

2014

## Christ's Substitutionary Death for Sinners

Norm Mathers

*Liberty University*, [nmathers@liberty.edu](mailto:nmathers@liberty.edu)

Follow this and additional works at: [https://digitalcommons.liberty.edu/sod\\_fac\\_pubs](https://digitalcommons.liberty.edu/sod_fac_pubs)



Part of the [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

---

### Recommended Citation

Mathers, Norm, "Christ's Substitutionary Death for Sinners" (2014). *Faculty Publications and Presentations*. 29.

[https://digitalcommons.liberty.edu/sod\\_fac\\_pubs/29](https://digitalcommons.liberty.edu/sod_fac_pubs/29)

This Book is brought to you for free and open access by the School of Divinity at Scholars Crossing. It has been accepted for inclusion in Faculty Publications and Presentations by an authorized administrator of Scholars Crossing. For more information, please contact [scholarlycommunications@liberty.edu](mailto:scholarlycommunications@liberty.edu).

## CHAPTER 4

### SOTERIOLOGY

#### 4.1 The Doctrine of Salvation

##### 4.1.1 The Meaning of Salvation

The passage from the person of Christ to his work for man's redemption is the systematic theological branch called Soteriology. Soteriology is the work of the God-man, Jesus Christ, to individuals by the Holy Spirit (Shedd 1979: 2:353). Shedd draws attention to Christ being seen in the Scriptures as the Mediator between God and man (1 Tim. 2:5). The Savior is spoken of in the Word of God as the Messiah. The meaning of Messiah is the anointed one. Shedd includes these scriptural references (Dan. 9:25, Ps. 2:2, 45:7) (ibid:2:353). The word sotepe means savior (Arndt & Gingrich 1973:808). The Jews looked for the Messiah. Masiha is a noun meaning anointed (Brown, Driver, Briggs 1972:603). The Messianic line is through David. The Messianic idea is referred to in Psalms 2:2. The prophecy of Daniel refers to the Messianic prince in Daniel 9:25. The Messianic term masiha has as its New Testament equivalent Christos. Jews and Gentiles were and are saved by faith in Christ (John 1:12, Acts 15:11). Both Jew and Gentile are placed in the same body (Eph. 3:1-13). Peter announced at the Jerusalem Conference in 49 A.D. that the Gentiles were saved by faith (Acts 15:7). Mary rejoiced in God her Savior (Luke 1:47). The birth announcement given by the angel was for all or every people. The good news was that a Savior had been born. This Savior was Christos Kurios. This is translated Christ the Lord (Luke 2:10-11). Salvation is a work of God on behalf of man (Chafer 1971:3:5). Chafer adds that to be saved is to have been rescued from the kingdom of the domain of darkness and brought into a new estate the kingdom of the Son of His love (Col. 1:13). The Greek text reads: "who has rescued us from the power of darkness and has transferred to the kingdom of the Son of his love." (Col. 1:13) [author's translation] (Aland & Black 1968:694). Arndt & Gingrich give the meaning of remove for methistemi (1973:500:1). They understand remove as transferred for Colossians 1:13 (ibid:500:1). Man is born a sinner. The sin of Adam has been imputed to the human race (Rom. 5:12). The Bible declares that all who are in Adam experience spiritual death (1 Cor. 15:22). Those who have placed their faith in Christ are saved from the curse of the law (Gal. 3:13), from the wrath of God (John 3:36), and eternal death (2 Thess. 1:9) (Chafer 1971:3:5). The believer is declared righteous on the basis of faith in Christ (Rom. 3:21-26). The Christian is forgiven all transgressions (Col. 2:13). He is given eternal life (1 John 5:11-13). Salvation is from the Lord (Jon. 2:9, Ps. 3:8) (ibid:6).

##### 4.1.2 The Work of the Godhead in Obtaining Our Salvation.

Why did God save men? The Arminian answers to give them salvation. The Calvinist based on the biblical text of Ephesians 1, answers to bring glory to Himself (Eph. 1:6, 12, 14). The work of God the Father in our salvation is stated in Ephesians 1:4-6. He has elected us in Christ before the foundation of the world. God the Father predestinated us to sonship through Jesus Christ. This

was done before the world began as part of the divine decree (plan) of God according to His good pleasure. God the Father did this because He wanted to. The work of God the eternal Son in our salvation is explained for us in Ephesians 1:7. He redeemed us. 'In whom we have the redemption through his blood the forgiveness of transgressions according to the wealth of his grace' (Eph. 1:7) [author's translation] (Aland & Black 1968:664). The word redemption is used of obtaining the freedom of a slave at a price (Arndt & Gingrich 1973:95). The price was the blood of Christ (Eph. 1:7). The work of the Holy Spirit in our salvation is found in Ephesians 1:13-14. He sealed us unto the day of redemption (Eph. 4:30). The Holy Spirit is the earnest or the down payment proving that God intends to finish the transaction (Eph. 1:13). He will redeem His child unto Glory. The eternal security of the believer who has trusted Christ as his Savior is guaranteed because of the work of the Godhead in obtaining his salvation (Hodge 1975:2:314-320). Ryrie points out that election is a loving act on the part of God the Father (1974:116). The New Testament Greek text bears testimony to this truth: "just as He himself has chosen us in him" [Christ- brackets mine] "before foundation of world for us to holy and blameless before Him in love" (Eph. 1:4) [author's translation](Aland & Black 1968:664). Ryrie confirms that God's elective purpose took place in eternity past and extends to eternity future. His scriptural support is Ephesians 1:4 and Romans 8:30 (1974:117). In Acts 13:48, "as many as have believed were appointed to eternal life" (Acts 13:48) [author's translation] (Aland & Black 1968:470). The Greek verb tetagmenoi is translated appointed. It is a perfect passive participle (Han 1974:260). The action has been done to the subjects. Those who believed had been appointed to eternal life in eternity past. Charles Hodge (1975:2:160) adds that election to life eternal is based on God's Sovereignty and his good pleasure.

The plan that encompasses the objects of his compassion originates with the Father. The divine purpose of the Son was to carry out the will of the Father. This was to obtain eternal salvation for those to whom the Father had given Him. The ministry of the Holy Spirit was to seal those believers who had believed on Christ (Eph. 1:13-14). The Holy Spirit moves on them efficaciously and imparts new life. The Reformers being exegetes stayed with the biblical terms to expound and explain our salvation (Hodge 1975:2:639). The called are those who by the ministry of the Holy Spirit are the elect of God. They are brought into an eternal union with Christ. They are baptized by the Holy Spirit placing them in the body of Christ and joining them to the head of the body, Jesus Christ (1 Cor. 12:13, Rom. 6:3). Many hear the gospel but few are brought into the kingdom. Jesus stated this truth Himself in the gospel of Matthew 22:14. The believer is blessed with all spiritual blessings in the heavenlies (Eph. 1:3) (Chafer 1971:3:166). The word 'chosen' is used of those who are the elect of God from all eternity. Chafer (ibid:3:168) observes that this term is applied to Israel (Is. 44:1), the Church (Eph. 1:4, 2 Thess. 2:13, 1 Pet. 2:9), and also the apostles (John 6:70, 13:18, and Acts 1:2). Eklego (to elect) is used 21 times in the New Testament. A. A. Hodge (1972:215) denotes five uses of this verb. The majority of uses of the word is to God's election in eternity of individuals to eternal life (John 15:6, 1 Cor. 1:27, 28, Eph. 1:4, James 2:5). The choice that Mary made was for the better of the two things (Luke 10:42). God's choice of men or the church is to special service (Acts 15:7, 22). The divine choice extended to the nation Israel for God's own people (Acts 13:17). Christ chose those men who were to be apostles (Luke 6:13, John 6:70). Eklego is found seven times in the New Testament. It is used once of Paul's election to be

an apostle (Acts 9:15). It is used of those chosen to eternal life in Romans 11:7. It is used of the purpose of God in his choice of a people elected to salvation (Rom. 9:11, 11:5, 28, 1 Thess. 1:4, 2 Pet. 1:10) (ibid:215).

#### 4.1.3 Objections to the Divine Plan

Charles Hodge, the Princeton theologian, puts forward the divine decree and the objections that are mounted to this plan (1975:1:9:535-549).

The infinite wisdom and omniscience of God is behind the eternal decree of God. The fact of God's unlimited knowledge of all things actual and possible behind the plan differentiates it from fatalism. In a fatalistic pagan view of life, all things are working on the basis of luck, time, chance, randomness, and fate. God's infinite mind planned all things whatsoever comes to pass. He did this in eternity past. His Sovereign will made it a reality (Eph. 1:11). He foreordained all events and the means to accomplish the events. God's plan includes not only the end but also the means to accomplish that particular end. God has decreed to employ human beings to bring his plan to fulfillment. It is argued that the decree of God is incompatible with man's free will. The decree stresses the fact of man's responsibility and will. Such is included in the plan because God is completely sovereign. There isn't any such thing as an absolutely free will not even in God Himself because He is not free to contradict Himself. Man has a free will in the natural realm but not in the spiritual realm. Man is born dead in trespasses and sins (Eph. 2:1-3). Paul argues in this context under the inspiration of the Spirit of God to the very choice of words that man is born a slave to the kosmos (world system). His walk prior to trusting Christ as His Savior is governed by the kosmos (the world system) and the ruler of the power of the air (Satan). Paul states that this is the spirit energizing the sons of disobedience (Eph. 2:2). The Ephesian Christians prior to their becoming Christians lived their lives fulfilling the lusts of their flesh. They did the will of the flesh and the thoughts of the mind (Eph. 2:3). The Ephesian Christians prior to their salvation experience (Eph. 1:13) were dead in trespasses and sins (Eph. 2:1) and "were children by nature of wrath even as the rest" [of the Gentiles- brackets are mine] (Eph. 2:3) [author's translation](Aland & Black 1968:666-667). It is often argued that the decree of God makes Him the author of sin. God permitted the presence of sin in His plan. Why we do not know? The order of events in the divine decree may be insightful. He elected and predestinated first. Creation, the fall of man, and redemption become logical deductions in the plan. God chose the best plan to bring the most glory to Himself. God hates sin (Ps. 5:5). Man is given the responsibility for his sin. God's sovereignty moves on man who thinks that he is acting independently yet he is fulfilling the divine decreed will (Acts 2:23, 4:27, 28). The objection is often raised that the divine decree (plan) kills missionary zeal. As a surface argument, it appears to be valid. If we think for a moment of Paul the apostle, his life, and ministry particularly his writings then we gain missionary perspective. Paul's writings have given us more information on the sovereignty and decree of God than any other writer of scripture. Paul is the greatest missionary who ever lived. **We don't know who the elect are so we preach the gospel of salvation. There is salvation in no other name other than Jesus Christ (Acts 4:12).** History becomes the unfolding of the eternal purposes of God (Ps. 33:11). The decree of God is

immutable, planned, and executed in Eternity Past. It is the constitution of the ages. There can be no unforeseen emergency nor inadequacy in the divine plan. The original plan of God will be carried out. The purposes of the Lord will stand (Is. 14:24) (Hodge 1975:1:9:539).

