III. The basic elements of faith.
  - A. Intellectual. The element of thought. (notitia).
  
  
  
  - B. Emotional element. (assensus).
  
  
  
  - C. Volitional element. (fiducia).
  
  
  
  
  
  
  
  
  
  
- IV. The Object of Faith.
  
  
  
  
  
  
  
  
  
  
- V. The Actual BASES of faith.
  - A. The ultimate basis of faith: a PROPOSITIONAL BASIS.
  
  
  
  - B. The PROXIMATE ground of faith
  
  
  
  - C. The PERSONAL ground of faith

In connection with the term "world" as used in the Gospel of John, a helpful section from William Hendriksen, Exposition of the Gospel According to John, two volumes complete in one, Volume I, page 79, footnote 26.

"Lexicons do not give a complete summary of the uses of the term world (kosmos) in the Gospel of John. The root-meaning (Homer, Plato) is order, whence ornament, as in I Peter 3:3. This leads to the following significations, as found in the fourth Gospel:

- (1) the (orderly) universe, 17:5; perhaps, the earth, 21:25.
- (2) by metonymy, the human inhabitants of the earth; hence, mankind, realm of mankind, human race, theatre of human history, framework of human society. 16:21.
- (3) the general public, 7:4; perhaps also 14:22.
- (4) ethical sense: mankind alienated from the life of God, sin-laden, exposed to the judgment, in the need of salvation. 3:19.
- (5) the same as (4) with the additional idea that no distinction is made with respect to race or nationality; hence; men from every tribe and nation; not only Jews but also Gentiles, 4:42 and probably also 1:29; 3:16,17; 6:33, 51; 8:12; 9:5; 12:46; I John 2:2; 4:14,15. Such passages should be read in the light of 4:42; 11:52; and 12:32. Whereas at least in some of these passages meaning (5) is clear, it seems strange that standard lexicons have apparently missed it entirely. This applies even to the excellent article in Th. W.N.T. Also meaning (3) is often ignored.
- (6) the realm of evil. This is really the same as (4) but with the additional idea of open hostility to God, his Christ, and his people 7:7; 8:23; 12:31; 14:30; 15:18; 17:9,14. (Also classified here, according to Hendriksen, 16:8).--Material in parentheses not in original.-- No attempt has been made to classify all the passages in which the term occurs. Besides, the transitions from one meaning into another (especially (4) into (6) are sometimes very delicate. In each case the context will have to decide. Meaning (5), however, should no longer be ignored.

See also W. Griffen Henderson, "The Ethical Idea of the World in John's Gospel" (unpublished Ph.D. dissertation, submitted to the faculty of Southern Baptist Theological Seminary, Louisville, Kentucky, 1945)."

Unit Five. JUSTIFICATION. Selected Sources: 1. Strong's Theology. 2. Henry C. Thiessen. 3. Berkhef. 4. Baker's Dictionary of Theology article.

#### I. Selected aspects of Biblical data.

- II. Suggested definition: "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith." Westminster Shorter Catechism, Question 33.

#### III. Elements

#### IV. Various concepts in relation to Justification.

Concluding issues on FAITH. The concepts we presented related FAITH to the question of ULTIMATE AUTHORITY in theology.

CHRIST

Supreme REVELATION  
of Godhead  
Depository of  
knowledge  
Jn. 1:18; Col. 2:3  
  
I John 5:5,6B ASV

THE HOLY SPIRIT

Supreme AGENT  
of Godhead  
Delegator of  
knowledge  
1 Cor. 2:12-14  
  
I John 5:7,10

SACRED SCRIPTURE

Supreme INSTRUMENT  
of Godhead  
Document of  
knowledge  
2 Tim. 3:16  
  
I John 5:13

Added sources for study: John Calvin, INSTITUTES OF THE CHRISTIAN RELIGION, Allen translation, Chapters VII and VIII, Book One.  
Bernard Ramm, THE PATTERN OF AUTHORITY. Eerdmans, 1957.

Added helps for correlation with the UNIT ON JUSTIFICATION.

