

CT 601 Christian Theology I – Handouts

By

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Student Information Sheet

Name:

What you prefer to be called:

Religious affiliation (denomination, local church, fellowship, etc.):

Major (if known):

Previous theological training (formal or informal):

Tell me something about yourself:

Your expectations for this course:

Developing Statements of Faith

Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. David said about him:

"I saw the Lord always before me.
Because he is at my right hand,
I will not be shaken.
Therefore my heart is glad and my tongue rejoices;
my body also will live in hope,
because you will not abandon me to the grave,
nor will you let your Holy One see decay.
You have made known to me the paths of life;
you will fill me with joy in your presence."

Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay. God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said,

"The Lord said to my Lord:
'Sit at my right hand
until I make your enemies
a footstool for your feet.'"

Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.

(Acts 2:22-36; NIV)

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.
(1 Cor. 15:3-8; NIV)

We worship the God of the Christians, whom we consider One from the beginning, the creator and maker of all creation, visible and invisible. And the Lord Jesus Christ, the Servant of God, who had also been proclaimed beforehand by the prophets as about to be present with the race of men, the herald of salvation and teacher of good instructions.

(Attributed to Justin Martyr, c. 165)

That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being--I have sufficiently demonstrated. . . . But the Son of God is the Logos of the Father, in idea and in operation; for after the pattern of Him and by

Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and power of spirit, the understanding and reason (*nous kai logos*) of the Father is the Son of God.

(Athenagoras, *A Plea for the Christians*, c. 177).

Do you believe in God the Father All Governing? Do you believe in Christ Jesus, the Son of God, Who was begotten by the Holy Spirit from the Virgin Mary, Who was crucified under Pontius Pilate, and died (and was buried) and rose the third day living from the dead, and ascended into the heavens, and sat down on the right hand of the Father, and will come to judge the living and the dead? Do you believe in the Holy Spirit, in the holy Church, and (in the resurrection of the body)?

(Interrogatory Creed of Hippolytus, c. 215; early form of Apostles' Creed)

We believe in one God, the Father All Governing, creator of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten of the Father as only begotten, that is, from the essence of the Father, God from God, Light from Light, true God from true God, begotten not created, of the same essence as the Father [*homoousion to patri*], through whom all things came into being, both in heaven and in earth; Who for us men and for our salvation came down and was incarnate, becoming human. He suffered and the third day he rose, and ascended into the heavens. And he will come to judge both the living and the dead. And [we believe] in the Holy Spirit. But, those who say, Once he was not, or he was not before his generation, or he came to be out of nothing, or who assert that he, the Son of God, is of a different *hypostasis* or *ousia*, or that he is a creature, or changeable, or mutable, the Catholic and Apostolic Church anathematizes them.

(Nicene Creed, 325)

Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and also in human-ness; this selfsame one is also actually God and actually man, with a rational soul and a body. He is of the same reality as God [*homoousion to patri*] as far as his deity is concerned and of the same reality as we are ourselves [*homoousion hemin*] as far as his human-ness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these "last days," for us and on behalf of our salvation, this selfsame one was born of Mary the virgin, who is God-bearer [*theotokos*] in respect of his human-ness. [We also teach] that we apprehend this one and only Christ--Son, Lord, only-begotten--in two natures; [and we do this] without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the "properties" of each nature are conserved and both natures concur in one "person" [*prosopon*] and in one *hypostasis*. They are not divided or cut into two *prosopa*, but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of the Fathers [N] has handed down to us.

(Chalcedonian Definition, 451)

Creeds taken from *Creeds of the Churches*, ed. John H. Leith (Atlanta: John Knox Press, 1982). Some parenthetical Greek terms omitted in the last three entries.

Method in Theology

I. Methods of doing theology

	Concordance Model	Synthesis Model	Contextualizing
Definition	Divorce between gospel and culture; assumes that theology is a set of universal truths that has no cultural setting and needs no translation.	Synthesis of gospel and culture; combines gospel with highest ideals of culture.	Translating the unchanging gospel into terms understandable in changing cultural settings.
Description	“If natural science be concerned with the facts and laws of nature, theology is concerned with facts and principles of the Bible. If the object of the one be to arrange and systematize the facts of the external world, and to ascertain the laws by which they are determined; the object of the other is to systematize the facts of the Bible, and ascertain the principles or general truths which those facts provide” (C. Hodge).	“...all religious institutions, all religious practices, all religious creeds, religious beliefs, religious ideas, have meaning and validity only to the extent that they contribute to human well-being, human fulfillment; they should never, therefore, be given unquestioned or unqualified authority over human life... [Theology] is no longer understood to be essentially translation or interpretation of an authoritative Scripture or tradition but is conceived as essentially imaginative construction of a picture or understanding of God, humanity, and the world” (G. Kaufman).	“Evangelical theology seeks to understand humanistic culture not in order to gain its social approval, but in order to persuade, convert, and transform it” (J. J. Davis). Culture provides the point of contact, but gospel sets the theological agenda. Tries to steer a middle course between concordance and synthesis models.
Method	Present the “system of truth” taught in the Bible by gathering the biblical data and arranging it to show the relationships between the facts.	Begin with current setting and then use biblical and theological themes to speak to the perceived needs of that setting.	Discern the eternal truths of the biblical message and “translate” them into thought forms understandable in the current cultural context. See section II, below.
Kerygma & Context	Emphasizes <i>kerygma</i> ; ignores context.	Emphasizes context; adapts <i>kerygma</i> to it.	Communicates same <i>kerygma</i> to new context.
Paradigm	Science	Artistic creativity	Translation, Incarnation
Proponents	Charles Hodge B. B. Warfield	Classical liberalism Harnack, Schleiermacher Bultmann, Tillich	Stanley Grenz, Millard Erickson, Tom Finger
Evaluation	Views biblical teaching as normative; views truth as propositional only; ignores historical/cultural contexts.	Makes culture a norm equal to Scripture; compromises the integrity of the gospel.	Takes both kerygma and context seriously.

II. Millard Erickson's steps in contextualizing:

- A. Gather relevant passages and exegete them (makes use of lower criticism, higher criticism, biblical exegesis).
- B. Synthesize: identify their unity or common ground (biblical theology).
- C. Analyze the meaning of concepts and statements (biblical theology).
- D. Examine historical treatments of the topic (historical theology).
- E. Identify the essence of the doctrine - its permanent, unchanging content [the principle as opposed to the form] (systematic theology from here on).
- F. Seek information from other areas of knowledge (sciences, philosophy, etc.)
- G. Develop a contemporary expression of the doctrine that is understandable to the contemporary culture without sacrificing the biblical revelation.
- H. Develop a "central interpretive motif."
 1. Definition: The "central organizing feature . . . that provides the thematic perspective in light of which all other theological concepts are understood and given their relative meaning or value" (Grenz 26).
 2. Grenz's is community (ix, 28ff): "Taken as a whole the Bible asserts that God's program is directed to the bringing into being of community in the highest sense—a reconciled people, living within a renewed creation, and enjoying the presence of their Redeemer" (30).
- I. Distinguish degrees of importance among doctrines (central vs. peripheral).

III. Criteria for evaluating theology:

- A. Comprehensiveness - covers the whole subject. General enough to cover the ground.
- B. Coherence - connection between concepts is clear.
- C. Consistency - logical, no contradictions.
- D. Applicability - related to experience in a direct and illuminating way. Particular enough to be relevant.

What is Evangelical Theology?

I. Definition of evangelicalism

- A. A movement that spans different theological traditions; hard to characterize.
- B. Different characteristic features have been suggested:
 1. Personal commitment to Christ and commitment to the authority of Scripture (Robert K. Johnston).
 2. Stress on personal conversion, activism (evangelism and social action), biblical authority, and the centrality of the Cross (Timothy George).
 3. Both theological (primary) and experiential (Donald Bloesch).
 - a) Focus on the message of salvation and the call to personal conversion.
 - b) Authority of the Word of God embodied in Jesus and recorded in Scripture.
 4. A distinctive spirituality based on Scripture and on “a personal, life-changing transformation”; “an experiential piety cradled in a theology” (Stanley Grenz).
 5. Most evangelicals identify with the faith of the Reformers.
 6. They differ on many points of doctrine - e.g., role of tradition in theology; role of experience in theology; church government and ordinances or sacraments; eschatology; relationship between divine sovereignty and human responsibility.

II. Origins of evangelicalism

- A. Grew out of Western tradition of church – rational, moral, legal perspective on faith.
- B. Reformation Protestantism (1517) – “evangelical” meant a return to the gospel; emphasis on authority of Bible (*sola scriptura*) and salvation by grace alone (*sola gratia*) through faith alone (*sola fide*) based on the work of Christ (*solus Christus*).
- C. Protestant Scholastic Orthodoxy (1648-1800) – age of systematizing and precise definitions of doctrine.
 1. Emphasis on rational right belief (orthodoxy) over right living (orthopraxy).
 2. Emphasis on the cognitive, propositional elements of Scripture as proof for doctrines, less on Scripture’s historical and devotional character.
 3. Emphasis on bibliology and development of inerrancy arguments.
 4. Theology was biblical (positive) but very academic and polemical (negative).
- D. Pietism reacted against the dry, sterile orthodoxy of Protestant Scholasticism.
 1. Renewal movement among English Puritans and Continental Lutherans (17th–18th c.).
 - a) Led to “Evangelical Awakening” – Wesleys, Jonathan Edwards.
 - b) Later expression in revivalism in America in 18th and 19th centuries.
 2. Philip Jacob Spener, *Pia Desideria* (1675).
 3. Didn’t emphasize theology so much as personal faith and life - personal conversion, devotional life, small groups, social action.
 4. At its best, a vital personal faith that expressed itself in outward witness and service.
 5. At its worst, an individual, privatized faith divorced from the church and the world.

E. Fundamentalist-Modernist Controversy (20th c.)

1. Fundamentalism – reaction against liberalism, modernism, destructive biblical criticism.
 - a) Declaration of five “fundamentals” at conference at Niagara Falls in 1895: inerrancy, virgin birth, substitutionary death of Christ, physical resurrection of Christ, impending return of Christ.
 - b) *The Fundamentals* (12 volumes), 1910-15 (R. A. Torrey and others).
 - c) Literal interpretation, rejection of biblical criticism, emphasis on supernatural elements of faith, separatist practice.
2. Modern evangelicalism grew out of fundamentalism in the 1940s.
 - a) Held historic doctrines of faith but wanted to engage in dialogue with more liberal groups (not separatist) and use biblical criticism judiciously.
 - b) Mediating position between fundamentalism and liberalism.
 - c) 1942 - formation of National Association of Evangelicals.
 - d) Associated with *Christianity Today*, Wheaton College, Fuller Seminary.
 - e) Inherited some concerns of fundamentalism: emphasis on inerrancy, debates on naturalism vs. supernaturalism, emphasis on propositional truth.
 - f) New concerns: social ethics, intellectually credible Christian apologetics, evangelism, education and scholarship, cross-denominational cooperation.

III. Characteristics of evangelicalism

A. Criticisms of evangelical theology (by theological conservatives):

1. Tends to be ahistorical.
2. Tendency to concentrate on peripheral and nonessential matters - e.g., timetable of end times - and elevate these to dogma.
3. Tendency to parochialism and anti-intellectualism.
4. Tendency to veer off into experientialism or rationalism.
5. Tendency to have a docetic view of Christ and the Bible.
6. Tendency to promote an individualized and privatized view of the faith that ignores the importance of the believing community and the necessity of living out one's faith in the world; related tendency to downplay the Bible's call for justice.
7. No consistent critique of American culture; criticizes some aspects of the culture while accepting others uncritically.