In interaction, God's decree is free. His purpose was formed in Eternity Past based on the counsel of His own will (Eph. 1:11). God wasn't nor isn't influenced by anyone (Job 36:22, 23, Is. 40:13-14, Rom. 11:34, I Cor. 2:16). He adopted the plan for His own good pleasure and His own glory. The decree of God is absolute (Ps. 115:3, 136:26, Dan. 4:35, Rom. 11:36). The purposes of God as to the future destiny of men are declared in the Scriptures (Matt. 11:26, Rom. 8:29-30, 9:15-18, Eph. 1:5). The decree of God is certain. What God has foreordained will come to pass. God by His omnipotence has planned to work out his decree through his own creatures (Is. 14:27, 43:13, 45:1). The Gentiles and Israel will obey God's divine decree and do all His will.

The decree of God is also referred to by scholars as predestination. Augustine's doctrine of predestination originates from his premise of divine election (Wetzel 2000:124 in Dodoro & Lawless (eds.) 2000). The opposition to Augustinian predestination is from Pelagianism and Semi-Pelagianism. Pelagianism believed in physical death because of Adam's sin but not eternal spiritual death. Calvin speaks of the predestinating purpose of God manifested to believers in Christ (Dowey 1952:188). John Calvin calls predestination the eternal decree of God (ibid:211). God has predetermined by his own counsel what will be of every man. Some are given eternal life while others are given eternal damnation. Every man is created to one of these predetermined ends. Man is predestinated either to life or to death. Bulgakov (2002:213) argues that God determines all. Semi-Pelagianism favored Augustine over Pelagius in the 17<sup>th</sup> century. However, they were against what they called Augustine's excesses (Wetzel 2000:124-126 in Dodoro & Lawless (eds.) 2000). They thought that Augustine's teaching that Esau in Romans 9 was cast off forever was excessive (ibid:129). Cameron (1991:112) writes that the Reformers developed their arguments on the basis of themes. One of the themes was predestination. Predestination is a belief in the Sovereignty of God. God chose those who were to be saved (ibid:128). The rationale for believing in predestination was three fold. God is sovereign, eternal, and independent. The experience of preaching validated why the majority did not respond. Justification required it. Men are condemned apart from God's grace (ibid:129). Luther as early as 1517 believed in the doctrines of eternal election and predestination. Melancthon, in 1521, explained all that happened was because of predestination (ibid:129). Calvin described predestination as God's eternal decree. This doctrine is found in Calvin's Institutes. Calvin believed in double predestination. Election of those who would believe on Christ. Reprobation of those were damned before the foundation of the world (ibid:131). In his *Bondage of the Will*, Luther defended the doctrine of double predestination. He argued that God's omnipotence and omniscience were behind who went to heaven and who went to hell (Pettegree 2000:90). The Augsburg Confession, June 25, 1530 set the Lutherans and Lutheran princes apart from Roman Catholicism (ibid:91). Chafer (1971:3:349) argues based on Romans 8:30-33. These are aorist tenses. The action has been completed. It is point action. This occurred in eternity past. "Whom He" [God the Father] "has foreknown" (divine choice) "also He has predestinated to be conformed to the image of His Son for Him to be first born" (prototokov - first

of a new order – the church the body of Christ) “among many brethren” (plural) (8:29) “now whom He has predestinated, these also He called” (these heard the gospel and responded) “and whom He has called these also he has justified now whom He has justified these also He has glorified” (8:30) [author’s translation] (Aland & Black 1968:552). This was done in eternity past. “Now we know that to those loving God, he supernaturally works all things for good to those called according to purpose” (Rom. 8:28) [author’s translation] (ibid:551). The Greek subordinate conjunction *hoti* introduces an object clause. “God supernaturally works all things for good to those loving God to those called according to plan” (ibid:551). The textual reading of ‘God supernaturally works’ is the better variant based on the earlier manuscript p46 (ibid:551). “Those loving God” are “those called according to plan” (ibid:551). It is for the called that God is working all things together for good. They are called according to or because of the divine plan. The reason that this is true is because of Romans 8:29. This second *hoti* clause in Romans 8:29 gives the reason why 8:28 is true. Romans 8:28 refers to the divine decree as stated in Ephesians 1:11. “Those loving” is a present participle. Supernaturally works is a present tense. These tenses as presents are customary or gnomic. This is a statement of timelessness (Williams 1971:17). All is working according to the divine plan ‘*prothesin*’ (Rom. 8:28). God has foreordained both the event and the means to accomplish “all things” (Rom. 8:28). God does supernaturally intervene as well as he is sovereign in the affairs of men. Chafer adds that part of that which is working together for good are the things of Romans 8:30 (1971:3:349). The word predestinated defined means that God has predetermined that which will come to fruition. It is what God has predetermined only for the elect. Chafer adds that it shouldn’t be used of those who are non elect (1971:3:235). The problem with Chafer’s view is that it doesn’t explain Romans 9:22-23. Foreknowledge is divine choice. It comes before predestination. Chafer points to three New Testament passages. Romans 8:29 would be accurate. However, Chafer is inaccurate because 1 Peter 1:1-2 communicated to Peter’s readers that their present circumstances (elect strangers) is according to foreknowledge of God [the] Father. Their present circumstances were foreordained and determined by God the Father in eternity past. Their present circumstances of being dispersed persons in the diaspora was determined and is presently known to God the Father. Christ was delivered up by the predetermined divine will (counsel) and foreknowledge of God (Acts 2:23). *Horizo* (Arndt & Gingrich 1973:584(1)(a)) is used in Acts 2:23 for the appointed *boule*. *Boule* is the divine plan. It is a perfect passive participle. Christ was “delivered up by lawless hands having been nailed to a cross you yourselves” (plural) “have murdered” (Acts 2:23) [author’s translation] (Aland & Black 1968:422). It was part of the predestinated decree of God that Christ be delivered up. He was crucified in the predetermined *boule* (counsel) which was the divine plan formed in eternity past (Eph. 1:11). Predestination is a comforting truth to the believer in Christ. We are foreknown in the predestinating purposes of God the Father and our future has been determined by his foreknowledge (Chafer 1971:3:236).

## 4.2 Christ’s Death For Sinners

### 4.2.1 Romans 3:24-26

God the Father declares justified (declared innocent) on the basis of faith in Jesus Christ. *Dikaion* is a legal term that is used in a court of law where the defendant is acquitted on the basis of the evidence (Arndt & Gingrich 1973:196). The adverb *dorean* lends support to the manner by which God justifies a man. The sinner is justified freely. Freely is an accusative of manner. The words “by His grace” in the Greek New Testament indicate the free favor of God now on the basis of faith in Jesus Christ (3:24) (Aland & Black 1968:537). It points to the origin of the justification and to the ground of merit not in man but in God and God’s grace. All of this is possible because of the redemption which is in Christ Jesus. The means of justification is “through the redemption which is in Christ Jesus” [author’s translation] (3:24). The word redemption is made up of two words “apo”from and “lutrosis” (release). The word is used of a payment made for the ransom of a slave. It is a payment made to obtain one’s freedom (Arndt & Gingrich 1973:95). Redemption is at a price the blood of Christ (Eph. 1:7). Through his blood is the preposition *dia* and his blood is in the genitive case. It is a genitive of price (Williams 1971:6). The price for our redemption was the blood of Christ. The direct object in Ephesians 1:7 is forgiveness. It is an accusative of reference (ibid:15). This direct object denotes that which is true. Forgiveness is only possible through the blood of Christ. Transgressions is in the genitive case. It is in apposition to forgiveness (singular). Forgiveness names the broad general category while the noun in the genitive (transgressions) names the definite category in which this is true (ibid 1971:5). Colossians 1:14 reads: “in whom” (Christ—the son of his love – the Father’s love) “we have” (present indicative active, 1<sup>st</sup> person plural-continuous action) “redemption the forgiveness of sins” [author’s translation] (Aland & Black 1968:694). Through his blood is omitted in the Aland and Black critical text. It is included the Textus Receptus text. “Through his blood” is part of the biblical text of Colossians 1:14. It should be translated: “in whom we have redemption through his blood the forgiveness of sins.” The apostle Paul wrote Colossians as he did Ephesians. Colossians is the little Ephesians. Redemption is not possible without the blood of Christ. Paul would not have left out as important a doctrinal fact as the blood of Christ. The omission of the blood of Christ is obviously left out by liberal copyists of biblical manuscripts. They would believe that salvation is by works. Salvation through water baptism is a general belief on the part of those who have not been saved. Salvation is by faith in Christ (Eph. 2:8-9).

Now the apostle Paul under the divine superintendence (inspiration) of the Holy Spirit pens how Christ became redemption for us. God the Father displayed Christ as a God-satisfier (propitiation) of his holy and just demands on the cross (Rom. 3:25). The verb *proetheto* from *prostithemi* is a 2<sup>nd</sup> Aorist middle, 3<sup>rd</sup> person, singular (Han 1974:301). It can be translated proposed or publicly displayed (Sanday & Headlam 1971:87). If it were proposed then this would refer to the divine plan in eternity past. If the verb were translated publicly then it would refer to the historical fact of the crucifixion. Sanday & Headlam point to these scriptures that substantiate the idea of the divine plan (Romans 8:28, 9:11, Eph. 1:11, 3:11, 2 Tim. 1:9 and 1 Pet. 1:20) (ibid:87). The public display of Christ crucified is seen in Galatians 3:1 (ibid:87). They conclude that the context argues for publicity (ibid:87). The middle voice of *protithemi* is given the meaning of displayed publicly (Arndt & Gingrich 1973:729:2). Romans 3:24-26 reads: “being justified freely by his grace through the redemption which” [is – understood] “in Christ Jesus whom God himself has displayed publicly

a propitiation through faith in his blood for proof of his righteousness at the present time for him to be righteous and one justifying the one by faith in Jesus” [author’s translation] (Aland & Black 1968:537). Romans 3:25 is the historical fact of the crucifixion. Paul paints the picture of Jesus Christ and him crucified in words for the recipients of the little Romans. This is the epistle of Galatians (3:1). The verb in Galatians 3:1 is *prographo* from *prographo* which is a 2<sup>nd</sup> Aorist passive voice (Han 1974:353). The public portrayal of Christ was placarded before the eyes of the Galatian Christians. Arndt & Gingrich give the meaning of *prographo* as a public portrayal or placard in public. This proclamation was made public notice (1973:710-711:2). The apostle points to the historical fact of the crucifixion. This very act was that which satisfied God’s judgment on sin. The apostle adds: “through faith in his blood” (Rom. 3:25) (Aland & Black 1968:537). The appropriation of this once and for all sacrifice of Christ is through faith in his substitutionary atonement for sinners. You can lay hold of this wonderful act of God on your behalf by placing personal faith (trust) in Christ’s crosswork for the forgiveness of your sins. God’s justice had to be satisfied. Prior to the death of Christ, sin was covered but not taken away. The Day of Atonement covered the sins of the nation of Israel for a period of twelve months (Heb. 10:3-4). Each year the high priest had to enter the Holy of Holies with blood of bulls and goats. The historical fact of the crucifixion of Christ is proof of the righteousness of God. Righteousness is used in this context in Romans 3 of a right standing before God in judicial terms. God the Father had passed over those previously committed sins (Rom. 3:25). The Scripture attributes this to the forbearance of God (Rom. 3:26). The result being that God the Father might be both just and the one justifying (declaring innocent-acquittal) those who place their faith in Jesus (Rom. 3:26). The phrase “*eis to einai auton*” translated “for him to be” [author’s translation] (ibid:537) is better understood to signify results rather than purpose (3:26). The actual result is that God is righteous. It is God who justifies! Faith in the New Testament that saves always has the same object, Jesus Christ.