## IV. CONCEPTS IN RELATION TO JUSTIFICATION.

- A. Justification BY FAITH. The instrument of justification.
- B. Justification BY GRACE. The source of justification.
- C. Justification by the blood of Christ. The ground of justification.
- D. Justification in JAMES AND PAUL.
  1. Contrast in background and writing
  2. Difference in context
  3. Difference in reference to Abraham.

## UNIT SIX. REGENERATION.

"Regeneration is that act of God by which the governing disposition of the soul is made holy, and by which, through the truth as a means, the first holy exercise of this disposition is secured.

Regeneration, or the new birth, is the divine side of that change of heart which, viewed from the human side, we call conversion. It is God's turning the soul to himself,--conversion being the soul's turning itself to God, of which God's turning it is both the accompaniment and cause. It will be observed from the above definition, that there are two aspects of regeneration, in the first of which the soul is passive, in the second of which the soul is active. God changes the governing disposition,--in this change the soul is simply acted upon. God secures the initial exercise of this disposition in view of the truth,--in this change the soul itself acts. Yet these two parts of God's operation are simultaneous. At the same moment that he makes the soul sensitive, he pours in the light of his truth and induces the exercise of the holy disposition he has imparted." A. H. Strong, SYSTEMATIC THEOLOGY, page 809.

## UNIT SIX. REGENERATION.

## I. BIBLICAL CONCEPTS INVOLVED IN REGENERATION.

- A. The crucial necessity of regeneration in the salvation of the sinner.
- B. The area of life in which regeneration is operative.
- C. The relationship of holiness and regeneration. NB "Only the new birth can produce that holy nature within sinners that makes fellowship with God possible. There is such a thing as the growth of a child, but there is no such thing as growing into a child." H. C. Thiessen, LECTURES IN SYSTEMATIC THEOLOGY, page 368.

## II. THEOLOGICAL POSITIONS AS TO THE EFFICIENT CAUSE OF REGENERATION.

First position considered:

- A. The human will as the efficient cause of regeneration.

- 1. Pelagianism.

- 2. Arminianism.

- B. The TRUTH of God as the efficient cause of regeneration: second position considered.

- C. The immediate agency of the Holy Spirit, as the efficient cause of regeneration position three.

"No mere increase of light can enable a blind man to see; the disease of the eye must first be cured before external objects are visible. So God's work in regeneration must be performed within the soul itself. Over and above all influence of the truth, there must be a direct influence of the Holy Spirit upon the heart. Although wrought in conjunction with the presentation of truth to the intellect, regeneration differs from moral suasion in being an immediate act of God." Strong, source cited above, page 820.

NB: "The phrases, 'to energize the truth,' 'to intensify the truth,' 'to illuminate the truth,' have no proper meaning; since even God cannot make the truth more true. If any change is wrought, it must be wrought, not in the truth, but in the soul." Strong, page 819.

"NOTICE PARTICULARLY THE CASE OF LYDIA, OF WHOM LUKE SAYS: 'SHE HEARD US (EKOUEN, IMPF.), WHOSE HEART THE LORD OPENED (DIENOIXEN, AOR., SINGLE ACT), THAT SHE ATTENDED (PROSECHEN, INF. OF RESULT OR PURPOSE) UNTO THE THINGS WHICH WERE SPOKEN OF PAUL." Louis Berkhof, SYSTEMATIC THEOLOGY, 475.

## Revised Course reading schedule:

(Saucy, THE CHURCH IN GOD'S PROGRAM)

|        |      |    |   |
|--------|------|----|---|
| Tues.  | Nov. | 13 | SECOND UNIT EXAM                            |
| Thurs. | Nov. | 15 | Chafer, IV, 3-27; Saucy, CGP, Chapter 1     |
| Tues.  | "    | 20 | Chafer, IV, 27-46; Saucy, Chapter 2         |
| Tues.  | "    | 27 | Chafer, IV, 47-64; Saucy, Chapter 3         |
| Thurs. | "    | 29 | Chafer, IV, 64-83; Saucy, Chapter 4         |
| Tues.  | Dec. | 4  | Chafer, IV, 83-122; Saucy, Chapters 5 and 6 |
| Thurs. | "    | 6  | Chafer, IV, 122-139; Saucy, Chapter 7       |
| Tues.  | "    | 11 | Chafer, IV, 139-153; Saucy, Chapter 8       |
| Thurs. | "    | 13 | Saucy, Chapter 9                            |