B. At its best, evangelicalism attempts to maintain a balanced faith:

1. Balance *kerygma* and context – God's unchanging truth must be expressed to changing cultures in terms that will speak to those cultures.
2. Balance the Word and the Spirit – objective and subjective aspects of revelation.
3. Balance propositional and personal/existential view of truth – Truth is first of all a Person, but also includes information to be believed.
4. Balance orthodoxy and orthopraxy.
5. Balance individual and community.
6. Balance inner life and outer life.
7. Balance gospel integrity with social engagement.
8. Balance evangelism and social concern.
9. Speak the truth in love (Eph. 4:15a).

Arguments for the Existence of God

	Ontological Argument	Cosmological Argument	Teleological Argument	Anthropological Argument
Type of argument	A priori	A posteriori	A posteriori	A posteriori
Also called...		Argument from cause; one of Aquinas' "five ways"	Argument from design; one of Aquinas' "five ways"	Moral argument
Proponents	Anselm, Descartes	Aquinas	Aquinas, Paley	Kant
God is . . .	"That [being] than which no greater can be conceived" (Anselm); "the supremely perfect being" (Descartes).	The uncaused cause.	The intelligence who designed the orderly universe; the watchmaker.	The one who establishes the human moral imperative and rewards humans for obeying it.
Argument	A being that exists is greater than a being that doesn't exist. Therefore God must exist, because otherwise he wouldn't be the greatest of all conceivable beings. Existence is a necessary part of perfection. It is implied in the very idea of God as the supremely perfect being.	Every effect has a cause. We can see a chain of causes in nature. Something must have started that chain of causes, or else it would be infinite, which means it could never have started. That something which started the chain of causes, and which itself is uncaused, is God.	<i>Telos</i> = goal. The universe demonstrates order directed toward a goal (purpose); order and purpose require intelligence. The intelligence behind the creation is God (Aquinas). An ordered creation, like a watch, requires a watch-maker—namely, God (Paley).	Human beings have a moral sense, an imperative to do good. But there is often no reward for doing good in this life, so the imperative must come from somewhere beyond this life. This implies a God who establishes the imperative and rewards the doing of good.
Objections	Kant Existence isn't an attribute; it's not a necessary quality of being. We can imagine things that don't exist. This assumes a Platonic framework in which ideas are more real than the physical world.	Hume There is no necessary link between cause and effect; we just perceive one. There could be a circular chain of causes. If everything must have a cause, so must God. This argument doesn't prove that the God of the Bible exists.	Evolution can explain the apparent order of the universe. The universe actually has no purpose or intelligent design. This argument doesn't prove that the God of the Bible exists.	Sartre, Russell There is no universal (innate) moral sense. A moral sense can develop from natural selection. Life doesn't have meaning (Sartre). Moral values are just value judgments that express personal perceptions and desires; they have no objective reality (Russell). If God creates this imperative, why does evil exist?

General and Special Revelation

I. General revelation

A. The natural world

1. Ps. 19:1 - heavens declare glory of God, show his handiwork.
2. Rom. 1:20 - creation tells us of God's "eternal power and divine nature."
3. Acts 14:17 - provision of rain and crops show God's providential care.
4. Gen. 3:17-19; Rom. 8:20-23 - nature is also fallen (not completely reliable guide).
5. Rom. 1:20 - there is enough revelation from nature that when we refuse to acknowledge the creator, we are "without excuse."

B. Human nature

1. Gen. 1:27 - we're made in God's image (even if defaced by the fall).
2. Rom. 2:14-15 - we have traces of God's moral law in our conscience.
3. Our conscience is also damaged by the fall: it can be weak, wounded, or defiled (1 Cor. 8:7-12); seared through sin (1 Tim. 4:2); corrupted (Titus 1:15).

C. Can general revelation save?

1. Rom. 10:14 - people can't believe without hearing the gospel.
2. Rom. 2:14-16 - some who haven't heard special revelation may be excused by their consciences.
3. Rom. 3:23 - no human beings are righteous.
4. Luke 12:47-48 - people will be held accountable for what they know.

D. Approaches to apologetics (defense of the faith):

1. Evidentialist - defend by appeal to historical evidence available to everyone; rational proof.
2. Fideist - must accept on faith; Holy Spirit creates conviction.
3. Presuppositionalist - assume the truth of scripture and let it speak for itself; begin with a hypothesis which can then be tested as you go.

IV. Special revelation

A. Has a relational purpose: intended to bring people into saving relationship with God; "knowledge about" is intended to lead to "knowledge of."

B. Sources:

1. Historical events
 - a) Exodus - Ex. 20:2
 - b) Conquest - Josh. 24:2-14
 - c) Judgment of Israel - Ezek. 6:1-10

- d) Restoration of Israel - Is. 60:15-16
 - e) God revealed his holy love and showed himself to be his people's redeemer - Ps.98:2.
2. Speech/visions
 - a) Burning bush - Ex. 3:4-15
 - b) Giving law - Ex. 20:1; Ps. 147:19
 - c) Calling prophets - Is. 6:1-13; Jer. 1:4-10
 - d) Revealed his will to prophets - Amos 3:7
 - e) Sometimes words (Hab. 2:2), sometimes visions (Amos 7:1-9).
 - f) God not only revealed himself through events but also through interpretations of these events; event and interpretation go together.
 3. Incarnation (supreme revelation of God's character and will)
 - a) Jesus was eternal Word made flesh - John 1:1, 14.
 - b) Jesus revealed God uniquely - John 1:18; Heb. 1:1-3.
 - c) Jesus was image of God and revealed his fullness - Col. 1:15; 2:9.
 - d) Revealed God through his person (John 14:9-10); deeds (John 5:36; 14:11); words (John 6:68; 17:8).
 - e) People can't know God truly unless Jesus reveals him - Luke 10:22.

C. Special revelation is been "inscriptured," or mediated for us by Scripture.

1. Moses wrote down God's law - Ex. 24:4.
2. Prophets and their disciples wrote down God's word to them - Is. 30:8; Jer. 30:1-12; 36:4.
3. NT writers researched, recorded eyewitness testimony, testified personally to revelation in Christ - Luke 1:1-4; John 21:24; Gal. 1:12; 1 John 1:1-3.
4. They didn't record all of God's revelation in Christ - John 20:30; 21:25.
5. But they recorded all that is necessary to make us "wise for salvation through faith in Christ Jesus" - 2 Tim. 3:15; cf. John 20:31.
6. Holy Spirit works in conjunction with Scripture - John 15:26; 16:13-14; 1 Cor. 2:12-16.

D. Characteristics of special revelation (Tom Finger):

1. Historical – it involves historical events that can't be denied without destroying the basis of the faith (1 Cor. 15:13-18).
2. Propositional – involves truths to be believed (John 17:17; Rom. 10:9-10; Heb. 11:6).
3. Personal – not just information Person; calls us into relationship with this Person (John 1:18; 17:3).
4. Progressive – later revelation builds on earlier revelation, making it more complete (Heb. 1:1-2; cf. Col. 1:25-27).

Doctrine of Scripture

I. The Holy Spirit and Scripture

A. Inspiration is the Spirit's guidance of the *authors* of Scripture. Applies to writers and compilers of Scripture (2 Pet. 1:21) and to the finished product (2 Tim. 3:16).

B. Illumination is the Spirit's guidance of the *readers* and *hearers* of Scripture.

1. It's needed because sin has darkened our perceptions so that we can't reliably understand and recognize God's truth (Rom. 1:18-23; 2 Cor. 4:4).
2. The Spirit's action enables people to understand God's truth (1 Cor. 2:6-16; 2 Cor. 3:14-17; 4:6; John 15:26).
3. The Spirit continues to guide believers into truth (John 14:26).

C. Principles of authority:

1. External authority (external to oneself): sacred book (Bible); authoritative person (perhaps founder; Jesus Christ); community (church, and by extension, tradition).
2. Internal authority (internal to oneself): reason; experience; a private revelation from the Spirit.

II. How Scripture uses the term "Word of God"

A. God's creative word - Gen. 1:3; Ps. 33:6; John 1:3.

C. God's powerful word - Is. 55:11.

D. God's message, usually spoken, given to patriarchs or kings, delivered through prophets - Gen. 15:1; 1 Chron. 17:3; 1 Kings 12:24; Jer. 1:2; Ezek. 1:3; Is. 1:10.

E. In NT, most often refers to gospel message.

1. Preached by Jesus - Luke 5:1; 8:11; 11:28.
2. Jesus' words are word of God - John 14:24.
3. Message preached by disciples - Acts 4:31; 13:5.
4. Paul's gospel - 1 Thess. 2:13; Col. 1:25-27.
5. Christian preaching - 1 Pet. 1:25.
6. Also called word of Christ - Rom. 10:17.

F. Emphasizes message rather than means.

1. Not necessarily verbal.
2. Prophets sometimes *saw* word of God - Is. 2:1; Mic. 1:1.

G. Most importantly, Jesus Christ - John 1:1-14.

- H. Perhaps Scripture, although doubtful - Mark 7:13 (probably refers to the commandment).
- I. Word of God tends to refer to something spoken, or to the content of the message; the Bible tends to refer to itself as "Scripture," which implies something written.

III. The authentication of Scripture

- A. The Roman Catholic church – the church, through the magisterium.
- B. Eastern Orthodoxy – Holy Tradition, which lives in the church.
- C. The Reformers – self-authenticating (inherent authority, witnessed to by Spirit).
- D. Anabaptists – Inner Word (Holy Spirit) and Outer Word (Scripture) testify to Living Word (Jesus Christ). Emphasis on obedience to Christ in Scripture.
- E. Protestant Scholastic Orthodoxy – inerrancy (17th c.); authority rests in Bible alone, not requiring the witness of the Spirit.
- F. Pietism (17th-18th century) – reformation of life.
- G. Natural theology (William Paley, 19th c) – reason; demonstrate the Bible's reliability through rational proofs.
- H. Neoorthodoxy – experience of divine-human encounter through Scripture.
- I. Grenz (following the Reformed tradition) – "the Spirit speaking in the Scriptures."
- J. Jesus Christ as the preeminent, living Word of God (John 1:1-14) gives authority to Scripture.
 - 1. Scripture gains its authority by virtue of its witness to him (Luke 24:27, 44; John 5:39-40).
 - 2. John 5:39-40 – The Pharisees had a high view of scripture but they missed the entire point of scripture by refusing to come to Christ to have life.
 - 3. Implications:
 - a) Biblical authority is personal - the authority of Christ.
 - b) It's that of a relationship - our relationship with Christ.
 - c) It is lived out in community - the body of Christ.
 - d) It demands a response - obedience to Christ.
- K. We affirm the Bible as a divine/human book.
 - 1. 2 Pet. 1:21 – Holy Spirit moved, people spoke.
 - 2. 2 Pet. 3:15-16 – Paul wrote with his own abilities but wrote scripture.
 - 3. We cannot be dogmatic about the mechanics of inspiration.
 - 4. Our lives are the clearest demonstration of our view of biblical authority.

The Nature and Character of God

I. God's nature

- A. God is spirit (John 4:24); God is living (Heb. 10:31); God breathes breath of life into Adam (Gen. 2:7); Father and Son have life in themselves (John 5:26).
- B. Theophanies – temporary manifestations of God: burning bush (Ex. 6); angel of the Lord (Judges 13); voice from heaven at Jesus' baptism (Mt. 3:17).
- C. God is immanent: he sustains creation (Ps. 104:29-30); he provides for creation (Mt. 6:25-30); Jesus upholds all things (Heb. 1:3; Col. 1:17); he came to us in the flesh (John 1:14); Jesus understands our situation from the inside (Heb. 2:17-18).
- D. God is transcendent: he doesn't dwell in temples and needs nothing (Acts 17:24-25); his thoughts are not our thoughts (Is. 55:6-9); he dwells in a high and holy place but also with the lowly of heart (Is. 57:15).