#### 4.2.2 The Value Of The Death of Christ

The three fold value of the death of Christ is propitiation, redemption, and reconciliation. Chafer (1971:3:91) argues that reconciliation is the application of the cross of Christ to man and the world. The word reconcile is used in the Old Testament (1 Sam. 29:4, 2 Chron. 29:24, Lev. 6:30, 8:15, 16:20, Ezek. 45:15, 17, 20). He adds that Daniel 9:24 is to be translated atonement. Romans 5:11 needs to be translated reconciliation (*katallagen*). “For if being enemies we have been reconciled” (2<sup>nd</sup> Aorist Passive Voice, 1<sup>st</sup> person plural- Han 1974:303) “to God through the death of His Son much more having been reconciled” (2<sup>nd</sup> Aorist passive participle, nom., plural, masculine- ibid:303) “we will be saved” (future passive voice, 1<sup>st</sup> person plural from *sozo*- ibid:302) “by His life” [author’s translation] (Aland & Black 1968:541). Romans 5:10 speaks of two kinds of reconciliation. The first is universal reconciliation whereby because of the death of Christ the world is rendered saveable. The second reconciliation in Romans 5:10 is personal reconciliation. Romans 5:11 says: “not only but also let us boast” (present middle participle, nominative, plural, masculine – Han 1974:303) “in God through our Lord Jesus Christ through whom we have received” (2<sup>nd</sup> Aorist active, 1 person plural – ibid:303) “the reconciliation.” The believers in 1<sup>st</sup> century Rome received the reconciliation. The active voice of the Greek New Testament means that the subject does the



action. They had been justified by faith (5:1). Romans 5:10 speaks of universal reconciliation. The death of Christ rendered the world saveable. It could speak of that which took place in eternity past. It speaks as well of personal reconciliation. This would line up with Romans 8:28, 29,30. The second mention of reconciliation in Romans 5:10 is personal reconciliation. Romans 5:11 emphasizes personal reconciliation. “Nun” in Romans 5:11 means now at the present time. It is used with the aorist tense to contrast the past with the present (Arndt & Gingrich 1973:547:1:g). Universal reconciliation does not save the individual. This is not to be confused with universalism. That all men will be saved because Christ’s death changed their position with the Father. This is false theology. The world is now rendered saveable because of the death of Christ. The aorist passive participle “having been reconciled” is the believer’s present experience. They received personal reconciliation through faith in Christ. They had believed (5:1, 11). Additional passages that bear out the need for personal reconciliation to become a believer are 2 Corinthians 5:18, Ephesians 2:16, and Colossians 1:20-21 (Chafer 1971:3:91-92). The position of the world has been changed because of the death of Christ (ibid:3:92). The world is now rendered saveable. John 3:16 must be interpreted as falling under the doctrine of universal and personal reconciliation. General reconciliation is true but it does not save an individual. 2 Corinthians 5:20 is the need for personal reconciliation. Colossians 1:22 is enlightening that God the Father changed the position of the Colossian Christians from being hostile and a hostile mind set engaged in evil works (1:21) to having been reconciled by the death of Christ (1:22). The Greek verb *apokatellaxen* (Aorist Active, 3<sup>rd</sup> person singular Han 1974:369) means each of the Colossian Christians have been reconciled by Christ to God the Father. This is personal reconciliation. *Apokatellaxen* is preferable to *apokatellagete*. The latter reading *apokatellagete* is based on an early manuscript p46 (Aland & Black 1968:695). Theology must determine the correct reading. It was Christ who has reconciled the Colossians to God by his death on the cross. “But now he has reconciled by the body of his flesh through death to present you holy and without blemish and spotless before him” (Col. 1:22) [author’s translation] (ibid:695). The apostle Paul heard of their faith in Christ (1:4). Having heard is an aorist active participle, nominative, plural, masculine. The first class condition of Colossians 1:23 assumes the reality of the fact. “If indeed you persevere” (present active indicative, 2<sup>nd</sup> person plural – Han 1974:369) [and you will – is understood]” [author’s translation] (Aland & Black 1968:695). The verb *epimeno* is translated persevere when it is used with the dative case (Arndt & Gingrich 1973:296:2). Charles Hodge (1975:2:469) is inaccurate when he claimed that atonement is interchanged with the word reconciliation in Romans 5:11. Jonathan Edwards noted this close connection between general and personal reconciliation (McDermott 2000:140). General or universal reconciliation is the work of Christ as priest (Hodge 1975:2:468). Shedd (1979:2:395) brings out the idea of enmity between God and man preventing reconciliation prior to the death of Christ. Their differences are solved by one party making a concession. Personal reconciliation at the time that Paul was writing the epistle of Romans is evidenced in Romans 5:9. Shedd claims that Romans 5:10 is personal reconciliation (ibid:2:395-396). Universal and personal reconciliation is found in Romans 5:10. Inbody (2005:221) recognized that reconciliation is part of the theological content of faith. Further, Inbody is insightful when he recognized the mission of Christ’s church was to fulfill the reconciliation ministry to the world (ibid:263). Those who believe in universal reconciliation maintain that Christ’s death has

reconciled all of mankind to God. Man doesn't need an opportunity to be saved. The one believing in universalism believes that mankind has already been saved. They stress 2 Corinthians 5:18. Mankind does not need personal reconciliation. Barth argued that mankind has been reconciled through the death of Christ (Erickson 2000:1027). 2 Corinthians 5:20 is overlooked where the need for personal reconciliation is stressed by the apostle. Reconciled is an aorist passive imperative, 2<sup>nd</sup> person plural (Han 1974:341). It should be translated "start being reconciled to God" [author's translation] (Aland & Black 1968:631). The God of 2 Corinthians 5:20 is Jesus Christ (2 Cor. 5:21). We need to be perfectly clear that it is impossible to have God the Father without God the Son. Jesus himself declared that no man was able to come to the Father except through Him (John 14:6). The Corinthians had been saved (1 Cor. 1:2, 1:9, 1:26, 2:5, 3:1). They had been reconciled to God. *Katallagete* (2<sup>nd</sup> aorist passive imperative, 2<sup>nd</sup> person plural) is a passive voice. The action has been done to the subjects. They were reconciled to God the Father when they believed (were saved). Universal reconciliation does not save. It was because of the death of Christ, the world is rendered savable [saveable].

Redemption is the payment of a price (ransom) for our liberty. Walvoord (1974:61) notes the importance of three Greek verbs in the New Testament that help to further clarify this concept. *Agorazo* is used of a purchase made in the market place. Man is a slave on the auction block to sin (John 3:18-19, Rom. 6:23, 7:14). Christ purchased us by the shedding of his own precious blood (1 Cor. 6:20, 7:23, Rev. 5:9, 14:3-4). The second Greek verb is *exagorazo* to buy back (redeem) from the curse of the law (Gal. 3:13). Christ redeemed us from the curse of the law. Galatians 4:5 is used in the same way of buying back those who were under the curse of the law. The third verb that Walvoord highlights is *lutrow*. It means to free. The noun *lutron* is used to gain release by a ransom (Walvoord 1974:61). The verb is used in Luke 24:21, Titus 2:14, 1 Pet. 1:18). The noun *apolutrosis* is to be translated redemption. Arndt & Gingrich (1973:95:2a) include these verses that refer to our redemption (Rom. 3:24, Heb. 9:15, Luke 21:28, Rom. 8:23, Eph. 1:7, Col. 1:14, Eph. 4:30). Hodge (1975:2:516) summarizes that redemption is from the penalty of the Law, from the power of sin, the power of Satan, and from evil. Objections to redemption are made based on speculative principles or emotional sentiments (ibid:1975:2:527). Chafer (1971:3:262-264) advances our discussion reminding us that redemption was an Old Testament concept. Israel was redeemed out of the land of Egypt (Ex. 6:6, Is. 63:4). Animal sacrifice substituted one for another in the Mosaic sacrificial system (Ex. 13:13). A man who was foreclosed on in ancient Israel losing his estate was redeemed by a kinsman (Lev. 25:25). The need for redemption is plain because men are slaves to sin (Rom. 7:14, 1 Cor. 12:2, Eph. 2:2). Man without Christ is condemned to spiritual death (Ezek. 18:4, John 3:18, Rom. 3:19, and Gal. 3:10). Our redemption from sin called for the shedding of blood without which there is no remission of sin (Heb. 9:27-28). Erickson (2000:839) brings out a good point that redemption is the message of the cross of Christ. Christ has set us free from the curse of the law, our slavery to Satan, and the penalty of sin. The believer died with Christ on the cross so that he is not a slave to sin any longer. This is positional truth that the believer in Christ does not experience. Christ has cut the power of the sin nature. The believer is to reckon himself dead to sin and alive unto God daily (Rom. 6:6-11). The believer is free from all condemnation as a result of the redemption provided by Christ in his death on the cross (Rom. 8:1, 33-34). Satan has

not the power of the fear of death over the believer any longer (Heb. 2:14-15, 1 Cor. 15:54-57). Shedd (1979:2:397) adds some much needed insight to the discussion of redemption. He points out that this is the priestly work of our Lord Jesus Christ. It is used under the figure of speech of either a price or ransom not to Satan but to God. God the Father holds the claim against man. The debt owed by the sinner must be paid to God due to his divine attribute of justice. Christ gave his life a ransom for the many (Matt. 20:28). Christ purchased the church with his own blood (Acts 20:28). We have been bought (agorasthate) with a price (1 Cor. 6:20). The believer is exhorted “start glorifying God in your body” (1 Cor. 6:20)[author’s translation] (Aland & Black 1968:591).