## AREAS FOR REVIEW AND CONCENTRATION ON SECOND UNIT EXAM.

## I. Review from Leon Morris, APOSTOLIC PREACHING OF THE CROSS.

1. Review the Chapter on Reconciliation, Chapter VI. Pages 186-223. In order to guide your review, attempt to list his key propositions or statements where he develops his viewpoint of reconciliation. Very specifically, note the opening sentences of section IV on page 192. Trace the steps in Leon Morris' reasoning whereby he concludes that reconciliation has a God-ward" as well as manward aspect. This will take some time on your part to correlate his interpretation of selected Scripture, etc.

## II. Review from James I Packer, EVANGELISM AND THE SOVEREIGNTY OF GOD.

1. Review Chapter I, pages 11-17. Set forth his major points only. Very specifically, review his reasons for suggesting that Christians all ultimately, according to his way of thinking, believe that God is sovereign in His world.
2. Review Chapter II. Specifically, work out a brief outline, including the development of his position on the antinomy of sovereignty and human responsibility. What is an antinomy? How is this contrasted with a paradox? Present Packer's reasoning, the main structure of his argument, in this chapter. Watch particularly for his italicized statements.
3. Review Chapter III, concentrating only for content on pages 37-53. The issue here also is to make an outline, stressing Packer's main italicized points, so that you could use this material in analyzing Paul's method of evangelism, for example.
4. Review carefully pages 64-71.
5. Review carefully pages 92-106.

## III. Review from Chafer, Volume III.

1. Review Chapter VIII, on the Fact of Divine Election. Stress the major points of his outline.
2. Review Chapter IX, the order of elective decrees.
3. Review pages 234-266, with the purpose in mind of familiarizing yourself with several of the 33 works of God which Chafer cites as the heart of his soteriology.
4. Review Chapter XVI, on Calvinistic Doctrine of Security. For this, simply select ANY TWO of the four reasons for security which are assigned to the Father, know what these reasons are, and how Dr. Chafer linked these to eternal security. Do the same for reasons dependent on The Son, and also on The Spirit.
5. Review Chapter XX, outlining the main propositions

## AREAS FOR REVIEW AND CONCENTRATION CONTINUED.

## IV. Review from class notes: including new material on 11-6 and 11-8-73.

Review all of the material from the class notes, WITH THESE EXCEPTIONS:  
THUS, WE WILL NOT COVER THIS MATERIAL LISTED, BUT EVERYTHING ELSE

1. Page 4, Unit Five. We will OMIT Unit Five on major theological positions. review all the other material on page 4.  
 (Notice that page 5 of the revised course outline is essentially the same as page 4. Therefore, you will need to review page 5, with the exception of the last section of that page, Unit Five.)
2. OMIT page 10, Division Three, Unit Two, on CALLING. review all the other material.

In reviewing all of this material, strive for correlation of terms, definitions, and the use of central passages for doctrinal teaching.

## UNIT SEVEN. IDENTIFICATION WITH CHRIST. (UNION WITH CHRIST).

General Introduction: "A tract entitled 'The Seven Together' sums up the Scripture testimony with regard to the Consequences of the believer's Union with Christ:

1. Crucified together with Christ--Gal. 2:20 *συνεσταύρωμαι*
2. Died together with Christ--Col. 2:20 *ἀπεθνήκατε*
3. Buried together with Christ--Rom. 6:4 *συνεταφύμεν*
4. Quickened together with Christ--Eph. 2:5 *συνεζωογονήσαμεν*
5. Raised together with Christ--Col. 3:1 *συνηγέρθητε*
6. Sufferers together with Christ--Rom. 8:17 *συνεταπείνημεν*
7. Glorified together with Christ--Rom. 8:17 *συνδοξασθήμεν*