II. God's attributes

- A. Omnipresence: we can't hide from God (Ps. 139:7-10); he is near to those who call upon him (Ps. 145:18).
- B. Omnipotence: nothing is too hard for God (Jer. 32:27; Luke 1:37); God does whatever he pleases (Ps. 115:3); no plan of God's can be frustrated (Job 42:2); God has the rights of creator over his creation (Rom. 9:18-24); God doesn't want any to perish (2 Pet. 3:9).
- C. Omniscience: God sees everything (Ps. 33:13-15); God knows everything (1 John 3:20); his understanding has no limit (Ps. 147:5); he makes known the end from the beginning and will do what he plans (Is. 46:9-11);
- D. Immutability
 1. God is constant (Mal. 3:6; Jas. 1:17); he will keep his word and not change his mind (Num. 23:19; 1 Sam. 15:29).
 2. God does change his mind (Jonah 4:2; Ex. 32:12-14) – within limits (Amos 7:1-9)
 3. God may change his actions toward human beings depending upon their response to him (Jer. 18:1-10).
 4. God became human (John 1:14).
- E. Impassibility – God is passible (he does experience emotion): he takes delight in his people (Ps. 149:4); rejoices over them with singing (Zeph. 3:17); has nurturing love and compassion (Hos. 11:1-8); grieves at human sin (Gen. 6:6); suffers with his people (Is. 63:9); loves the world (John 3:16), even while they are his enemies (Rom. 5:8); pours his love into his adopted children through his Spirit (Rom. 5:5).
- F. Holiness (Is. 6:1-4; Hab. 1:13; Jas. 1:13).

G. Righteousness (Jer. 9:24).

H. Integrity: genuineness (Jer. 10:10); truthfulness (Titus 1:2); faithfulness (Ps. 89:1,2; 1 Thess. 5:24).

I. Justice: God loves justice (Micah 6:8), even if it isn't yet perfectly realized (Ps. 73).

J. Love

1. God is love (1 John 4:8).
2. Three biblical words best express this love.
 - a) *Hesed* - covenant love (Deut. 7:6-10) – faithfulness to relationship.
 - b) *Agape* love, seeking, self-giving love (John 3:16; 1 John 4:10; 1 Cor. 13).
 - c) God as *Abba* - intimate parental love (Mt. 6:9; Rom. 8:15).
3. Grace - Eph. 1 (riches of his grace); 2:8-10.
4. God is the compassionate one – Ex. 34:6.
 - a) He has compassion on all creation – Ps. 145:9.
 - b) He has compassion on his people – Ex. 3:7; Jer. 31:20.
 - c) He gives mercy apart from human merit – Ex. 33:19.
 - d) His compassion leads him to redemptive action – Is. 63:7; Ps. 78:38.
 - e) The supreme act of his mercy is sending Jesus – Titus 3:5; 1 Pet. 1:3.
5. He is persistent in his mercy (2 Pet. 3:15; Luke 15).

K. God is holy love.

1. He reveals himself in OT and NT as the Savior of his people - Joel 2:32; Acts 2:21.
2. His holy love is shown most fully on the cross.

L. God's character provides a standard for personal ethics.

1. Lev. 11:44 - be holy for I am holy.
2. Mt. 5:48 - be perfect as God is.

M. God's character provides a standard for social ethics.

1. John 13:35; 1 John 4:19 - love as God has loved us.
2. Jas. 1:27 – we should reflect the holiness and compassion of God.

The Trinity

I. Biblical data on the Trinity

- A. The oneness of God, inherited from the faith of Israel.
 - 1. Deut. 6:4f - *Shema* (one God; have absolute loyalty to him).
 - 2. 1 Cor. 8:4-6 - One God, one Lord Jesus Christ.

- B. Deity of Christ and Holy Spirit
 - 1. Deity of Father affirmed by 1 Cor. 8:4-6.
 - 2. Phil. 2:11 - Jesus of Nazareth had been given the name Lord, reserved for Yahweh.
 - 3. Deity of Son - John 1:1 (the Word was God); John 8:58 (I Am); 10:33 (crowd); 20:28 (Thomas); Rom. 9:5 (God, blessed forever); 10:9-10 (confess him as Lord); Titus 2:13 (God and savior).
 - 4. Deity of Spirit - Acts 5:3-4 (Spirit // God); 2 Cor. 3:17-18 (close identification with Christ); Heb. 9:14 (eternal Spirit); Mt. 12:31 (blasphemy against Spirit).

- C. Distinction between these divine persons.
 - 1. Jesus distinguished himself from the Father and the Spirit (John 14:16-17).
 - 2. Jesus used father-son terminology to describe his relationship with God, and he called God "Abba" (Mark 14:36).
 - 3. All three persons are present at Jesus' baptism (Matt. 3:16-17).
 - 4. Plurality in Godhead suggested by creation of human beings.
 - a) "Let us make" - Gen. 1:26.
 - b) Male and female as being in the image of God (Gen. 1:27) - plurality in unity.
 - c) Human beings originate and end in unity - Gen. 2:23-24.

- D. Trinitarian formulas - three mentioned together in equality.
 - 1. Mt. 28:18-20 - baptismal formula.
 - 2. 2 Cor. 13:13 - benediction.
 - 3. 1 Cor. 12:4-6 - parallels Spirit, Lord, and God in context of spiritual gifts.
 - 4. 1 Pet. 1:1-2 - suggests different functions.
 - 5. 1 John 5:7 probably wasn't in the original text (3 witnesses).

- E. Functional subordination of the persons.
 - 1. John 14:28 - Jesus says Father is greater than he.
 - 2. John 5:19, 30 - Son does only the will of the Father.
 - 3. John 15:26; 16:13-15 - Spirit testifies to Son.
 - 4. Matt. 11:27 - All things have been given by Father to Son.
 - 5. John 5:22-23 - Father has given judgment to the Son to glorify the Son.
 - 6. 1 Cor. 15:24-28 - Son reigns until everything is under his feet, then Father will be all in all.

- F. Problem was how to reconcile the oneness and the threeness, the equality and the distinctions.

II. Development of trinitarian doctrine

- A. Western church settled the issue by early third century.
 - 1. Tertullian coined the term “Trinity” (*trinitas*) and formulated the wording.
 - 2. One substance (*substantia*) in three persons (*personae*) – Latin.
- B. Wasn’t settled in eastern church till fourth century.
- C. Origen - the eternal generation of the Son; sometimes a subordinationist tendency.
- D. Athanasius – the divinity of Son and Spirit are necessary for our salvation.
 - 1. God was in Christ reconciling the world to himself (2 Cor. 5:19; John 14:9-11).
 - 2. Spirit is God dwelling within us and enabling us to participate in the divine nature (Rom. 5:5; 8:9; John 3:5; 14:16-20; 1 John 3:24; 2 Pet. 1:4).
- E. Councils of Nicea and Constantinople affirmed the divinity of Son and Spirit.
- F. Trinitarian doctrine was refined by three Cappadocian fathers.
 - 1. Basil the Great - one *ousia* in three *hypostases* (Greek).
 - 2. Gregory of Nazianzus - generation and procession aren’t terms of nature or action but of relationship: their relationships are described as generating or begetting (Father), being generated or begotten (Son), and proceeding (Spirit; see John 15:26).
 - 3. Gregory of Nyssa - Platonic concept of the universal and its particulars.
 - a) Analogy of three human beings and the human nature they share.
 - b) “Every operation which extends from God to the Creation . . . has its origin from the Father, and proceeds through the Son, and is perfected in the Holy Spirit.”
- G. Theologians distinguish between the immanent (eternal, essential) vs. economic (historical) Trinity.
 - 1. Immanent = Trinity in its eternal relations, independent of creation.
 - 2. Economic = Trinity as its persons have interacted with creation.
 - 3. Trinitarian persons seem to have somewhat different functions, but they aren’t divided.
 - a) Work together in revelation and salvation.
 - b) Biblical prepositions tend to be “from” Father, “through” Son, “by” Spirit.
 - 4. Perichoresis – interdependence and mutual indwelling of the persons.
- H. Trinitarian doctrine developed somewhat differently in Eastern and Western church.
 - 1. Latin tradition – emphasize oneness, tendency toward modalism.
 - 2. Greek tradition - emphasize threeness, tendency toward tritheism.
- I. Augustine - Father, Son, and Spirit relate to one another as lover, beloved, and the love they share.

Creation and Providence; Angels and Demons

I. Notes on creation and providence

- A. God created the world out of nothing (Rom. 4:17; Heb. 1:3).
- B. God created by his Word (Gen. 1; John 1).
- C. God created everything, all of reality (Ps. 89:11; 102:25; Is. 44:24).
- D. Creation is the work of the Trinity - *from* the Father, *through* the Son, and *by* the Holy Spirit (Gen. 1:2; John 1:3, 10; 1 Cor. 8:6; Rev. 4:11).
- E. Creation includes both original creation and the ultimate eschatological new creation, the new heavens and the new earth (Is. 65:17-18; Rev. 21:1).
- F. Creation establishes God's sovereignty (see Jer. 18:1-6; Rom. 9:21).
- G. God cares for creation through his providence (Ps. 104:29-30; 145:1-21; Mt. 5:43-48; 6:25-34; Col. 1:17; Heb. 1:3).
- H. God's ultimate purpose in his providence is to dwell with his people in community (Ex. 33:15; Matt. 1:22-23; 28:20; John 14:23; Rev. 21:3).

II. Our "spiritual co-creatures" (angels and demons)

A. The nature of angels

- 1. They are created beings – Ps. 148:2, 5.
 - a) They have great power and wisdom, but not as great as God's – 2 Sam. 14:20; Ps. 103:20; Mt. 24:36; 2 Pet. 2:11.
 - b) They are not divine; God is superior to them – Ps. 89:6.
 - c) They are not to be worshiped – Col. 2:18; Rev. 22:8-9.
 - d) Christ is superior to them, and they worship him – Heb. 1:5-2:9.
 - e) Human beings are made "a little lower than the angels" – Ps. 8:4-6.
 - f) In some way, believers will judge angels – 1 Cor. 6:23.
- 2. They are personal beings, who can be interacted with.
 - a) They have will and reason and act as moral agents – 2 Sam. 14:17; 1 Pet. 1:12.
 - b) Two are named in Scripture: Michael (Dan. 12:1); Gabriel (Dan. 8:16; Luke 1:26).
- 3. They are spiritual (nonmaterial) beings - Heb. 1:14.
- 4. They are immortal beings – Luke 20:36.
- 5. They are holy beings – Mark 8:38.
- 6. There are a great many of them – Matt. 26:53; Rev. 5:11.
- 7. The angel of Yahweh serves as the supreme agent of God in the OT (Gen. 16:7, 9; 22:11, 15; Ex. 3:2).

B. Activities of angels

- 1. Praise and worship God – Is. 6:1-8.
- 2. Deliver God's messages to the prophets – Ezek. 40:3; Dan. 7:6.

3. Active in the ministry of Jesus, announcing his conception (Luke 1:26-38); announcing his birth (Luke 2:13-15); ministering to him after the temptation (Mark 1:13) and at Gethsemane (Luke 22:43); announcing his resurrection (Mt. 28:5-7).
4. Minister to God's people – Ex. 23:20-23; 2 Kings 6:17; Heb. 1:14.
5. Execute God's judgments on human beings – 2 Kings 19:35; 1 Cor. 10:10; Rev. 7:6-9:21.
6. They will be involved in the second coming and final judgment – Matt. 13:39; 25:31; Mark 13:27.

C. The nature of demons

1. They are fallen angels – 2 Pet. 2:4; Jude 6; Rev. 12:7-9.
2. Satan is the name given to the chief of the demons – Job. 1:6; Mark 3:22-27; Luke 10:18; 22:31.