The death of Christ was a propitiation for sin. Christ is the God-satisfier. His death satisfied the holy and righteous demands of God the Father once and for all time. Moulton & Geden (1974:486) present three greek New Testament words concerning propitiation. These words are *ilasmos* (1 John 2:2, 4:10), *ilastarion* (Rom. 3:25, Heb. 9:5), and *ilaskomai* (Luke 18:13, Heb. 2:17). The first epistle of John chapter 2:1-2 reads: “My little children” [teknia- those who share the like nature of the Father] “these things I write to you in order that you may not sin and if any may sin, we have a *parakleton*” (advocate – defense attorney) “with the Father, Jesus Christ Righteous; and He Himself is is propitiation” (*ilasmos*) “for our sins, now not for ours only but also for whole world” (*kosmos*) (Aland & Black 1968:814). The scene in 1 John 2:1-2 shifts to heaven. The accuser of the brethren is the devil (Rev. 12:10). The apostle John is writing to promote holiness. This is one of the purposes of the epistle. The believer will sin. Ean is a third class condition of what is possible. The advocate, Jesus Christ the Righteous, presents the sufficiency of his own death for the sins of the Christian in heaven. John writes: “and He Himself propitiation is for our sins” (1 John 2:2) [author’s translation] (ibid:1968:814). He adds under the inspiration of the Spirit of God that Christ is the propitiation for the sins of the whole world (*kosmos*). This verse is one that has become a battleground for those claiming that Christ died for the elect while others claim that Christ died for all men. It is true that propitiation (atonement) has been made for even the false teachers who deny the person and work of Christ (2 Pet. 2:1): “also denying the despot the one having bought” (redeemed) “them” [author’s translation] (Aland & Black 1968:807). It is suggested that this be understood as universal reconciliation. This will be covered more thoroughly under the question of for whom did Christ die. The love of God is defined in 1 John 4:10 as the sending of his eternal Son to be a propitiation for the sins of the Christian (ibid:1968:821). *Ilasmos* is used of appeasing. The verb in classical Greek was used to appease the gods in Homer (Lidell & Scott 1973:828). *Ilasmos* is used for atonement and the sin offering in the Old Testament (Ex. 32:14, Ezek. 44:27). Hatch and Redpath (1975:684) give a complete use of *ilasmos* in the Old Testament (Lev. 25:9, Num. 5:8, I Chron. 28:28, Ps. 129 (130):4, Amos 8:14). They list 4 Hebrew words that are used for *ilasmos* in the Hebrew Bible (*asmah*, *hata’t*, *kipurim*, and *selihah*). The noun *ilastarion* is used in both Romans 3:25 and Hebrews 9:5 (Liddell & Scott 1973:828). In the Old Testament, *ilastarion* is used of the mercy seat or covering of the ark in the Holy of Holies (Ex. 25:17). Christ became a propitiatory gift or offering which God the Father displayed (Rom. 3:25) (ibid:1973:828). In Hebrews 9:5, *ilastarion* is used in the Old Testament sense of the mercy seat on top of the ark of the covenant (Moulton & Geden 1974:486). A complete usage of *ilastarion* in the Old Testament is given by Hatch and Redpath (Ex. 31:7, 35:12, 38:5,7,8, Lev. 16:2, 13,14,15, Num. 7:89, Amos 9:1,

Ezek. 43:14,17, 20). The Hebrew words which are the equivalent to *ilastarion* are *caperet* and *azarah*. The verb *ilaskomai* is used in the Old Testament to cover over or atone for sin (Ps. 78:38, 79:9) (ibid:1975:684). It is used in Luke 18:13 and Hebrews 2:17. In Luke 18:13, the tax gatherer asked God to be propitious to me the sinner. He was placing himself under the blood of the Day of Atonement. *Ilasthati* is an aorist passive imperative, 2<sup>nd</sup> person singular (Han 1974:158). It should be translated “start being propitiated” [author’s translation]. The passive voice means the action is done to the subject. This verb is used to appease God the Father. Jesus was made a propitiation for the sins of the people (Heb. 2:17). Arndt & Gingrich (1973:376) give the meaning of both expiation and propitiation for *ilasmos*.

### 4.3 Substitutionary Atonement

#### 4.3.1 Christ died for our sins (1 Cor. 15:3).

The Scriptures are very clear that Christ died in the sinner’s place. He became a substitute for the sinner. Adam’s sin was imputed to the human race (Rom. 5:12). The sin of the human race was imputed to Christ (2 Cor. 5:21). The righteousness of God is through faith in Jesus Christ (Rom. 3:22). The fact that Christ substituted for the sinner is borne out by the two Greek prepositions *huper* and *anti*. *Huper* (Arndt & Gingrich 1973:846:1:e) is used to mean for or in behalf of, for the sake of someone. This is the meaning when applied to the death of Christ. Christ substituted for the sinner is evidenced in these passages of scripture (Luke 22:19, John 10:11,15, 15:13, Rom. 5:6,7,8, 8:32, 1 Cor. 11:24, 15:3, 2 Cor. 5:14, 21, Gal. 1:4, 2:20, 3:13, Eph. 5:2, 25, 1 Thess. 5:10, Titus 2:14, 1 Pet. 2:21, I John 3:16). Christ became a substitute for all men who are lost unless they believe on the Lord Jesus Christ (Mark 14:24, John 6:51, 1 Tim. 2:6, 1 Pet. 3:18). The preposition *anti* is used when one person is substituted instead of or in place of another (Arndt & Gingrich 1973:72:3). This preposition can have the same meaning of *huper* because it can mean in place of or in behalf of someone (ibid:72:3). *Anti* is used with the idea of Christ’s death being a substitute in Matthew 20:28 and Mark 10:45. In Philemon verse 13, it has another nuance of for the benefit of others.

### 4.4 False Views of the Atonement

The ransom to Satan theory argues that Satan had a just claim on man because of man’s sin. Origen was the chief exponent of this theory. Christ died to settle that claim. Christ’s atonement was a payment. The ransom to Satan theory of the atonement died out. The recapitulation theory argues that Christ recapitulated all the experiences of man including sin in his life. Christ died. Death is the common experience of all men. This theory of the meaning of the death of Christ originated with Irenaeus. The commercial theory originated with Anselm. God’s honor had been attacked because of sin. God was offended because of Adam’s sin and the sin of the human race. Christ’s death vindicated the honor of the Father. The death of Christ satisfied the honor of God who had been wronged. The moral influence view is traced to Abelard. He was a mystic of the 11<sup>th</sup> century. Christ’s life and death was an example for our good. This view of the atonement was suitable to his mystical theology. The example theory originated with the Socinians. God’s justice

didn't require punishment to be satisfied. Payment was made just the same in Christ's death. God is loving and forgives so that salvation comes from the faith that Christ demonstrated in his death. The governmental theory of the atonement is attributed to Grotius. The death of Christ revealed God's displeasure with sin. However, it must not be viewed as judicious and legal. God authored the law so that he may demand less than the law required. God's introduction of a new law gave man a break because he did not require substitution. God's plan and divine government upset by sin was rearranged by the substitution of Christ. The mystical theory of the atonement drilled the idea of the old moral influence theory. Schleiermacher known as the father of modern religious liberalism developed this view. He believed that man had the divine spark within him. It had only to be fanned. Man's divine nature would then reveal itself. Personal reformation dominated this view rather than regeneration by faith in Christ. Campbell McLeod developed the vicarious repentance theory as the key to the proper interpretation of the death of Christ. This theory is dangerous to the believing Christian because it is similar to substitutionary atonement view of the death of Christ. The vicarious repentance theory views Christ as sympathetic to man's need. Christ identified himself with that need. Perfect repentance solved the sin question on the part of the individual. Jesus Christ repented for man. Man could have repented but was reluctant to do so. (Hodge 1975:2:563-566).

In evaluation, these false theories of the atonement are philosophically based. They are speculative and subjective by nature. They disregard the teaching of the Scriptures that Christ in his death substituted for the sinner. He took the sinner's place (I Cor. 15:3).

#### 4.5 For Whom Did Christ Die?

What was the eternal purpose of God in salvation? Three positions are outlined by theologians regarding the question of whom Christ died for. Christ died for the elect. Christ died for all men. Christ died for all but His death is only effectual for the elect. The Calvinist maintains Christ died only for the elect. He holds to particular or limited atonement. Christ died for the world is the theological position maintained by the moderate Calvinist or the Arminian. Charles Hodge (1975:2:545-557) argued that Augustinians believe Christ died for the elect. Augustinians are those who hold the same doctrinal position as Augustine. Those who hold a different doctrinal position than Augustine (354-430 A.D.) argue that Christ died for all men and not just for the elect. Theologians have argued that the doctrine of election has a determining effect on the atonement. The election of a vast company given by the Father to the Son took place before the foundation of the world. Theologians who hold that Christ died for the world may reject the doctrine of election. They teach that faith saves not election. However, election was necessary because man would have chosen evil. They point to Ephesians 2:1 that men are dead in trespasses and sins. The doctrine of salvation focuses on man's ability to trust or reject Christ. The Bible does declare that Christ died for the elect (Rom. 5:8, 8:32, 8:35-39, 1 John 3:16, 4:10). Union with Christ is declared to be from all eternity (Eph. 1:4). The high priestly prayer of Christ is pointed to that he prayed for those whom the Father had given him (John 17:9). However, John 17:20 speaks of those who will believe through the words of the disciples. This would argue for unlimited atonement. Election is the event.

Faith is the foreordained means to accomplish the event. The giving of the elect to the Son by the Father from before the foundation makes it certain for all time and eternity. The predestination of the elect is taught in Ephesians 1:5.