A. H. Strong  
 Systematic Theology, page 803.

## I. Biblical evidence concerning the doctrine of UNION WITH CHRIST.

## A. Direct Statements.

## B. Scriptural analogies or illustrations.

## II. Theological analysis of the believer's UNION WITH CHRIST.

## A. Negatively: this UNION is NOT:

## B. Positively, this UNION IS:

## III. Results of the believer's UNION WITH CHRIST.

## UNIT EIGHT. ADOPTION.

CONTRASTSREGENERATION

Being placed into  
the family of God,  
becoming a  
child of God  
by regeneration

a new life

ADOPTION

One already a  
child is  
placed into the  
position of  
an adult son

a new position

I. All the data in Scripture concerning ADOPTION. (This is strictly and uniquely a Pauline concept).

A. Romans 8:15

B. Gal. 4:5

C. Eph. 1:5

D. Romans 8:23

E. Romans 9:4

II. Historical background for adoption.

Some clarifications for the entire DIVISION: "Much confusion and error have arisen from conceiving these as occurring in chronological order. The order is logical, not chronological. As it is only 'in Christ' that man is 'a new creature' (2 Cor. 5:17) or is 'justified' (Acts 13:39), union with Christ logically precedes both regeneration and justification; and yet, chronologically, the moment of our union with Christ is also the moment when we are regenerated and justified. . . . Regeneration and conversion are not chronologically separate. Which of the spokes of a wheel starts first? . . . When the wheel goes, all the spokes will go. The soul that is born again will show it in faith and hope and love and holy living. Regeneration will involve repentance and faith and justification and sanctification. But the one life which makes regeneration and all these consequent blessings possible is the life of Christ who joins himself to us in order that we may join ourselves to him. . . We may add that this union with Christ, in view of which God elects and to which God calls the sinner, is begun in regeneration, completed in conversion, declared in justification, and proved in sanctification and perseverance." Strong, 793-795.

## UNIT NINE. PERSEVERANCE.

(Sources for further work in this area:

1. Berkouwer, G. C. FAITH AND PERSEVERANCE. Eerdmans, 1958.
2. Shank, Robert. LIFE IN THE SON. second edition. Westcott Publishers, Springfield, Missouri, 1961.
3. Gromacki, Robert Glenn. SALVATION IS FOREVER. Moody Press, 1973.)

We should be aware of the work of Robert Shank, a baptist minister who set out in 1960 a major work, LIFE IN THE SON, which is a scholarly study of perseverance. Shank states that he abandoned the doctrine of perseverance after a careful study and exegetical work in the biblical texts. A thorough review of this work by Alva J. McClain was given in GRACE JOURNAL, Fall, 1960, Vol. 1, Number 2, in the bound periodicals in our library.)

## I. BIBLICAL CONCEPTS INVOLVED IN PERSEVERANCE.

- A. THE PURPOSE OF GOD
- B. THE PRESENT SESSION OF CHRIST OUR MEDIATOR.
- C. THE POWER OF GOD.
- D. THE PERMANENCY OF INHERENT CHANGE IN THE BELIEVER.

## II. BASIC ISSUES IN THE THEOLOGICAL POSITIONS ON PERSEVERANCE.

## A. The WARNINGS in Scripture and the PROMISES of God in Scripture to the believer.

"In developing his argument, Mr. Shank found it necessary, of course, to deal with two classes of Biblical testimony: first, the warnings of God against sin; and, second, the promises of God to the saved. Obviously, any serious consideration of these matters inevitably becomes involved in the wider problem of divine sovereignty in relation to human responsibility and freedom. The author's struggle with this problem is nothing new in the long history of theology and interpretation. The problem has been handled narrowly in two ways: (1) Some have affirmed the divine promises at their face value, and sought to modify or explain away the warnings; (2) others have affirmed the warnings at their face value and tried to modify or explain away the promises. Mr. Shank's book appears clearly to have elected the second method of interpretation. In the reviewer's opinion, the better way is to affirm without modification both the promises and the warnings at their face value; to deal with intellectual problems strictly within the context of such affirmation; and to acknowledge with humility that, after all is said that can be said, there will be no complete rationalization of the mystery of God 'whose judgments are unsearchable and his ways past finding out' (Romans 1:33)." McClain, review of LIFE IN THE SON, Grace journal, source cited above.

## B. The doctrine of election as related to perseverance.