D. The activities of demons

1. They actively work against God's purposes in the world – Eph. 6:12.
2. They are involved in tempting and accusing human beings – Zech. 3:1-2; Luke 4:1-13; 22:31; 2 Cor. 11:19; 1 Tim. 4:1-2; 1 Pet. 5:8.
3. They sometimes influence or directly possess human beings – Mt. 8:16; 12:43-45; Mark 9:17-29.
4. They are under judgment – John 12:31; 16:11.
5. Their power is limited, and they will ultimately be defeated – Mt. 25:41; Luke 10:18; Rom. 8:37-39; 2 Pet. 2:4; Rev. 20:7-15.
6. Satan presently holds sway over the world, outside the church (John 12:31; 1 Cor. 5:5; 1 John 5:19).

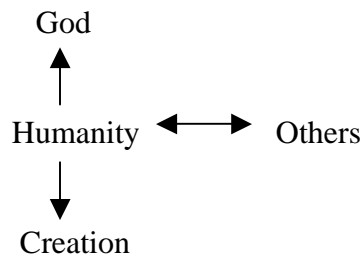
E. A Christian response to the demonic

1. Avoid involvement in the demonic – 1 Cor. 10:20-21.
2. Be prepared for, and resist, the attacks of Satan – Jas. 4:7.
3. Be aware of, and prepared for, spiritual warfare – Eph. 6:10-18.
4. Do not fear them, because the power of Christ in us is greater than any power of demons – 1 John 4:4.

The Image of God

I. Theories of the image of God in human beings

- A. Structural or substantive – something human beings are or possess.
1. Can't be lost in the Fall, or we'd cease to be human, but can be damaged.
 2. Most dominant view in history of theology.
 3. Examples: reason, physical body (Mormons); spiritual, moral, social, aesthetic capacities.
 4. Some church fathers distinguished between the image and the likeness.
 - a) Image was natural – reason, moral freedom, responsibility, which we retain even after the Fall.
 - b) Likeness was supernatural – usually original righteousness or “robe of sanctity” or active holiness that was lost in the Fall.
 - c) But image and likeness are used in parallel in the Genesis account.
- B. Relational - something that characterizes human relationships.
1. We have or display the image when we are in particular relationship.
 2. The image could be lost if these relationships are not in place.
 3. Barth: Relationality is the image of the relational Trinity.
 4. Tom Finger, *Systematic Theology*, 2:105-110:
 - a) Image of God consists of characteristics of human beings expressed in relationship with God, other humans, natural world.
 - b) Dependence on God, actualized positively as obedience.
 - c) Cohumanity, actualized positively as (mutual) servanthood.
 - d) Oversight of nature, actualized positively as stewardship.



- C. Functional view – not in Grenz.
1. Something that human beings do.
 2. Most common: dominion over creation.
 3. Based on connection between image and dominion in Gen. 1:26-28.
 4. Cf. dominion theology (theonomy, Christian reconstruction movement).
- D. Dynamic view
1. Puts an eschatological emphasis in the concept of the image of God.
 2. Jesus Christ is the preeminent bearer of the image of God; we take on that image as we're progressively conformed to the image of Christ by the Holy Spirit.
 3. The fulfillment of the divine image is in the future rather than in the past.
 4. The image we bear in the eschaton will be greater than the image we bore by creation.

II. Irenaeus gives great attention to the image of God in his theology.

- A. Adam was created in the image of God - that is, in the image of the preincarnate Jesus Christ, who is the image of God (*Ad. Haer.* 3:455).
 - 1. Free will part of image of God in humanity (3:518-19).
 - 2. Growth into the likeness of God was part of God's intention for humanity (3:521-22).
 - 3. This plan was interrupted by the Fall.
- B. The Incarnation began the process of restoring the image of God in humanity, "attaching man to God by His own incarnation" (3:527-28).
- C. "For in times long past, it was SAID that man was created after the image of God, but was not [actually] SHOWN; for the Word was as yet invisible, after whose image man was created. Wherefore also he did easily lose the similitude. When, however, the Word became flesh, He confirmed both these: for He both showed forth the image truly . . . and He reestablished the similitude after a sure manner, by assimilating man to the invisible Father by means of the visible Word" (3:544).
- D. God will redeem the whole nature of humanity (including the body through resurrection), because the whole of humanity was created in his image (3:531).

III. Biblical evidence (Genesis 1-2)

- A. Possessing the "breath of life" or being a "living soul" (*nephesh hayah*) in Gen. 2:7 does not distinguish human beings from the animals.
 - 1. Animals have the breath of life (Gen. 7:22) and are living beings (Gen. 1:20, 21, 24).
 - 2. Only the image of God is not predicated of animals (Gen. 1:27).
- B. Both male and female are made in the image of God (parallelism in Gen. 1:27).
- C. Being made in God's image means that we belong to God (Mk. 12:13-17).
- D. Background is practice of ancient Near-Eastern kings setting up statues of themselves to symbolize their sovereignty where they can't be present.
 - 1. Thus we are in some sense a representation of God in and to his creation.
 - 2. Maybe one reason God asks to have no images of himself made? He already has one!
 - 3. We are not just the property of God but are responsible moral agents whom God has called to positions of trust.
- E. The image of God in salvation history
 - 1. Human beings are created in God's image (Gen. 1:26-27; 2:16-17).
 - 2. The Fall damaged the image – Seth is in the "image of Adam" (Gen. 5:1-3).
 - 3. Something remains of the image after the Fall; it's used as the rationale for biblical commands (Gen. 9:6; James 3:9-10).
 - 4. Christ is the full and complete image of God (2 Cor. 4:4; Col. 1:15).
 - 5. We will be conformed to that image to restore God's image in us (Rom. 8:29).
 - 6. We're being progressively transformed into Christ's image (2 Cor. 3:18).
 - 7. We have a new nature renewed in the image of its creator (Col. 3:10).
 - 8. The resurrection will complete our transformation (1 Cor. 15:49-53; 1 John 3:2).
 - 9. This view of the image of God brings an ethical responsibility (1 John 3:3; Col. 3:1-11, esp. 9-10; Eph. 4:23-24).

Overview of Anthropological Terms

- I. **Body** (Hebrew *basar*, Greek *soma*) is used for the material aspect of a person.
 - A. Hebrew has one word for body/flesh, not two as in Greek.
 - B. Gen. 2:24b; 1 Cor. 6:12-20 - physical union with another person.
 - C. Mt. 27:58 - Asked for the body of Jesus (after death).
 - D. Can stand for the whole person (synecdoche) - Ps. 63:1b; Rom. 12:1.

- II. **Spirit** (*ruach/pneuma*) is used for the immaterial aspect of a person.
 - A. Related to “wind” or “breath” (see Gen. 1:2; Ezek. 37:5; John 3:8).
 - B. Human spirit - 1 Cor. 14:14. (This idea is less developed in OT.)
 - C. Contrasted with body - Eccl. 12:7 (dust vs. spirit); 2 Cor. 7:1 (defile body and spirit); 1 Cor. 7:34 (holy in body and spirit); James 2:26 (body without spirit is dead).
 - D. Believer is one spirit with Christ - 1 Cor. 6:17.
 - E. Used for Holy Spirit - Is. 11:2; Rom. 8:16 (bears witness with our spirit)
 - F. Used for unclean spirits - Mt. 10:1; 12:43.
 - G. Some say it can stand for the whole person, but I haven’t seen this.

- III. **Soul** (*nephesh/psuche*) is usually life principle, sometimes immaterial aspect.
 - A. “Living being” (Gen. 2:7) - *nephesh hayah* = animated with life principle.
 - B. Stands for “life” - Ex. 21:23a.
 - C. Risked their *psuches* for someone = lives (Acts 15:26; Phil. 2:30).
 - D. Used to distinguish natural from spiritual - 1 Cor. 15:44, 46 (body with natural life [*psuchikos*] vs. body with Holy Spirit’s life [*pneumatikos*]).
 - E. Can also stand for “person” - Gen. 12:5; Rom. 13:1.
 - F. Sometimes synonymous with spirit.
 1. In OT, death is giving up the soul (Gen. 35:18) or spirit (Ps. 31:5).
 2. Magnificat uses soul and spirit in parallel - Luke 1:46-47.
 3. Mt. 10:28 - body and soul distinguished.
 4. 1 Pet. 1:9 speaks of the salvation of your “souls” (*psuches*).

- IV. **Flesh** (*basar/sarx*) is used for body, mortal life, or for sinful nature (in Paul).
 - A. Body - Gen. 2:24b; Mt. 19:5 (one flesh); Luke 24:39; John 3:6 (vs. spirit).
 - B. Human being - Gen. 8:17; John 1:14.
 - C. Biological kin (Gen. 2:23a; 32:27; Rom. 9:8) or earthly life (Heb. 5:7).
 - D. Weakness or frailty of mortal life - Is. 40:6-8.
 - E. Sinful nature - Rom. 8:13; Gal. 5:13, 16-17, 19.

- V. **Heart** (*lev/kardia*) is the center of the human being.
 - A. Center of the person - Ps. 14:1, 53:1 (fool says in his heart); Eph. 6:6 (doing God’s will from the heart); 1 Pet. 1:22 (love one another from the heart); Mt. 18:35 (forgive from the heart).
 - B. It’s corrupted by the fall - Jer. 17:9; Mark 7:18-23; Rom. 1:21.
 - C. Seat of thinking - Gen. 6:5 (thoughts of his heart); Mt. 24:48 (servant); Lk. 2:19 (Mary

pondered); Acts 7:23 (came into Moses' heart to visit Israelites); Heb. 4:12 (thoughts and intentions of heart).

- D. Seat of emotion - John 16:6 (sorrow); Rom. 10:1 (desire); Jas. 3:14 (bitter envy, selfish ambition).
- E. Seat of will - Ex. 35:5b (willing heart); Acts 8:22 (intent of your heart); 1 Cor. 7:37 (strong in resolve, determined in his heart); Heb. 4:12.
- F. Can hide from people, but God sees - Lk. 16:15; Acts 1:24; 1 Thess. 2:4.
- G. Salvation involves its transformation - Ezek. 36:26a (new heart); Acts 15:9 (cleansing hearts by faith); Rom. 10:9-10 (believe in heart); 2 Cor. 1:22 (Holy Spirit in heart); Heb. 8:10, citing Jer. 31:33 (write law on heart).

VI. **Mind** (*lev, nous*) represents the cognitive abilities, knowing, thinking, willing.

- A. The intellect or understanding (Luke 24:45; 1 Cor. 14:14; Phil. 4:7; Rev. 13:18).
- B. Overlaps with heart in signifying inner self (Rom. 7:22).
- C. The unredeemed mind is base (Rom. 1:28), darkened by sin (Rom. 1:21), futile (Eph. 4:17), depraved or corrupted (1 Tim. 6:5; Tit. 1:15), and it needs to be renewed (Rom. 12:2; Eph. 4:23).
- D. It can be fleshly (Col. 2:18) and defiled (Tit. 1:15).
- E. Believers are to be one in mind or will (1 Cor. 1:10).
- F. Believers have the mind of Christ (1 Cor. 2:16).
- G. Each believer should be convinced in his/her own mind about divisive questions (Rom. 14:5).
- H. *Dianoia* is also used for intelligence, understanding, attitude (Eph. 1:18; 1 John 5:20).
 - 1. The unredeemed mind is darkened (Eph. 4:18), hostile to God (Col. 1:21), and has evil desires (Eph. 2:3).
 - 2. Believers are to love God with their minds (Mk. 12:30; Mt. 22:37).
 - 3. God will put his law into their minds (Heb. 8:10; 10:16).
 - 4. Believers are to have a sincere or pure mind (2 Pet. 3:1).