The second view is that Christ died for all men. This is the view held by Arminians. God the Father looked down the corridor of time and knew who would respond to Christ. Man accepts or rejects Christ as Savior. The Calvinist counters with the fact that dead men don't make decisions (Eph. 2:1). The Arminian charges that the Calvinistic view of men being dead in trespasses and sins kills the missionary spirit. The Calvinist counters with the argument that since we don't know who the elect are that we preach a whosoever will gospel. The Calvinist offers the gospel and invites men to be saved. The Great Commission is the charge in obedience to Christ and the Word of God (Matt. 28:18-20). The Holy Spirit must move efficaciously upon the soul of man. The gift of God in Ephesians 2:8 and 2 Peter 1:1 is not the gift of salvation but the gift of faith. Unlimited atonement advocates argue that the restriction of the atonement to the elect makes God just. The price of sin is taken twice once from the substitute and once from the sinner. Christ died for all men. Those who believe in unlimited atonement back their claim with such scriptures as 1 John 2:2 and John 12:32. However, John 12:33 explains 12:32 in that Christ made reference to the kind of death that he would die. Romans 5:8 and Hebrews 2:9 declare that Christ died for all men. Other scriptures used by those who believe Christ died for the world are John 1:29, 3:16, 4:42, Luke 19:10, Romans 5:6, 2 Corinthians 5:17, and 1 Timothy 2:4. One of the key verses for the unlimited atonement view is 2 Peter 3:9. This is explained by Calvinists as there is a difference between God's will (what he has willed) and his emotions. The sensibility of God explains the reason for God's great compassion. Calvinists point to Esau who sought repentance with tears but there was not a place for him (Heb. 12:17). The truth is that many men have died who have not trusted the Savior, Jesus Christ. Perhaps, the death of Christ for all men should be understood as universal reconciliation. Yet, reconciliation that is universal doesn't save. It is only personal reconciliation that saves (2 Cor. 5:20, Col. 1:20-22). Reconciliation which is not personal leads to universalism. The death of Christ for all men means that the world is saveable. Men do render a different testimony to the person of Jesus Christ than God the Father (John 3:18). The Arminian argues that the Calvinist cannot preach the gospel to every creature because it is an invalid offer. It must be reemphasized that we do not know who the elect are so men must be invited to be saved. Those who hold to unlimited atonement fail to realize that God is sovereign. It has been suggested that the sovereignty of God argues for particular atonement and the doctrine of election. That Christ died for all men could be interpreted that the all are the elect. Chafer (1971:3:184-187) points out a paradox in scripture. Men are responsible for their sin, unbelief, and rejection of Christ though they are dead in trespasses and sins. He advances our argument by stating that those who hold to the doctrine of election as the first event in the divine decree are considered Calvinists. It might be an overstatement to call them High or Ultra Calvinists. The decree to elect precedes the decree to create, permit the fall, and redemption is limited. However, the world wide proclamation of the gospel is of the highest priority with Calvinists. Those who are considered moderate Calvinists who hold to a limited atonement view that Christ died only for the elect. It is often overlooked that there are moderate Calvinists who hold to unlimited atonement. Those belonging to this school of

thought defend all the points of Calvinism except limited atonement. This is the doctrinal position held generally by Bible expositors. The five points of Calvinism are the total depravity of man, unconditional election, unlimited atonement, irresistible grace, and the perseverance of the saints. Arminians believing that Christ died for all men argue that this secures common grace. All men are able to believe. If they refuse and rebel then their judgment is certain because of their willful rejection. Chafer (1971:3:184-187) concludes with some points of agreement on this question. All men will not be saved. Any form of universalism must be rejected. A great company will be saved and also a great company of men will be lost. The death of the Lord Jesus is sufficient to save the worst sinner. A man is saved by no other means than trusting the death and resurrection of Christ. The gospel must be preached to all. Faith will be produced in the unsaved person by the ministry of the Holy Spirit. It is only the elect that will be saved. It can be determined whether a person is elect or non-elect by their acceptance or rejection of Christ as their personal Savior.

#### 4.6 Romans 9

God's Sovereignty is seen in the life of the nation of Israel. The sovereign purposes of God in eternity past were worked out in the lives of Jacob and Esau. God the Father, the eternal Son and the Holy Spirit foreordained the event and the means to accomplish the same. The boys had not been born nor had they done anything good or bad yet the decree of God determined their lot in life (Rom. 9:11). The older was to serve the younger. It was stated by the prophet Malachi that Jacob was loved but Esau was hated (9:13). To love and to hate is a Hebraism meaning to choose and to reject. Jacob, I have chosen. Esau, I have rejected. Election is traced not to the injustice of God but rather to his mercy (9:13-16). The apostle quotes from the book of Exodus 33:19. Romans 9:15 reads: "I will have mercy on whom I may show mercy and I will have compassion on whom I may show compassion" [author's translation] (Aland & Black 1968:554). Sanday and Headlam (1971:254) note that this quotation is from the Greek Septuagint referred to as the LXX. The emphasis of Romans 9:15 is on the Greek words "on an" [author's translation] (Aland & Black 1968:554). Since God has made the offer of salvation to man that it is He who has chosen the objects of grace. Man must not dictate to God. The meaning of the words in the context of Exodus 33:19 is the assurance of divine grace for those whom God has elected to salvation. The apostle Paul stresses that all of this is the Lord's choice independent of any counsel outside of Himself. The Lord God allowed Pharaoh to exist in order that through him God might proclaim His divine power and name in all the earth (Rom. 9:17). Paul draws a partial conclusion by the "oun" in 9:18 (Aland & Black 1968:254). He wills whom he shows mercy whom he wills He hardens (9:18). The apostle shows that divine choice in eternity past is worked out in human experience. The verbs in 9:18 are all present tenses, 3<sup>rd</sup> person singular. Paul has argued with an imagined objector throughout this section of the Word of God. The objector asks why does God find fault because no one is able to resist His will (9:19). The Scripture gives a strong rebuke reminding the imagined objector that the Sovereign God has the right over every man as the potter does the clay with which he works (9:20) (Sanday & Headlam 1971:259). The apostle raises some interesting questions in Romans 9:22-23 which are not what if questions. The Greek word *ei* is used in first class conditions which assume the reality of the fact. What can the objector answer if God in eternity past "to have displayed wrath

and to make known his power has patiently endured with longsuffering vessel of wrath having been fitted” (perfect passive participle, accusative, plural, neuter – used of action completed in the past) “to destruction” (Rom. 9:22) [author’s translation](Aland & Black 1968:555). Witmer (1983:478 in Walvoord & Zuck (eds.) 1983) argues that the perfect passive participle prepared denotes completed action with a continuing state and results to the present time. However, the verb is not prepare but has the preposition pro in front of the verb. This preposition is translated before. Chafer (1971:7:256) in his *Doctrinal Summarization* on predestination argues that predestination has nothing to do with the unsaved. Caution should be exercised in any explanation on this matter. His advice is to refrain from expounding on this subject. A. A. Hodge explains this based on the doctrine of reprobation (1972:222). The foreordination of God in relationship to condemnation of the unsaved is a judicial act (1 Pet. 2:8, Jude verse 4) (Hodge 1975:2:346). This is taught in Romans 9:22. God has not foreordained any man to condemnation except because of his sin. He attributes preterition on the part of the non-elect to the sovereign act of God. God left man in his sin. It is because of their sin which eventually will bring the penalty of sin. Paul speaks of the elect in Romans 9:23. God did this “in order that He may have made known the wealth of His glory on vessel of mercy which He has prepared beforehand” (aorist active indicative – 3<sup>rd</sup> person singular) to glory” (Rom. 9:23) [author’s translation] (Aland & Black 1968:555). The apostle uses this argument from the book of the prophet Isaiah of the potter and clay (Is. 29:16, 45:8-10) (Sanday and Headlam 1971:259-260). The apostle has in mind a continued explanation on the person of Pharoah who was one of the vessels of wrath. The vessels of mercy are those Paul explains whom God has called. They are not from the Jews only but also from the Gentiles. He quotes from the prophet Hosea (2:23) under the inspiration of the Spirit of God that part of God’s elect is from the Gentiles. Paul argues that the questions why and what if are not allowed in God’s courtroom (Rom. 9:19-24). The belief that God elected some to salvation while he damned others is called double predestination. Some Calvinists believe that God passed by the non-elect because they were in Adam. Calvin supplies some interesting logic to this question in his *Institutes Of The Christian Religion*. He argues that the passing over of the non-elect is to condemn them. God the Father did this for no other reason than He willed to exclude this company of individuals from those whom he had predestined (Calvin 1975:3:23:947).

In analysis, an exegesis of Romans 9 substantiates the Pauline argument of God’s divine sovereignty.

#### 4.7 The Convicting Ministry of the Holy Spirit

Chafer (1971:3:211-221) argues that unregenerate men cannot take one step to God apart from the efficacious work of the Holy Spirit. The Arminian argues that all men are given universal grace that enables them to turn to God if they decide to. Chafer presents Scripture to refute this Arminian line of thought (Rom. 3:10-18, 1 Cor. 2:14, 2 Cor. 4:3-4, Col. 1:13, and Eph. 4:18). He adds that scripture declares man is spiritually dead (Eph. 2:1-3). It is not salvation that is the gift of God in Ehesians 2:8-9 but it is the gift of faith. The work of the Holy Spirit is found in John 16:7-11. The convicting work of the Holy Spirit is to illuminate the truth to the mind of the unbeliever



along three lines. The first is sin because he is not believing on Christ. The second is the theme of righteousness because of Christ's resurrection and ascension. This is man's need of imputed righteousness a right standing before God the Father (ibid: 218-219). The third theme is of judgment to come because Satan was judged at the cross. Christ triumphed over Satan and the demons on the cross (Col. 2:14-15). The lost are saved when they hear the Word of God and believe (ibid:224). God calls, enlightens, and draws. The gospel is preached to all but all will not respond to the offer of the gospel of righteousness through faith in Christ. There is a general drawing wherever Christ is preached (John 12:32) (ibid:3:216). The irresistible call is found in John 6:44. No one is able to come to Christ except the Father may have drawn him (Bernard 1969:1:204-205). Bernard (ibid:204) informs that this is a theme in the gospel of John that approach to Christ is not of the human will but is because of divine grace (ibid:204). This is stated earlier in John 6:37. The verb draw *elkuo* is used of divine attraction in the LXX in Jeremiah 31:3. This same verb to draw is used in John 12:32 of the drawing power of the cross. Although, in the next verse 12:33, John adds a parenthetical comment that Christ spoke of his death by crucifixion. Christ validated his argument of the Father drawing men in John 6:45 from the Scriptures: "and all will be taught of God" [author's translation](Aland & Black 1968:347). This quote is taken from Isaiah 54:13. Barnard explains that to be taught of God is to be drawn by the Father. It is those "all the ones having heard from the Father and having learned come to me" (ibid:347). He must learn which is an act of the human will. Man's free will and human responsibility are included in the Johannine doctrine of predestination (Bernard 1969:205).