VII. **Conscience** (*--, suneidesis*) is the internal arbiter of right and wrong according to some standard.

- A. Everyone has a conscience, which testifies to right and wrong (Rom. 2:15; 13:5; 2 Cor. 1:12; Heb. 10:22).
- B. It isn't an infallible guide; its reliability depends on what standard it is using.
- C. The conscience of unbelievers is defiled (Tit. 1:15); the conscience of false teachers is seared (1 Tim. 4:2).
- D. A believer's conscience should be good (Acts 23:1; 1 Tim 1:5, 19) and pure (1 Tim. 3:9; 2 Tim. 1:3).
- E. Our conscience must not be violated, even when it's "weak" (1 Cor. 8:7-13). If it is often violated, it will be damaged and will lose its usefulness as a guide.

VIII. Paul describes a dichotomy of **inner/outer**:

- A. Inner: spirit, mind, heart, inner man (person).
- B. Outer: body, flesh, members, outer man (person).
- C. *Psuche*: natural life or animating principle that holds the two together.

Biblical Terms for Sin

Hebrew:

Violation of divine command, law, or standard:

chata (Lev. 4-5; Is. 53:12) – to miss the mark

avar (Dt. 17:2; Num. 14:41-42)
cross over, transgress

awal (Lev. 19:15; Ezek. 18:24)
iniquity, deviation from course

asham (Num. 5:8) - guilt

Greek:

hamartia (Rom. 3:23; 6:23) – missing the mark (*hamartano*, verb)

parabasis (Rom. 4:15; 5:14)
transgression, overstepping boundary

paraptoma (Mt. 6:14-15; Rom. 5:15-18, 20)
deviation, lapse, falling beside

enochos (Mt. 5:21-22; Jas. 2:10) - guilty

opheilema (Mt. 6:12) - debt

anomia (Mt. 7:23; 2 Thess. 2:1-12; 1 Jn. 3:4) - lawlessness

adikia (Rom. 1:18, 29; Heb. 8:12) - unrighteousness

Rebellion or turning from God:

pasha (Is. 1:2; Amos 1:3) – to rebel

marah/marad (Is. 1:20; Ezek. 2:3)
refractoriness, rebellion

sarar (Dt. 21:18; Ps. 78:8)
stubbornness and rebellion

Ignorance or error:

shagah/shagag (1 Sam. 26:21) – to err

taah (Is. 29:24) – to err, wander

aphistemi (Lk. 8:13; Heb. 3:12) - to fall away (*apostasia*, noun)

apeitheia (Eph. 2:2; Heb. 4:6) – disobedience, disbelief

agnoia/agnoema (Eph. 4:18; Heb. 9:7) – to be ignorant (culpably)

planomai (Mk. 13:5-6; 1 John 3:7) – be deceived, misled
(*planao*, to mislead)

parakoe (Rom. 5:19; 2 Cor. 10:6; Heb. 2:2-3)
disobedience as a result of inattention

Idolatry, unfaithfulness, unbelief:

parar (Dt. 31:16; Jer. 31:32)
to break off (covenant)

maal/bagad (Lev. 26:40; Ps. 78:57)
treachery

asythetous (Rom. 1:31) – covenant breakers

asebeia (Rom. 1:18; 11:26) – ungodliness, irreverence

apistia (John 3:18; Heb. 3:12) - unbelief

Evil, wickedness:

ra (Jer. 42:6; Amos 6:3) – bad, evil

resha (Is. 57:20-21)
wickedness, restlessness

awah (Pr. 12:8; Hos. 14:1) - perversion

shiqquts/toebah (Deut. 7:25-26; Lev. 18:22)
abomination

kakos/poneros (1 Tim. 6:10; Mt. 12:35) – bad, evil

Notes on Sin

I. Causes of sin in Scripture

- A. The world: system of evil, under the direction of the devil, which is organized in opposition to Christ, the believer, and the church.
 - 1. World hates Christ and his people - John 7:7; 15:18-19; 17:14.
 - 2. World is under control of devil and controls unbelievers - Eph. 2:2; 1 John 5:19.
 - 3. Friendship with the world is enmity toward God - James 4:4.
 - 4. We are not to love the world, which holds values in opposition to God's - 1 John 2:15-17.
 - 5. Disciples are to be in the world but not of it - John 17:6, 15-16.
 - 6. They are to be lights in the world - Phil. 2:15.
 - 7. Jesus has overcome the world (and so can we, by faith) - John 16:33; 1 John 5:4-5.

- B. The flesh: our own desires, springing from our sinful nature.
 - 1. Our own desires tempt us to sin (James 1:14-15).
 - 2. 1 John 2:16 – the lust of the flesh, the lust of the eyes, the boastful pride of life.
 - 3. Paul calls our sinful nature “the flesh” - Rom. 7:18; Gal. 5:16-24.
 - 4. 2 Cor. 4:16 - inner self is renewed day by day; outer self is decaying.

- C. The devil: spiritual forces of evil.
 - 1. 1 Peter 5:8 – your enemy the devil prowls around like a roaring lion.
 - 2. Also “principalities and powers” (Rom. 8:38-39).
 - 3. The powers were created by God (Col. 1:16) but now serve Satan's purposes, and we struggle against them (Eph. 6:12).
 - 4. “Elemental principles of the world” (*stoicheia*) - Col. 2:8, 20.
 - 5. Christ has triumphed over the powers and neutralized their power - Col. 2:13-15.

II. Biblical teaching on original sin

- A. The Bible affirms that sin is universal.
 - 1. 1 Kings 8:46 – no one does not sin.
 - 2. Ps. 14:1, 3 – there is no one who does good.
 - 3. Ps. 51:5 – conceived and born sinful.
 - 4. Ps. 143:2 – no one living is righteous before God.
 - 5. Rom. 3:23 – all have sinned.
 - 6. Evidence for this is that everyone dies (Rom. 5:12).
 - 7. Rom. 5:12-19; 1 Cor. 15:22 – one man's sin brought judgment upon all; now all die.

- B. Scripture suggests in many places that we are judged on the basis of our acts.
 - 1. Jer. 17:9-10 – we're depraved and we sin; God judges us on the basis of our works.
 - 2. Rom. 2:5-6 – unrepentant hearts will lead to our judgment on the basis of works.
 - 3. See also 2 Cor. 5:10; Mt. 25:31-46.
 - 4. Jer. 31:29-30 and Ezek. 18 – we are not held accountable for the sins of others.

	Community with God	...with others	...with nature
Before the fall	Gen. 3:8 (God walked in garden)	Gen. 2:18-24 (man/woman) Gen. 2:25 (felt no shame)	Gen. 2:15-16 (ate of trees; cared for them) Gen. 2:19-20 (named the animals) Gen. 1:29-30 (no animals for food)
After the fall	Gen. 3:8 (hid from God)	Gen. 3:7 (shame) Gen. 3:16 (husband rules) Gen. 4:11-12 (murder)	Gen. 3:17-19 (ground cursed) Gen. 9:1-3 (animals for food)

III. Consequences of sin (The alphabet of sin)

A	Alienation	From God, others, creation, self	Genesis 4 – murder of Abel by Cain. Genesis 9:2-3 – people and animals at enmity. Rom. 5:10 – we’re God’s enemies. Mt. 5:43-44 – we have other enemies. Rom. 7:15, 21-24 – we’re internally divided.
B	Bondage	Enslavement to sin, Satan	John 8:34 – in bondage to sin. Rom. 6:6; 7:14 – slaves to sin. Heb. 2:14-15- slaves to Satan. 2 Peter 2:19 – slaves to depravity. Rom. 8:18-23 – creation in bondage.
C	Condemnation	Judgment of guilt that hangs over us	John 3:18 – we stand condemned. Eph. 2:3 – we’re children of wrath. Col. 3:6 – God’s wrath falls on sin. John 3:36 – God’s wrath abides on unbelievers. Rom. 1:18 – God’s wrath has present effects. Rom. 2:5 – there will be a day of wrath. Deut. 1:39; Num. 14:29-31; Is. 7:15-16 – age of accountability.
D	Depravity	Corruption at the core of our being	Ps. 14:1, 3 – everyone is corrupt. Rom. 7:18 – nothing good dwells in the flesh. Jer. 17:9; Rom. 7:18; Eph. 2:3 – heart is wicked. Rom. 1:21; 1 Tim. 6:5 – sin affects our minds. Titus 3:3; Jas. 1:14 – sin affects emotions, desires. John 3:19; Rom. 8:7-8 – sin affects the will.
E	Eternal death	Final separation from God	Gen. 2:17, 3:19 – death as consequence of sin. Rom. 6:23 – wages of sin is death. Rom. 5:12 – entered through Adam, spread to all. Eph. 2:1 – fallen people are dead in their sins. Eccl. 12:7; Jas. 2:26 – physical death. Eph. 2:1 – spiritual death. Mt. 25:41, 46; Rev. 20:14 – eternal death.

Titles for Christ

I. Son of God

- A. Son of God was someone specially chosen and commissioned by God for a task (OT).
 - 1. This term implied a special relationship and special responsibility.
 - 2. Used for Israel (Hos. 11:1); angels (Job 1:6; Dan. 3:25, 28); kings (2 Sam. 7:14).
 - 3. Psalm 2 (esp. v. 7) was a coronation hymn used of Jesus in NT (Acts 13:32-33).
 - 4. Thus Son of God isn't necessarily divine.
 - 5. NT passages suggest that Messiah was expected to be the "Son of God" but not necessarily divine (see Mark 14:61).
 - 6. Jesus as royal messianic figure.
- B. Heb. 5:8 says although he was a son he learned obedience.
- C. Jesus had a unique filial consciousness (Mt. 11:27; John 8:42; 16:28; 20:17).
- D. Jews understood Jesus' use of "Son" to be a claim of equality with God, and they regarded it as blasphemy (John 5:18).
- E. NT writers confessed Jesus as Son of God (Mark 1:1; Heb. 1:1-4; 1 John 4:15).

II. Son of Man (Jesus' favorite self-designation)

- A. Nicely ambiguous choice for Jesus to use.
 - 1. Could mean just "human being" (Ezek. 2:1; Psalm 8).
 - 2. Also had messianic associations because of the divine/human figure of Daniel 7:13-14 (which Jesus quoted at his trial, Mark 14:62).
 - 3. Parables of Enoch (early 1st c.) - Son of Man is called Messiah.
 - 4. Can be seen as claim of solidarity with humanity.
 - 5. Is also an eschatological messianic figure, someone who seems more than human.
- B. Three types of sayings in which this title is used:
 - 1. Present ministry - Son of Man has nowhere to lay his head (human being, Luke 9:58).
 - 2. Suffering and resurrection - Give his life as ransom (Mark 10:45); delivered into hands of men (Luke 9:44). (Uses imagery of Suffering Servant from Isaiah.)
 - 3. Second coming - coming on clouds (Mark 14:62; cf. Daniel 7).

III. Word (*Logos*) – John 1, 1 John 1.

- A. Very useful term for Christians to use of Jesus.
 - 1. Jewish tradition – creative and powerful word of God; creative wisdom of God.
 - 2. Greek (Stoicism) – rational principle that held the universe together, corresponding with the rational principle in human beings.
 - 3. Both traditions would have been scandalized that it could have become flesh.
- B. John 1:1 says clearly that the Word was God or divine; John 1:18 may say the same.
- C. Grenz notes that this title emphasizes revelation and the creative power of God (393).
- D. Most say this title shows Jesus' divinity, his preexistence, and his incarnation.

IV. Christ/Messiah (*Mashiach*) – Greek and Hebrew for "anointed one"

- A. A title, not a name (Jesus the Christ). See Mark 8:29; 14:61-62. By the time of Paul's letters, it's almost used as a name.
- B. The one who fulfills the OT prophecies of a coming redeemer; God's chosen one.

- C. Jesus didn't use this of himself, but he accepted it from others.
 1. He might well have avoided it because people would assume their own meaning - often that of a political ruler who would liberate them from the Romans.
 2. He teaches instead that his messiahship involves suffering and death on behalf of others. See Mark 8:31-38; John 6:15.
- D. OT connections with anointing of kings, priests, sometimes prophets.

V. **Lord** (*Kyrios*) – over 700 times in NT (of both God and Christ)

- A. It could mean “sir” or “master” or “Lord” (God).
- B. It's used of Jesus especially in his risen, ascended, and exalted state, and it refers to his divinity and his present reign.
 1. Peter associates the title with Jesus' exaltation and reign (Acts 2:32-36).
 2. Frequently quoted verse in NT, including by Jesus - “The Lord says to my Lord, ‘Sit at my right hand until I make your enemies a footstool for your feet’” (Ps. 110:1; cf. Mt. 22:44-45; Acts 2:34-35; 1 Cor. 15:25; Heb. 1:13).
 3. Phil. 2:1-11 suggests that “Lord” used to confess Jesus is ascribing divinity to him (or at least the rulership of creation); it's “above every name” and demands homage.
 4. NT writers ascribe OT quotations using YHWH to Jesus as Lord (Rom. 10:13 citing Joel 2:31-31; 1 Pet. 3:15 citing Is. 8:13).
 5. In 1 Cor. 8:5-6, Paul adapts the *Shema* to include Jesus (one God, one Lord).
- C. “Jesus is Lord” is the confession of the early church (1 Cor. 12:3), and Paul expresses it as central to salvation (Rom. 10:9-10; cf. 1 Pet. 3:15).
- D. Lord describes Jesus' rule over believers (Luke 6:46; 2 Cor. 4:5; Rom. 12:11; 14:4-8; Col. 4:1), over the church (Eph. 5:24), over the world (2 Pet. 1:11; Rev. 11:15), and over the cosmos (Acts 10:36; 1 Cor. 15:24-28; Phil 2:9-11; Col. 1:15-20).

VI. **Savior** (*Soter*) – about 16 times in NT

- A. Applied to Jesus in Luke 2:11 (message to shepherds); Eph. 5:23 (Christ is the savior of the body, the church); John 4:42 (Christ the savior of the world); 1 John 4:14 (Father sent Son to be savior of world).
- B. Frequently used in conjunction with Lord - Lk. 2:11; Phil. 3:20; Titus 1:4; 2 Pet. 1:11; 2:20; 3:2, 18).
- C. Jews applied this title to God, rarely to Messiah (Is. 19:20).
- D. Greeks applied it to Hellenistic redeemer figures, and especially to rulers; they would associate it with kingship and divinity.
- E. Applied to God in NT also - Luke 1:47; 1 Tim. 1:1; 2:3; 4:10; Jude 25.

VII. **God** (*Theos*)

- A. Rare for NT to refer to Jesus directly as God; usually reserves *theos* for the Father.
- B. Thomas' confession “My Lord and my God!” (John 20:28).
- C. Christ, who is over all, God blessed forever (Rom. 9:5).
- D. Our great God and savior, Jesus Christ (Titus 2:13). See “appearing” and “gave himself.”
- E. Heb. 1:8 applies OT verse using “God” to the Son.

Jesus as Divine and Human

I. Jesus as divine

- A. He claimed divine prerogatives.
 - 1. Right to forgive sins - Mark 2:7-9.
 - 2. Right to judge the world - Mt. 25:31-46.
 - 3. Right to reinterpret the OT law - Sermon antitheses, Sabbath regulations - Mark. 2:27-28.
 - 4. Right to give life - John 5:21; 11:25.
 - 5. Right to command the angels and the kingdom of God - Mt. 13:41.
 - 6. All authority on heaven and on earth - Mt. 28:18.

- B. He claimed an unusual relationship with God.
 - 1. Claimed special sonship; called God "Abba" - Mark 14:36.
 - 2. Claimed that only he knew the Father and could reveal him - Mt. 11:27.
 - 3. Claimed that he and the Father were one - John 10:30.
 - 4. Claimed that anyone who saw him had seen the Father - John 14:9.
 - 5. Used "I AM" of himself - John 8:58 (regarded as blasphemy - divine name from Ex. 6).

- C. He claimed preexistence, and other NT writers ascribed it to him.
 - 1. Before Abraham was, I AM - John 8:58.
 - 2. I have come from the Father into the world and am returning to the Father - John 16:28.
 - 3. Logos hymn in John 1.
 - 4. Christ hymn in Phil. 2:1-11.

- D. Accepted worship from others.
 - 1. Man born blind - John 9:28.
 - 2. The women in the garden after the resurrection - Mt. 28:9.
 - 3. Thomas' confession - John 10:28.

- E. Other NT writers describe him as divine.
 - 1. Heb. 1:3 - exact representation of God's nature.
 - 2. Phil. 2:6 - existed in the form of God.
 - 3. Col. 1:15 - image of the invisible God.
 - 4. Col. 2:9 - all fullness of deity dwells in him.

- F. The resurrection played a critical role in affirming Jesus' claims.
 - 1. Acts 2:24-36 – God has made this man both Lord and Christ.
 - 2. Romans 1:3 - he was declared with power to be the Son of God.
 - 3. Romans 10:9-10 - the resurrection shows his Lordship.
 - 4. 1 Cor. 15:17-19 - the resurrection shows that God accepted Christ's atonement and has granted forgiveness of sins to those who believe in him.
 - 5. Resurrection is central to Christian faith – Rom. 10:9-10; 1 Cor. 15:3-8, 17-19.

- G. Verses referring to Jesus as God (*theos*): John 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8.

II. Jesus as human

- A. He had a physical human nature.
 - 1. He was born, grew, and died.
 - 2. He grew “in wisdom, in stature, and in favor with God and man” - Luke 2:52.
 - 3. He ate and drank, experienced hunger and thirst - Mt. 4:2; John 19:28.
 - 4. He needed rest - John 4:6.
 - 5. He came in the flesh - 1 John 1:1; 4:2.
 - 6. He had a physical body - Luke 24:39.

- B. He experienced human emotions.
 - 1. Love - Mark 10:21; John 13:23.
 - 2. Compassion - Mt. 9:36.
 - 3. Troubled, sorrowful - Mt. 26:37.
 - 4. Joyful - John 15:11.
 - 5. Anger and grief - Mark 3:5.
 - 6. Indignation - Mark 10:14.
 - 7. Astonishment - Luke 7:9; Mark 6:6.
 - 8. Loneliness and need for companionship - Mark 14:32-42; 15:34.

- C. He had limited knowledge.
 - 1. He grew “in wisdom, in stature, and in favor with God and man” - Luke 2:52.
 - 2. He asked people questions, suggesting he didn’t know.
 - 3. He didn’t know the time of his return - Mark 13:32.
 - 4. He sometimes knew things without being told, such as people’s thoughts - Luke 9:47; 6:8.

- D. He had spiritual needs.
 - 1. He worshipped and prayed.
 - 2. He needed to experience fellowship with his Father.
 - 3. He experienced temptation – Mt. 4:1-11.
 - 4. He struggled with a desire to avoid the cross – Mt. 26:36-39.

- E. He called himself a man - John 8:40.

- F. Other NT writers testify to his humanity.
 - 1. Peter in Acts 2:22 calls him a man.
 - 2. Paul compares him to Adam as “one man” - Rom. 5.
 - 3. 1 Tim. 1:5 - one mediator, the man Christ Jesus.
 - 4. Heb. 2:14 - He shared in our humanity and was made like us in every way (2:17).
 - 5. Heb. 2:18, 4:15 - he was tempted as we are but didn’t sin.

- G. Jesus and sin
 - 1. Jesus dared people at his trial to convict him of sin - John 8:46.
 - 2. NT writers testify to Jesus’ sinlessness - Heb. 4:15; 2 Cor. 5:21; 1 Pet. 2:2.

III. Jesus as one person

- A. Jesus always spoke of himself in the singular.
- B. Texts that refer to Jesus as both divine and human refer to a single subject (John 1:14; Rom. 1:1-4; 9:5; Gal. 4:4; Phil. 2:6-8; 1 Tim. 3:16; 1 John 1:1-3; 4:2-3).
- C. Work of Jesus is attributed to a single subject (John 3:13; 6:62; Eph. 2:16-18, 1 John 2:1-2).

Christological Controversies

Brenda B. Colijn

Overemphasize Divinity

Overemphasize Humanity

Docetism

Ebionism

Alexandria

Emphasize unity.
Human swallowed up in divine.
Logos takes on flesh, not humanity.

Western

Tertullian
"Two natures, one person"

Antioch

Emphasize full humanity.
Conjunction rather than union.
Logos dwells in human Jesus.

← **Arianism**

Not human.
Logos was a separate creation,
superior to humanity.
Condemned at Nicea 325.

Arianism →

Not divine.
Logos was a creature.
Condemned at Nicea 325.

Eustathius

Divine Logos dwelt in Jesus
like Holy Spirit in OT.
(Like dynamic monarchianism.)
Condemned by Arians 330.

Apollinaris

Logos replaces human spirit.
No human will.
Condemned at Constantinople 381.

Nestorius

Separate natures.
No "tertium quid."
Conjunction, not union.
Condemned at Ephesus 431.

(Accord between Cyril of Alexandria
and John of Antioch 433)

Eutyches

Two natures before the union,
one nature after the union.
Condemned at Chalcedon 451.

Chalcedon (451)

Full deity, full humanity
in one person.
Two natures not divided,
not confused.

Monophysites

(Coptic, Armenian, Ethiopian)

Nestorian Church

(Persia)

Chart by Dr. Dale Stoffer:	325 Nicea – Jesus is divine (vs. Arius)
	381 Constantinople – Jesus is human (vs. Apollinaris)
	431 Ephesus – two natures IN UNION (vs. Nestorius)
	451 Chalcedon – TWO NATURES in union (vs. Eutyches)

Theological Significance of the Life of Christ

- I. Jesus' life inaugurated the Kingdom of God.
 - A. Jesus announced this at the start of his ministry (Mt. 4:17; Mk. 1:16).
 - B. The inauguration of God's kingdom was the beginning of God's fulfillment of his promises in the OT.
 - C. The beginning of God's victory over sin, death, and Satan, and the beginning of his establishment of righteousness, life, and peace.
 1. Jesus' healings and miracles showed that the kingdom had come with power.
 2. Exorcisms show this conflict (Mt. 12:22-32).
 3. Return of the 72; Jesus saw Satan fall (Lk. 10:18).
 4. Satan had to be defeated so that we could be released from bondage; this was completed by Christ's death (Heb. 2:14-16).
 5. This battle continues in the church (Eph. 6:10-13).
 - D. At conversion, we were transferred to his kingdom (Col. 1:13-14).
 - E. Jesus said that we would do greater works than he did because of the Spirit (John 14:12).
 - F. Our ministry in the power of the Spirit is an extension of God's kingdom in the world.
- II. Jesus' life highlights the social dimensions of the gospel.
 - A. Luke 4:16-21 - Jesus' announcement of his ministry included a social dimension (good news to the poor, oppressed, prisoners, blind) - declared the Messianic Year of Jubilee.
 - B. Jesus answered John the Baptist's question in Luke 7:18-23 with a list that included social ministry (healing, good news preached to poor).
 - C. Jesus associating with the marginalized or outcasts: Gentiles, Samaritans, poor, women, children, prostitutes, tax collectors.
 - D. Jesus' table fellowship enacted reconciliation, God's forgiveness of sinners.
- III. Some theologies have recognized that Jesus' life was necessary for our salvation.
 - A. Reformed tradition has developed the concept of Jesus' active and passive obedience.
 1. Jesus' active obedience = his fulfillment of the law during his earthly life.
 2. Jesus' passive obedience = his paying the penalty of sin by enduring death for us.
 - B. A judicial view of the atonement requires Jesus to have a sinless human life.
 1. Sinlessness was required for Jesus to be a perfect sacrifice, as spotlessness was required of OT sacrifices (Heb. 9:14).
 2. His perfect human life was also necessary to qualify him as our high priest.
 - a) He had to be like us in all ways except sin (2:17-18).
 - b) He can sympathize with us and intercede for us (4:15-16).
 - C. The theory of Christ's work known as recapitulation depends upon Christ's life.
 1. Proposed by Irenaeus; based on Paul's Adam/Christ typology (Rom. 5; 1 Cor. 15).
 2. Jesus lived the perfect obedient human life and resisted temptation; he thus regained for us what Adam lost.
 - D. *Christus Victor* view of the atonement – the resurrection is the final defeat for Satan, whom Christ battled throughout his life.