#### 4.8 The Order of Events in the Decree of God

Three positions are outlined for the order of events in the eternal decree of God by Calvinists, Moderate Calvinists, and Arminians. The supralapsarism is the position of Calvinists. They maintain the following order of events in the decree of God: election of some to salvation, predestination of the rest of mankind to eternal death, creation, permits the fall of man, the elect are redeemed through Christ. The Moderate Calvinist adheres to the theological position known as infralapsarianism. The order of events in the decree of God for the infralapsarian is as follows: creation, permit the fall of man, election of some to salvation, redemption through faith in Christ, and left the rest of mankind to be punished for their sins (Hodge 1975:2:316-318). The theological position known as sublapsarianism views the events in the decree of God as follows: creation, the fall, salvation based on unlimited atonement, and the election of some to salvation (Erickson 2000:931). This is the view held by Arminians. The supralapsarian position held by Calvinists argues for election and double predestination, creation, permit the fall, and redemption - particular atonement as the order of events in the divine decree (Hodge 1975:2:316). The infralapsarian position needs to be refined as well. The infralapsarian believes that creation, the fall of man, election, redemption, and leave non-elect in their sins as God had done with the fallen angels is the order of events in the divine decree (ibid:2:319-320). This view sits well with the human mentality. It is a humanistic position. God becomes a religious humanist. Infralapsarianism and Sublapsarianism have similarities in that creation and permit the fall of man are the first two events in the order of events in the decree of God. Infralapsarianism has election as the third event in the

order of the decree whereas sublapsarianism has salvation available (redemption) for all, and election to salvation as the last event. In infralapsarianism, redemption follows election. The final event was to leave the mass of mankind to suffer the punishment for their sins.

Supralapsarianism teaches that God manifested his grace and justice selecting from men a certain number of vessels of mercy and others to be vessels of wrath. The doctrines of election and reprobation come before the divine purpose to create and permit the fall of Adam and Eve in the Garden of Eden. God decreed some to be saved and others to be lost. Redemption in Christ follows the fall of man. Men are foreordained to eternal life or eternal death. This view maintains that the omniscience of God knows all things actual and possible. The rejection of supralapsarianism creates a theological problem with the interpretation of Romans 9:22-24. Man becomes sovereign and God is taken off of the throne. Calvinists point to Romans 9:22-24 as proof of the doctrine of reprobation. The supralapsarian refutes preterition as the proper view of the decree of God based on Romans 9:22-24. Preterition is God decreed to pass over the non-elect due to their lost estate in Adam in eternity past. They argue that this does not sufficiently explain the divine counsel and will of God in eternity past to fit vessels of wrath beforehand to destruction.

Hodge (1975:1:318-319) raises these objections to supralapsarianism. Creation must occur before election since creation is presupposed in election. This is only true if one accepts the infralapsarian or sublapsarian position. Election and creation are separate foreordained events in the decree of God. Secondly, he argues that where there is not any sin then there can not be any condemnation. This is an argument from experience. God had foreordained the fall of man in eternity past. The non-elect are deemed sinful as are the elect. Reprobation is also an argument from experience. God didn't pass over the non-elect in eternity past. This doesn't explain Romans 9:22-23. It is argued that supralapsarianism isn't consistent with the character of God. Yet, it can be argued that is God going to send an individual to Hell who rejects his son, the Lord Jesus Christ? Yes indeed, men judge themselves by rejecting Christ (John 3:18). God had the past, the present, and the future all before him as present. God could foreordain the non-elect to eternal death. He would still be a God of justice and mercy. Supralapsarianism does not misrepresent the character of God as Hodge has argued. God is not unjust but he is sovereign. Paul the apostle argued that God is not unjust but rather he is Sovereign. This is evidenced in his electing and predestinating purposes in the life of both Jacob and Esau. This is his right because God is sovereign. He affirms that infralapsarianism is the view of the order of events in the divine decree that is both consistent and harmonious. However, Hodge furnishes no support for his position. His argument from Romans 8:28-30 supports the supralapsarian view. The tenses are all aorist indicatives. This is completed action which was done in eternity past. Further, Hodge (1975:2:320-322) argues that infralapsarianism is the middle ground between Augustinianism and Arminianism. He calls this "universalismus hypotheticus." This view explains that God redeems men because of love. He sent his Son making possible salvation of all men if they trust Christ as their personal Savior. Men are able to repent and believe. God gave efficacious grace to the elect. Infralapsarianism exalts man above God. The infralapsarian argues that the order of events in the decree of God can not be determined. Romans 8:28-30 argues against this line of reasoning. Hodge argues that all

Augustinians have been infralapsarians. This is an argument from tradition. Augustine (354-430 A.D.) held to the view of double predestination (Latourette 1953:178-179).

In analyzing, most evangelicals will hold to the Arminian view of the order of events in the decree of God. Moderate Calvinists have adopted infralapsarianism. Calvinists embrace supralapsarianism. They differ in whether God has foreordained men to eternal death or he passed over them because they were in Adam.

#### 4.9 Faith in Christ the Means to be Saved

Calvin (1975:1:3:3:592-593) maintains that repentance follows faith. A man is saved by faith in Christ. Calvin adds that maintaining that repentance precedes faith is a shallow argument. Repentance and the forgiveness of sins are attained through faith in Christ. Jesus told those that had been saved under John the Baptist's ministry to keep on repenting and keep on believing (Mark 1:15). Chafer (1971:3:373) argues that repentance is bound up in faith. The gospel is justification and sanctification by faith. The righteousness of God (the right standing before God) is through faith in Jesus Christ (Rom. 3:22). He cites that approximately 115 passages condition salvation on believing. Another 35 passages use the synonym faith (ibid:3:376). Repentance is used in dealing with the nation Israel who had to repent which was the rendering of a different decision to the person of Christ than the nation (Acts 2:38, 3:19, 5:31). They identified with Christ and the Christians rather than the nation by a public testimony of their repentance and faith through believer's water baptism. This was prior to 70 A.D. when temporal judgment fell upon that generation that rejected Christ by Titus and the Romans. S hedd (1979:2:529) assumes Calvin's position that faith in Christ brings salvation. Repentance is used in the Christian life after salvation. This is necessary so that the believer remains in fellowship with God the Father and His eternal son, the Lord Jesus Christ (1 John 1:9). Confession is agreeing with God that sin is sin. Believe (pisteuo) is used with prepositions (en, eis, epi) that always has Christ as the object of that faith (ibid: 2:530). Believing on Christ is a matter of the human will that the lost individual trusts Christ as personal Savior as the only ground of righteousness whereby one must be saved (Acts 4:12). An exegesis of Ephesians 2:8-9 demonstrates that salvation is through faith not by works. This is developed by Paul in Romans and Galatians and all his epistles. Faith in Jesus saves (Rom. 3:26). Salvation is by faith in Jesus. Christ died as the sinner's substitute (Ryrie 1974:134). Dr. Ryrie draws our attention to John 1:12. The Scripture declares: "But as many as have received him" [Christ – is understood] "He has given to them power to become children of God those believing in his name" (John 1:12 [author's translation] (Aland & Black 1968:321).

#### 4.10 What The Means To Salvation Is Not

Some add conditions to salvation. One such condition added is to believe and confess Christ. Those who maintain that this is the condition to be saved take the verses out of context. An example of this is Matthew 10:32. This verse is part of the instructions that Christ gave to his disciples when he sent them with a message to the nation Israel. Another verse is Romans 10:9-10, Romans 10:9 is explained in verse 10: "for with heart he believes" (present middle voice, 3<sup>rd</sup> person

singular) “to righteousness” [resulting in righteousness – the right standing before God the Father] “but with mouth he confesses” (present middle voice, 3<sup>rd</sup> person singular) “to salvation.” He has already believed to righteousness. He testifies then to that salvation (Chafer 1971:3:371-386).

Others teach that it is necessary to believe and also be baptized. Mark 16:16-18 is not part of the original manuscript. The gospel of Mark ends with verse 15: “and he” [Jesus] “said to them having proceeded” (Aorist active participle, nominative, plural, masculine) “start heralding to all the world” (kosmos) “the gospel to all creation” (Mark 16:15)[author’s translation](Aland & Black 1968:197).

Another notorious verse is Acts 2:38. “Start repenting” (Aorist Active Imperative, 2<sup>nd</sup> person plural) is addressed to those who were gathered on the Day of Pentecost listening to Peter’s sermon. “and let each one of you be baptized” (Aorist Passive Voice, imperative, 3<sup>rd</sup> person singular) “in the name of Jesus Christ” ( preposition eis plus the dative case is causal – Dana & Mantey 1957:104) “for the forgiveness of your sins” (Acts 2:38) [author’s translation] (Aland & Black 1968:424). It is not repent and be baptized but rather repent and let each one of you have been baptized because of the forgiveness of sins. Repentance brought forgiveness. This is stated that whosoever calls upon the name of the Lord will be saved (Acts 2:21). They had to render a different decision than the nation on Jesus Christ. Peter continued to exhort them to save themselves from this perverse generation (2:40). This generation that killed Christ is under temporal judgment. The temporal judgment took place under Titus and the Romans in A.D. 70. Adding baptism to repentance/believing is making salvation a works salvation. Salvation is because of the grace of God (Eph. 2:8-9). “Start repenting” is a 2<sup>nd</sup> person plural, aorist, active, imperative that is addressed to all listening to Peter. Acts 3:19 makes clear that the individual Jews in the nation that rejected Christ as their Messiah had to repent and render a different decision to the person and work of Christ than the nation is evidenced by Peter’s admonition to “repent” (Aorist Active Imperative, 2<sup>nd</sup> person plural) “and start believing” (Aorist Active Imperative, 2<sup>nd</sup> person plural) “to have your sins wiped away” (Aorist Passive Voice, infinitive – action is done to the subject). The temporal and eternal judgment of the sinner is in view in Peter’s preaching. The times of refreshing is a direct reference to the millennial kingdom.

Another verse is Acts 22:16 that is used to argue that both believing and baptism is necessary for salvation. ‘Having called’ (Aorist Middle Participle, nominative, singular, masculine) was already completed action when Barnabas was sent to Paul. Paul had already had his sins loosed having called upon the name of the Lord earlier. It is a general consensus that Acts 9 is the apostle Paul’s salvation experience. It remained for him to enter the waters of believer’s baptism: “Arising” (Aorist Active Participle, nominative masculine singular) “be baptized.” Barnabas is saying Paul you have already been saved but now you need to be baptized as a testimony to your faith in Jesus Christ. The action of the aorist participle can be antecedent, contemporaneous or subsequent to the action of the main verb (Goetchius 1965:188-189). In this case, it is antecedent to the action of the main verb. Others argue that one has to make Jesus the Lord of their life to be saved. It is possible that when a person is saved that they may dedicate their life to Christ as Lord. Ryrie points out that it is usually afterwards as indicated by Romans 12:1 (1974:134-139). Some advocate that one must surrender to God. They stress faithfulness and consecration. The beauty of daily living is substituted for saving faith and eternal life. Chafer (1971:3:385-386) attributes this to the Oxford

Movement. He claims that this movement omits the need to trust Christ as Savior. The need to surrender to God is proclaimed rather than believing the gospel. This is indeed a different gospel.

#### 4.11 Common Grace

Common grace is the influence of the Spirit which according to Arminians can be resisted. Hodge (1975:2:675-683) points to refreshing rains (Acts 14:17) as one of the benefits of common grace to mankind. This points to God's work in creation, his providence, and preservation. Hodge brings out the point that Augustinians argue along the same theme of common grace that such renders men inexcusable for their unrepentant attitude and unbelief. The general influence of the Spirit of God in restraining evil and convicting men of sin, righteousness, and judgment are also the bestowal of common grace. It is of interest that Dr. Hodge's refers to Genesis 6 that the Spirit of God will not always strive with men is in error (ibid:668). The context of this passage points to the sons of God who were the offspring of the Sethites. The daughters of men were the offspring of the line of Cain. The Spirit of God was striving with the sons of God (the saved Sethites) not mankind in general. The Spirit of God as Almighty God by nature of his attribute of omnipresence is everywhere with the minds of men. He is the Spirit of truth and goodness. John 16:8-11 is another evidence of common grace to man. It is assumed and argued that man is dead in trespasses and sins (Eph.2:1). While the Spirit of God places these truths before the minds of men so that they are able to clearly see these truths, yet they are unable to respond apart from the efficacious work of the Spirit of God imparting new life to them upon faith in Christ Jesus (Titus 3:5). Voak (2003:111) argues that common grace is God's aid to humanity. Common grace is seen in the natural or daily life of man. It is also seen in the civil life in the political and the moral. However, his third category of the kingdom of God is inappropriate since it belongs to efficacious grace. Stevenson (1999:111) adds summarizing Calvin's thought that common grace is God's eternal goodness seen in his care for creation and the gift of music. Tuveson (1960:165) advances our discussion by arguing that if nature be a source of grace then it must be predictable common grace. This author advises the reader to read the section of this book on *Bibliology* particularly the section on General Revelation. God's witness to himself via creation is also part of God's common grace to all mankind (Ps. 19:1-6, Rom. 1:18-28, Acts 14:17, and Acts 17:22). Jesus said in his Sermon on the Mount, the Royal Law of Liberty that "his sun rises on evil and good and he sends rain upon righteous and unrighteous" (Matt. 5:45) [author's translation](Aland & Black 1968:16). Psalm 90:10 informs us that the giving of physical life to men of 70 years or 80 if due to strength is a benefit of common grace to mankind. Titus 2:11 presents the fact that "the grace of God has been made to appear" (Aorist Passive Voice, 3<sup>rd</sup> person singular) "deliverance to all men" [author's translation](Aland & Black 1968:741). Paul is not teaching universalism. This verse relates back to 2:1. The knowledge of the coming of Jesus the Messiah was common knowledge to all men. Paul gives a historical reference to the birth of Christ. Yet, to those who are the elect of God the grace of God "instructing us to reject ungodliness and worldly lusts and to live soberly" (moderation), "righteously and godly in the present age" (Titus 2:12) [author's translation] (ibid:741). Jesus Christ is the Sovereign God of all men especially those who believing (present active participle, nominative masculine, singular). Jesus said: 'for many are called but few are elect' [author's translation] (ibid:85). The gospel is at work in the world beginning

in Paul's day (Col. 1:23). The manifestation of common grace is seen not only in creation, providence but also in redemption (Shedd 1979: 1:391). Men who weren't saved previously were given forbearance from the penalty of sin (Rom. 3:25). However, this was for the proof of God the Father's righteousness at present and that he could be both just and the justifier of the one who comes by faith in Christ (Rom. 3:26). Shedd argues that men resist common grace and God in his Sovereignty leaves them in their unbelief so as to never come to saving faith in Jesus Christ (ibid:435). Shedd speaks of reprobated persons. Chafer (1971:3:278) includes the preaching of the gospel as common grace to all men.

#### 4.12 Eternal Security

The Arminian theory of the power of the human will argues that man can accept or reject Christ. Man is free to make his own decisions in the spiritual realm (Hodge 1972:291-292). The Arminian maintains that those who were justified and regenerated may experience the loss of their salvation because of falling into sin. It is because they have neglected God's grace and grieved the Holy Spirit (ibid:543). Chafer (1971:3:295-296) writes that the Arminian argues that a person once saved might lose his salvation (Luke 11:26, Matt. 13:1-8, 1 Cor. 15:1-2, Heb. 3:6, 14). The question remains whether those who commit apostasy will perish. A. A. Hodge appeals to Scripture that God does govern the acts of man. This is verified by both history and the prophetic Word of God (Prov. 21:1, Acts 2:23, Eph. 1:11, Phil. 2:13). Christ is the object of our saving faith. His work as our mediator guarantees the promises of the gospel on the basis of faith (ibid:478). Hodge argues that theologians have claimed that Hebrews 10:22 is the assurance of faith while Hebrews 6:11 is the assurance of hope. The Word of God gives the believer in Christ assurance of his salvation (Rom. 8:16, 2 Pet. 1:10, 1 John 2:3, 3:14, 5:13, 2 Tim. 1:12, 4:7,8). Our assurance of salvation rests on the truths of the promises of the Word of God rather than our feelings. The testimony of the Spirit of God bearing witness with our spirit is that we are a child of God (Rom. 8:15, 16)(ibid:479). Further, the Arminian believes that events are not predetermined. Man determines his own life and future (Chafer 1971:3:282). Eternal security to the Arminian is dependent not on the sovereignty of God but human behavior (ibid:282-283). The will of man can defeat the will of God. They point to Demas who loved the world and deserted the apostle Paul (2 Tim. 4:10). Scripture is taken out of context by the Arminian (Ezek. 33:7-8, Matt. 18:23-25, 24:13, 1 Tim. 4:1-2, 2 Pet. 2:1-22, Jude verses 4, 16-19) (ibid:292). The proof of salvation to the Arminian is evidenced by works (John 8:31, 15:6, James 2:14-26, 2 Pet. 1:10-11, 1 John 3:10, Matt. 25:1-13, Heb. 6:4-9, Heb. 10:26-39, 1 John 5:4-5, Rev. 22:19) (ibid:307). The Gentiles may be broken off corporately with a loss of their salvation (Rom. 11:21). Arminians mistake the loss of their salvation with the biblical doctrine of reward and being approved (Col. 1:21-23, 1 Cor. 9:27) (ibid:307). Believers can experience a loss of fellowship but not a loss of salvation (John 13:8, 15:2, 1 Cor. 11:29-32, 1 John 5:16, Gal. 5:4). The very definition of salvation is a work of God on behalf of man (Eph. 1:1-12). The sovereign purpose of God will be realized (Rom. 8:28-30). God the Father elected the elect and predestinated them to be conformed to the image of his Son. The Word of God gives us eternal assurance of our salvation (Rom. 4:13-14, 16, 20, Gal. 3:17-19, 22, 29, 4:23, 28, Jude verse 24, 1 John 2:2, John 10:29, Rom. 4:21, 14:4, Eph. 3:20) (ibid: 316-317). Our salvation is assured because of Jesus Christ, the eternal

Son of God (Rom. 3:26, 8:30, 8:34). Christ has died and risen from the grave. He is our advocate with God the Father. He intercedes for us in heaven at the present time during this age of grace (1 John 2:1-2, Heb. 7:25). The Holy Spirit, the 3<sup>rd</sup> person of the triune God, has regenerated us (John 3:8, Titus 3:5). He indwells the believer at the present time (John 14:16-17, 1 Cor. 6:19, 1 John 2:27). He has baptized us placing us in the body of Christ (1 Cor. 12:13) and joined us to the head of the body of Christ, Jesus Christ (Rom. 6:5). This is a positional truth but does occur simultaneously at the time that the sinner places faith in Jesus Christ. The Holy Spirit has guaranteed our eternal security by sealing us when we believed on Christ (Eph. 1:13-14, 4:30, 2 Cor. 1:21-22) (Chafer 1971:3:316-339). The Scripture does not say that Demas lost his salvation but rather that he loved his age. He had decided to live for his age rather than God.

Hebrews 6 is a passage of interest in the battle between Calvinists and Arminians. This passage (Heb. 6:4-6) argues that if you fall away (commit apostasy) then it is impossible to be saved again. The word “impossible” (adunaton of Heb. 6:4) goes with “to renew again to repentance” of Hebrews 6:6 [author’s translation] (Aland & Black 1968:757). It is possible to apostasize (1 Tim. 4:1-2) but it is not possible to lose one’s salvation.

Arminians do not understand the effect of the fall on man. The fall of man in Genesis 3 affected man’s mind, emotions, and will. Paul states the effects of the fall on man in Ephesians chapter 4. Man was corrupted. Man is dead spiritually (Eph. 2:1) Man is corrupted and perverted in all three parts (Eph. 4:17-18). His mind has been darkened from the fall (Eph. 4:18) (Calvin 1975:2:3:289-290). Man is corrupt (Rom. 3:9-18). The divine decree is that man is under sin (Rom. 3:9). The apostle Paul references Psalms 14:1-3, and 53:1-3 that God’s estimation is no one does good. There is not one person that does good. Man’s speech life is deceit, lies, cursing and bitterness (Ps. 5:9, 140:3, 10:7). “Their feet are swift to shed blood” (Rom. 3:15) [author’s translation] (Aland & Black 1968:536). Romans 3:15-17 is from Isaiah 59:7-8. The natural man does not fear God (Rom. 3:18) (ibid:2:3:291). This divine indictment is against the whole human race. This passage is an indictment against man’s nature (ibid:2:3:291).