IV. Jesus' life reminds us that obedience is a crucial dimension of salvation.

- A. Our relationship to Christ is one of loving discipleship.
 - 1. Announcement of the Gospel: "The kingdom of God is near. Repent and believe the good news" (Mark 1:16).
 - 2. Parallel later with "If anyone wants to come after me, let him deny himself, take up his cross and follow me" (Mark 8:34).
 - 3. Deny himself // repent; discipleship // believe.
 - 4. In Mark 10:21, "follow me" is the ultimate answer to "How may I inherit eternal life?"
- B. Hebrews shows the necessity of both Jesus' obedience and ours: "Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him" (5:8-9).

V. His life serves as a foundation for ethics.

- A. Only by keeping Jesus' life and death together do we have a sound foundation for ethics.
- B. He is our example in individual Christian life and in ministry.
 - 1. "Whoever claims to live in him must walk as Jesus did" (1 John 2:6).
 - 2. He is the image of God, the model of true humanity, and his life shows us what God's intention for humanity is.
 - 3. As his disciples, we model our lives on his.
 - 4. In our ministry, we continue his work.
- C. He is our standard for Christian maturity.

VI. His life is an important source for a theology of suffering.

- A. Jesus himself was perfected through suffering (Heb. 5:9); he can sympathize with us and grant us grace (Heb. 4:15-16).
- B. We should expect to share in his sufferings as we follow him.
 - 1. The sufferings of Christ flow over into our lives (2 Cor. 1:5).
 - 2. We share in Christ's sufferings (1 Pet. 4:13).
 - 3. Sharing in his sufferings is a prelude to sharing in his resurrection and glory (Rom. 8:17; Phil. 3:10).
 - 4. Paul even says his sufferings fill up what's lacking in the sufferings of Christ (Col. 1:24).
- C. He's our example when we suffer.
 - 1. He's our example in suffering for doing good; we follow in his steps (1 Pet. 2:21).
 - 2. We should look to him to be encouraged to persevere (Heb. 12:2-3; 13:13).

VII. Jesus' life influences our devotional life.

- A. We can see his devotional life.
- B. In Jesus, God has a human face.

VIII. Most importantly, Jesus' life reminds us that salvation is first of all not a legal transaction but a relationship with a person, Jesus Christ.

Images of the Atonement

from John Driver, *Understanding the Atonement for the Mission of the Church*

1. **Conflict-Victory-Liberation Motif** - A primary image used by the early church. Christ was in a real conflict with the powers of sin and evil and achieved victory over them on our behalf (Eph. 1:19-22; Col. 1:13-14; 2:8-15; Heb. 2:14-16). Jesus' exorcisms were evidence that the era of salvation had dawned (Mt. 12:28; Luke 10:17-18).

2. **Vicarious Suffering** - Based on the Suffering Servant figure from Isaiah. This was "the primary way in which Jesus himself understood his messianic mission." Jesus' mission is identified with the Suffering Servant in his baptism (Matt. 3:17), his announcement of his mission (Luke 4:18-22), his healings and exorcisms (Matt. 8:16-17), and his predictions of his death (Mark 10:45; 14:24). The Lamb of God theme (John 1:29, 35) is connected with this image.

3. **Archetypal Images** - Jesus is viewed as a corporate personality who contains others in himself. Jesus is representative in his death and in his resurrection; we participate in these through being in him (see Rom. 6:3-11). These images include Jesus as the representative man or "last Adam" (Rom. 5:12-21; 1 Cor. 15:20-22, 45-49), pioneer (Acts 3:15; 5:30-31; Heb. 2:9-10; 12:2), forerunner (Heb. 6:20), and firstborn (Rom. 8:29; Col. 1:15, 18; Heb. 1:6; Rev. 1:5).

4. **Martyr Motif** - Christ as the faithful witness (Rev. 1:5-6). Jesus was utterly faithful to his commission "to reveal God's character and saving intention as these are seen and experienced in his kingdom." The witness of Christians is seen as sharing in Christ's suffering (Heb. 5:9; 2 Cor. 1:5; Rom. 8:17; Phil. 3:10; Col. 1:24).

5. **Sacrifice Motif** - Based on OT sacrificial system. Jesus was a sin offering for us (2 Cor. 5:21; Rom. 8:3). Hebrews 8:1-10:18 gives the most extended treatment. This image also appears in the institution of the Lord's Supper.

6. **Expiation Motif** and the **Wrath of God** - Jesus is a higher "mercy seat" which covers our sins, cleanses us, and restores our relationship with God. This image occurs in relatively few places (Rom. 3:25; Heb. 2:17; 1 John 1:7-2:2; 4:10-11). Christ's work delivers believers from the wrath of God (John 3:36; Rom. 5:9). [Thus his work includes both expiation and propitiation.]

7. **Redemption-Purchase Motif** - Christ has freed believers from sin and Satan, just as God freed Israel from slavery in Egypt. Slaves can be freed only by paying a ransom or purchase price. As a result of our redemption, we belong to God (Mark 10:45; 1 Cor. 7:22-23; Gal. 3:13-14; 4:3-5; 1 Tim. 2:5-6; Heb. 2:14-15; Rev. 5:9).

8. **Reconciliation** - Through Christ, God takes the initiative to restore our relationship with himself and unite us with other members of Christ's body (2 Cor. 5:17-20; Eph. 2:14-16; Col. 1:20; 3:10-11). This idea is rarely seen in Jewish or Greco-Roman contexts in the first century.

9. **Justification** - Through Jesus' covenant faithfulness unto death, believers are made right with God (Rom. 3:21-26; 4:23-25; 5:1-2). God's righteousness, especially his saving act in Christ, becomes the source of our righteousness as we live in covenant with him and begin to reflect his character. [Note non-legal definition.]

10. **Adoption-Family Image** - Through the work of Christ, we are brought into God's family (Rom. 8:23; Gal. 4:4-7; Eph. 1:4-6). We are therefore brothers and sisters in Christ.

Theories of the Atonement

Theory and Proponents	What is sin?	What is salvation?	God's Role	Attribute Emphasized	Christ's Role	Aspect Emphasized
Christus Victor Irenaeus (c. 140-202) G. Aulen (1931) (objective/subjective)	Bondage to evil, sin, Satan (corporate, individual)	Liberation, freedom	Savior, Redeemer (subject of reconciliation)	Sovereignty, power	Victor, champion, liberator	Incarnation, life, death, resurrection
Recapitulation Irenaeus (c. 140-202) (objective/subjective)	Death (corporate, individual)	Life	Creator (subject of reconciliation)	Glory	Second Adam, representative, source of new humanity	Incarnation, life, death, resurrection
Incarnational Athanasius (293-373) (objective/subjective)	Damage to image of God (corporate, individual)	Divinization	Creator (subject of reconciliation)	Glory	God-man	Incarnation
Satisfaction Anselm (1033-1109) (objective)	Offense to God's honor; failing to render God his due (individual)	Justification	Feudal lord, plaintiff (object of reconciliation)	Honor, majesty	Substitute	Death
Moral Influence Abelard (1079-1142) (subjective)	Evil inclinations of mind; alienation (individual)	Reconciliation	Reconciler (subject of reconciliation)	Love	Example, mediator, intercessor	Life, death
Penal-Substitution Calvin (1509-1564) (objective)	Breaking God's law (individual)	Justification	Judge (object of reconciliation)	Justice, wrath	Sacrifice, substitute	Death
Example (Socinian) F. Socinus (1539-1604) (subjective)	Lack of dedication; no moral inability (individual)	Motivation to faith and love	None	Love	Human example (not divine)	Life, death
Governmental H. Grotius (1583-1645) (subjective)	Breaking God's law (individual)	Reform	Ruler, legislator (object of reconciliation)	Justice	Example (deterrent)	Death

CT 601 Credo Topics – B. Colijn

I. Prolegomena

- A. What is theology?
- B. What is the purpose of theology?
- C. What are the sources and norms for theology?

II. Bibliology

- A. What is the nature of Scripture?
- B. In what way(s) is Scripture authoritative?

III. Theology

- A. How do we know that God exists?
- B. How can human beings know God?
- C. What is God like? (What is God's nature? What are God's characteristics?)
- D. How did the universe come into being?
- E. How does God relate to the universe?
- F. Are there spiritual beings in the universe other than God?

IV. Anthropology

- A. What is the original nature of humanity?
- B. How has human nature changed since its beginning?
- C. How is a human being constituted?
- D. How is human nature related to God?

V. Hamartiology

- A. What is sin?
- B. What causes sin?
- C. What are the effects of sin?

VI. Christology

- A. Who and what is Jesus Christ?
- B. What is he like? (What is his nature? What are his characteristics?)
- C. What difference did his life make?
- D. What is his role in the salvation of humanity?

Hawk's Compositional Caveats (Redacted by Colijn)

1. Each paper should present a thesis: an argument or perspective on the topic that will be developed in the paper. At some point (usually early on), the thesis should be articulated in a statement that clearly and succinctly defines the topic and your approach to it.
2. Your thesis should be developed in an organized and coherent fashion. Paragraphs should follow in logical order, with transitional sentences to guide your reader. To achieve coherence, you may find it helpful to make an outline of the paper before writing it.
3. Each paragraph should develop a *single* idea, introduced by a topic sentence.
4. Generally, paragraphs should comprise three or more sentences. Fewer sentences rarely allow the opportunity to develop an idea. However, paragraphs usually should not be longer than one page.
5. *Your* analysis and perspective should provide the primary focus and organization of the paper. Do not let secondary sources draw most of your conclusions for you. Use secondary sources to support and supplement your own research.
6. Support all assertions, conclusions, and assessments with relevant information. Give examples. Your position is stronger if you support it from the text itself rather than from secondary sources alone.
7. Be sure to spell out the implications of your observations. Draw explicit conclusions. Explain the significance of your findings. Always ask yourself, "So what?"
8. Information of a general nature should be synthesized from a number of sources and presented in your own words. Information unique to a particular source must be documented.
9. Use quotations sparingly—only when the information or perspective is unique or is presented in a distinctive and particularly helpful fashion.
10. Make sure all quotations are explained or integrated into the paper so that your reader can appreciate their relevance. Quotations should be part of larger paragraphs; they don't stand on their own. They also don't interpret themselves, so you must interpret them.
11. Present most information from secondary sources in your own words. Paraphrasing shows that you understand the material. Be sure to recast the information completely; changing a word here or there is not paraphrase but inaccurate and unacknowledged quotation.
12. Document both quotations and paraphrases from secondary sources. Follow Turabian format *carefully*. If more than one of your paragraphs refers to the same source, document each paragraph.
13. Use good scholarly sources, those which not only give conclusions but define the issues, offer relevant supporting material, and/or survey scholarship on the topic. Don't neglect journal articles (through *Religion Index I* and *ATLA*).

14. Avoid wordiness. Strive for clarity.
15. Use active voice whenever possible. Referring to yourself in the first person (as “I”) is permissible, as long as you do so sparingly and don’t put yourself in the foreground. Of course, personal reflection papers should use first person more often than research papers should.
16. Use complete sentences. Sentence fragments are rarely effective in formal writing.
17. Don’t join independent clauses with a comma; use a semicolon, as in this sentence. When you use “however” or “therefore” in the middle of a sentence, it must have a semicolon either before it (if it introduces the next clause) or after it (if it completes the previous clause).
18. When beginning a sentence, a modifier must refer to the subject of the sentence, as in this example.
19. The pronoun “they” is still considered a plural pronoun in most formal writing. For inclusive language, use a plural noun with “they” or use a singular noun with “he or she.”
20. Proofread your paper carefully! If you have difficulty doing this, find an editor.
21. Good writing is rewriting.

Guidelines for Paper Preparation

adapted from Turabian 6th ed.

I. Parts of the paper required

- A. Title page, body, notes (if using endnotes), bibliography or reference list.
- B. No table of contents is needed.

II. Section headers

- A. These are optional. Short papers generally don't need them.
- B. If you use them, make them stand out from the text by centering them or placing at the left margin and separating them from the text. You may use boldface, italics, or underline to emphasize them.

III. Margins

- A. At least one inch on all sides; larger on the left if you are putting the paper in a folder.
- B. Major sections of the paper (first page of text, notes, bibliography) should begin 2 inches from the top of the page.
- C. Indent paragraphs consistently, whether five spaces, eight spaces, or another value.
- D. Don't right-justify text unless you have an excellent proportional font that doesn't leave large spaces between words.
- E. Quotations of two or more sentences that extend to eight or more lines in your paper should be set off as block quotations. Block quotations should be indented four spaces from the left margin. Paragraphs within block quotations should have an additional four-space paragraph indentation.

IV. Spacing

- A. Double space throughout the text except for indented block quotations, which are single-spaced. Double-space before and after the block quotation.
- B. For footnotes, endnotes, bibliography, or reference list, single-space entries and double-space between entries.
- C. Subheadings should begin three lines after the previous text and should have a double space after.

V. Page numbers

- A. Preliminary pages (before your text starts) are numbered with lowercase roman numerals (i, ii, iii). The title page is page i, although the number does not appear. Short papers generally have no preliminary pages other than the title page.
- B. For the text, use arabic numerals without dashes or periods. Either center the numbers on the top of the page or place them even with the right margin (e.g., 3/4 inch from the top).
- C. On the first page of major sections, page numbers are centered at the bottom of the page.

VI. Type font

- A. Use a standard typewriter-quality or laser-quality type font. Times Roman and Courier are good examples. About 12 point is a good size.
- B. Do not use bold, italic, or unusual fonts for your basic text. Use italics or underline for foreign words or for book titles. Books of the Bible are not italicized.

Guidelines for Documentation in Papers

Brenda B. Colijn

I. When to document

- A. Document *anything* you use from a secondary source, whether facts, ideas, sentences, words, definitions, charts, graphs, photographs, lists, etc., by using footnotes, endnotes, or parenthetical references. Document ideas or paraphrases as well as direct quotations. A general bibliography of sources you used is *not* enough to document your work.
- B. Failure to give proper credit for material you take from a secondary source is **plagiarism**, which is literary theft. Using information from a secondary source without documenting it is plagiarism. Using the words of a secondary source without enclosing them in quotation marks is plagiarism, even if you document the material.
- C. The only things you don't need to document are your own original work and information that is general knowledge. If you didn't know it before you read the secondary source, document it.
- D. Even if you had an idea before you read it in a secondary source, acknowledge that source in documentation. You can indicate that this person agrees with your idea.
- E. When in doubt, document it.

II. How to present secondary sources

- A. Material from secondary sources must be quoted *exactly*, using quotation marks, or paraphrased *completely*. Using the same sentence structure and changing a few words is plagiarism. Using striking phrases from your source in your own sentence without quotation marks is plagiarism. You can use words or phrases from your source only if you enclose them in quotation marks.
- B. Generally it's better to paraphrase, because this shows that you have understood and digested the material, and it fits more smoothly into your own writing. Too many quotations make a paper hard to read. Quote only when the source has said something concisely and remarkably well. Always explain the relevance and the implications of any quotation you use. Quotations don't explain themselves, and their relationship to your topic isn't always immediately clear.
- C. Take research notes *accurately* before you write the paper. When you take notes, be very careful to record the exact words of your source, in quotation marks, or to paraphrase completely. A partial copying of your source, in which some of the words are yours and some are theirs, is not acceptable. When you write your paper, you may not remember how close your notes are to your sources. Keep careful track of what page every piece of information is from. You need to include the page numbers in your documentation.

- D. Check your research notes after you write the paper to be sure you haven't included undocumented information from secondary sources unintentionally.
- E. Examples of paraphrases [from Floyd C. Watkins and William B. Dillingham, eds., *Practical English Handbook*, 6th ed. (Boston: Houghton Mifflin, 1982), 287. Item 3 is added to their examples.]:
1. Original: Hemingway's debt to journalism was a large one, and he always acknowledged it. Unlike many ex-newspapermen, however, he neither sentimentalized the profession nor misunderstood its essential threat to creative writing. (from Charles A. Fenton, *The Apprenticeship of Ernest Hemingway*)
 2. Unacceptable paraphrase: Hemingway's indebtedness to journalism was very great, and he himself said so. Unlike so many writers who have been newspaper men, however, he did not sentimentalize journalism or misunderstand that it is a danger to creative talent (Fenton 1982, 23). [Uses same sentence structure, different words.]
 3. Unacceptable paraphrase: Hemingway always admitted a large debt to journalism. But he never sentimentalized the profession or forgot that it could be an essential threat to novelists (Fenton 1982, 23). [Uses some phrases from source.]
 4. Acceptable: Hemingway admitted that he learned from newspaper work. But he also recognized that journalism can hurt writers as well as help them (Fenton 1982, 23). [Notice that this paraphrase is shorter than the original.]

III. How to document

- A. Make completely clear what material is yours and what material is from a secondary source.
- B. Put a footnote or parenthetical reference at the *end* of the material you're using from a secondary source.
- C. Footnotes don't carry across paragraph boundaries. If two or more consecutive paragraphs have material from the same secondary source, put a footnote or parenthetical reference at least at the end of *each paragraph*.
- D. You can reference more than one page from the same source in one note.
- E. You can combine more than one source in the same note if it's clear what material in your text came from each source. (For example, if you want to say that three commentaries agreed with your interpretation of this verse, you can cite the three commentaries in a single note.)
- F. Use Turabian format for documentation.

Samples of Documentation Form for Papers

I. Footnote or Endnote System

A. Footnotes/Endnotes (double space between notes; my annotations are *not* part of the notes)

¹Grant R. Osborne, "Soteriology in the Epistle to the Hebrews," in *Grace Unlimited*, ed. Clark H. Pinnock (Minneapolis: Bethany House, 1975), 145. [article in book edited by someone else]

²James B. Smith, "The Jogging Monk and the Exegesis of the Heart," *Christianity Today*, 22 July 1991, 30. [magazine article]

³F. F. Bruce, *The Epistle to the Hebrews*, The New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids: Eerdmans, 1964), 187. [commentary in a series]

⁴Scot McKnight, "The Warning Passages of Hebrews: A Formal Analysis and Theological Conclusions," *Trinity Journal* 13 (Spring 1992): 25. [journal article]

⁵Thomas N. Finger, *Christian Theology: An Eschatological Approach* (Scottsdale, PA: Herald Press, 1989), 2:98. [multivolume work]

⁶Geoffrey W. Bromiley, ed., *The International Standard Bible Encyclopedia* (Grand Rapids: Eerdmans, 1982), s.v. "Holy Place," by R. P. Gordon. [signed encyclopedia article]

⁷Gerhard Kittel and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1968), s. v. "pisteuw," by Rudolf Bultmann. [signed theological dictionary article; 2 editors; translator]

⁸*Oxford English Dictionary*, 2nd ed., s.v. "glossolalia" [CD-ROM] (Oxford: Oxford University Press, 1992). [unsigned dictionary article; edition other than first; electronic document]

⁹Roger T. Forster and V. Paul Marsten, *God's Strategy in Human History* (Minneapolis: Bethany House, 1973), 56. [book; 2 authors]

B. Bibliography (double space between bibliography entries)

Bromiley, Geoffrey W., ed. *The International Standard Bible Encyclopedia*. Grand Rapids: Eerdmans, 1982. S. v. "Holy Place," by R. P. Gordon.

Bruce, F. F. *The Epistle to the Hebrews*. The New International Commentary on the New Testament, ed. F. F. Bruce. Grand Rapids: Eerdmans, 1964.

Finger, Thomas N. *Christian Theology: An Eschatological Approach*. 2 vols. Scottsdale, PA: Herald Press, 1989.

Forster, Roger T. and V. Paul Marsten. *God's Strategy in Human History*. Minneapolis: Bethany House, 1973.

Kittel, Gerhard and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1964-1976. S. v. "pisteuw," by Rudolf Bultmann.

McKnight, Scot. "The Warning Passages of Hebrews: A Formal Analysis and Theological Conclusions." *Trinity Journal* 13 (Spring 1992): 21-59.

Osborne, Grant R. "Soteriology in the Epistle to the Hebrews." In *Grace Unlimited*, ed. Clark H. Pinnock, 144-66. Minneapolis: Bethany House, 1975.

Oxford English Dictionary. 2nd ed. [CD-ROM] Oxford: Oxford University Press, 1992.

Smith, James B. "The Jogging Monk and the Exegesis of the Heart." *Christianity Today*, 22 July 1991, 29-31.

II. Parenthetical Reference System

A. Parenthetical References (these appear in the text *after* the relevant material)

sentence (Osborne 1975, 145).
sentence (Smith 1991, 30).
sentence (Bruce 1964, 187).
sentence (McKnight 1992, 25).
sentence (Finger 1989, 2:98).
sentence (Bromiley 1982).
sentence (Kittel and Friedrich 1968).
sentence (*Oxford English Dictionary* 1992).
sentence (Forster and Marsten 1973, 102).

B. Reference List (this takes the place of a bibliography)

- Bromiley, Geoffrey W., ed. 1982. *The international standard Bible encyclopedia*. Grand Rapids: Eerdmans. S. v. "Holy place," by R. P. Gordon.
- Bruce, F. F. 1964. *The epistle to the Hebrews*. The New International Commentary on the New Testament, ed. F. F. Bruce. Grand Rapids: Eerdmans.
- Finger, Thomas N. 1989. *Christian theology: An eschatological approach*. 2 vols. Scottdale, PA: Herald Press.
- Forster, Roger T. and V. Paul Marsten. 1973. *God's strategy in human history*. Minneapolis: Bethany House.
- Kittel, Gerhard, and Gerhard Friedrich, eds. 1968. *Theological dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans. S.v. "pisteuw," by Rudolf Bultmann.
- McKnight, Scot. 1992. The warning passages of Hebrews: A formal analysis and theological conclusions. *Trinity Journal* 13 (Spring): 21-59.
- Osborne, Grant R. 1975. Soteriology in the epistle to the Hebrews. In *Grace unlimited*, ed. Clark H. Pinnock, 144-66. Minneapolis: Bethany House.
- Oxford English Dictionary*. 1992. 2nd ed. [CD-ROM] Oxford: Oxford University Press.
- Smith, James B. 1991. The jogging monk and the exegesis of the heart. *Christianity Today*, 22 July, 29-31.

Format from Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed., rev. John Grossman and Alice Bennett (Chicago: University of Chicago Press, 1996). Entries for ISBE and TDNT based on 5th edition. If you can't italicize appropriate titles, as above, underline them. Compiled by Brenda B. Colijn, 10/97.