In evaluation, Soteriology – the doctrine of salvation is the work of God man – Jesus Christ. Salvation is from the Lord (Jonah 2:9, Ps. 3:8). The Father elected and predestinated us to Sonship through Jesus Christ. The Son, Jesus, redeemed the elect. The Holy Spirit sealed the elect (Eph. 1:3-12, 4:30). God’s infinite wisdom and omniscience is behind the divine decree. He worked all things after the counsel of his own will (Eph. 1:11). Man’s free will and responsibility is included in the divine decree. God allowed the fall of man as part of the divine decree. Paul was the greatest missionary of all time. He exhibited great zeal to see souls saved. The Father justifies the sinner who puts faith in Jesus Christ (Rom. 3:24-26). The value of the death of Christ is three fold. It is a propitiation. Jesus Christ is the God-satisfier who satisfied once and for all times the holy and just demands of God the Father (1 John 2:1-2). The world was reconciled to God by the death of Christ. It was rendered savable. Reconciliation must be made personal through faith in Jesus Christ to be saved. Christ redeemed us from the curse of the law and out of the market place of sin. Redemption is a price paid for our liberty the blood of Christ. Christ took the sinner’s place on the

cross (1 Cor. 15:3). He became our substitute. The question of for whom did Christ die is answered by some theologians as only for the elect. Other theologians answer that Christ died for the world. Some theologians argue that Christ died for the world but it is only effectual for the elect. It is suggested that Christ's death for the world must be understood in terms of reconciliation. The world was reconciled to God the Father in that it was now savable. Romans 9 taught us the Sovereignty of God in the life of the nation Israel. God loved (divine choice) Jacob. God hated (rejected) Esau. The Holy Spirit convicts the world of sin, the need for righteousness, and judgment to come. Supralapsarians view the order of events in the divine decree as follows: election and double predestination, creation, permit the fall, particular atonement, and efficacious work of the Holy Spirit. Infralapsarianism is the position held by moderate Calvinists. The meaning of repentance and faith were discussed. Faith in Jesus Christ saves. Some argue that repentance is a separate act in salvation. Others argue that repentance is bound up in faith, believing, or trusting Christ as their personal Savior. Other theologians argue that salvation is through faith in Jesus Christ. This is correct. Repentance is a synonym for faith. Repentance was necessary with individuals within the nation Israel who had to change their mind about the decision rendered by the leaders of the nation on the person and work of Jesus the Messiah. God gives common grace to all men. Efficacious grace is given only to the elect of God. The Arminian fails to understand the effect of the fall of man on man's mind, emotions, and will. The child of God cannot lose his salvation because of the work of the Godhead in obtaining his salvation. Arminianism is human responsibility and God's Sovereignty. Calvinism, by way of a contrast, is God's Sovereignty. Human responsibility and the human will is included within the divine decree formed in eternity past.

#### 4:13 Summary

The good news of the birth of a Savior who was born for all people is found in Luke 2:1-20. Salvation is the work of God on behalf of man (Chafer). Salvation is necessary because man is born a sinner. Adam's sin was imputed to the human race (Rom. 5:12). Those who die in Adam experience spiritual death (1 Cor. 15:22). Those who place their faith in Christ are saved from the curse of the law (Gal. 3:13), the wrath of God (John 3:36), and eternal death (2 Thess. 1:9) (Chafer). It is on the basis of faith in Christ that the believer is declared righteous (Rom. 3:21-26). The Christian is given eternal life (1 John 5:13), and forgiven all transgressions (Col. 2:13). Salvation is from the Lord. This is stated in Jonah 2:9 and Psalm 3:8 (Chafer). Our eternal security is guaranteed because of the work of the Godhead in obtaining our salvation. The question often arises as to why God saves men. The Arminian answers to give them salvation. The Calvinist answers to bring glory to himself (Eph. 1:6, 12, 14). The work of the Godhead is involved in our salvation. These are the spiritual blessings in the heavenlies. God the Father elected us in Christ before the world began (Eph. 1:4-6). He predestinated us to sonship through Jesus Christ. This was all of God the Father's good pleasure before the world began. The work of God, the eternal Son, is explained in Ephesians 1:7. Christ redeemed us through his blood. "We have the forgiveness of transgressions" (Eph. 1:7) [author's translation] (Aland & Black 1968:664). Redemption is a price paid for our liberty (Arndt and Gingrich 1973:95). The price was the blood of Christ. The work of the Holy Spirit in our salvation is found in Ephesians 1:13-14. The Holy Spirit has sealed us to the



day of redemption (Eph. 4:30). The Holy Spirit is called the earnest or down payment that guarantees God will finish this transaction. The child of God will be redeemed to glory. The means to appropriate this is faith in Christ (Eph. 1:13) (Hodge 1975:2:314-320). It is important to remember that election is a loving act on the part of God the Father (Ryrie 1974:16). This divine purpose took place in eternity past and extends to eternity future (ibid:117). Scriptural support given by Dr. Ryrie is Ephesians 1:4 and Romans 8:30 (ibid:117). Election to eternal life is based on God's Sovereignty and his good pleasure (Charles Hodge 1975:2:160). The Reformers stayed with the biblical terms being exegetes to both expound and explain our salvation (Charles Hodge 1975:2:639). We preach the gospel because we do not know who the elect are (Spurgeon). Chafer concurs that the word chosen is used of the elect of God from all eternity (1971:3:166). The term is applied to Israel (Is. 44:1), the church (Eph. 1:4, 2 Thess. 2:13, 1 Pet. 2:9), and also the apostles (John 6:70, 13:18, Acts 1:2) (ibid:3:168). The verb to elect is used 21 times in the New Testament (ibid:3:168). A. A. Hodge (1972:215) explains that the verb elect is used with five different usages. It is used of individuals in eternity past elected to eternal life (John 15:6, I Cor. 1:27,28, Eph. 1:4, and James 2:5), of Mary's choice in Luke 10:42, God's election of individuals to Christian service (Acts 15:7,22), the divine choice of the nation of Israel for God's own people (Acts 13:17), and of Christ who chose the men who were to be his apostles (Luke 6:13, John 6:70).

Objections are often raised to the divine plan (Charles Hodge 1975:2:318-336). It must be remembered when answering these objections that God's infinite wisdom and omniscience are behind the eternal decree of God. His Sovereign will made this a reality (Eph. 1:11). His foreordination planned all events and the means to accomplish that particular event. The argument given in regard to this is that it leaves man without a free will. Man's responsibility is included in the divine decree that being to believe the gospel and thus to be saved (Eph. 1:13-14). Man has a free will in the natural realm but not in the spiritual realm (John 3:6). The Bible does declare that man is born dead in trespasses and sins (Eph. 2:1-3). The good news is that God gives the gift of faith so that men can be saved (Eph. 2:1-10). It is by the grace of God that we are saved not of man's work. It is through faith in Christ Jesus (Eph. 2:8-10). Man's walk prior to his salvation was governed by the world system (the kosmos). The world system is defined in 1 John 2:16. Secondly, man's walk prior to salvation was governed by Satan (Eph. 2:2). It is often argued as well that the divine decree makes God the author of sin. God permitted the presence of sin in his plan. He elected and predestinated first. The logical deductions in the plan are creation, the fall of man, and redemption. God's plan was chosen to bring the most glory to himself. God does hate sin (Ps. 5:5) (ibid:2:318-336). God moves on man to fulfill his divine decreed will (Acts 2:23, 4:27-28). Man thinks that he is acting independently of God yet in actual fact is fulfilling the divine will. The divine decree doesn't kill missionary zeal. Paul was a great missionary. We don't know who the elect are so we preach the gospel of salvation to all (Spurgeon). Jesus Christ is the only name by which man must be saved (Acts 4:12). The purposes of the Lord will stand (Is. 14:24) (Charles Hodge 1975:2:318-336). Much information is given on God's decree in scripture. It is free. His purpose was formed in eternity past. It was based on the counsel of his own will (Eph. 1:11). God wasn't nor is he influenced by anyone (Job 36:22, 23, Is. 40:13-14, Rom. 11:34, I Cor. 2:16). His plan is for his own pleasure and glory. God's decree is absolute (Ps. 115:3, 136:26, Dan. 4:35, Rom. 11:36). The purposes of God as

to man are found in the scriptures (Matt. 11:26, Rom. 8:29-30, 9:15-18, Eph. 1:5) (ibid:2:318-336). The decree of God is referred to by scholars as predestination. Augustine's doctrine of predestination originates from his divine election (Wetzel 2000:124 in Dodoro and Lawless (eds.) 2000). Pelagianism and Semi-Pelagianism objected to the Augustinian doctrine of predestination. Calvin called this purpose of God shown to believers in Christ the eternal decree of God (Dowey 1952:188, 211). Man is predestinated to one of these ends either life or spiritual death. Wetzel (2000:124-126) argues that Augustine's view on Esau in Romans 9 being cast off forever was excessive. Cameron clarifies that predestination is a reformation theme developed by the Reformers (1991:112). This is a belief in the Sovereignty of God (ibid:128). God chose those who were to be saved. The rationale for predestination is that God is sovereign, eternal, and independent (ibid:128-129). Justification is required. Apart from God's grace, men are condemned (ibid:129). Luther believed in both election and predestination as early as 1517. Melanchthon explained all that had happened on the basis of predestination (ibid:129). Calvin's description of predestination is that of God's eternal decree. He believed in double predestination (ibid:128-129). That is the election of those who believed to life and reprobation of those who were not saved before the foundation of the world (Cameron 1991:131). Luther argued that God's omnipotence and his omniscience was behind those who would go to heaven or hell (Pettegree 2000:90). It was the Augsburg Confession of June 25, 1530 that set the Lutherans and Lutheran princes apart from Roman Catholicism (Pettegree 2000:91). It is of interest in Romans 8:30-33 based on the aorist tense that these actions have been completed. These actions on the part of the divine will are: predestinated, called, justified, and glorified (Chafer 1971:3:349). These things were done in eternity past. They are supernaturally working together for God (Rom. 8:29) "to those being called according to the plan" (Rom. 8:29)[author's translation] (Aland & Black 1968:550-551). Chafer (1971:3:235) argues that predestination should not be used of the non elect. In addition to Romans 8:29, Chafer points to 1 Peter 1:1-2. This passage, I might add argues that the recipients knew that their present circumstances (elect strangers) was according to foreknowledge of God. Their present circumstances were foreordained and determined by God the Father in eternity past. An accurate exegesis of this passage will bear this out. Their dispersion in the diaspora was predetermined and presently known to God the Father.

Christ died for sinners (Rom. 3:24-26). This is the central passage on justification. Justification is a legal term declaring the one who trusts Jesus Christ as their personal Savior acquitted. The means by which justification is made possible is the redemption in Christ Jesus (Rom. 3:24). Redemption is used of payment made for a slave. It is for the purpose of obtaining the slave's freedom (Arndt and Gingrich 1973:95). Redemption is at a price the blood of Christ (Eph. 1:7). Forgiveness is only possible through the blood of Christ. God the Father displayed Christ as a propitiation (God-satisfier) (Rom. 3:25). This is the historical fact of the crucifixion. The sinner is able to appropriate Christ's death for sinners by placing personal faith (trusting) Christ's death on the cross for his salvation. Prior to the death of Christ, sin was covered for the year because of the sacrifice on the Day of Atonement (Heb. 10:3-4). Each year a sacrifice had to be offered. Righteousness in the context of Romans 3 is used of a right standing before God the Father (Rom. 3:22). It is through faith in Jesus Christ.

The value of the death of Christ is three fold. It is a propitiation, a redemption, and a reconciliation. Reconciliation must not be confused with universalism. Universalism is the false belief that all men will be saved. Personal reconciliation is necessary through faith in Christ (Rom. 5:1,11). Additional passages that testify to the must of personal reconciliation to be saved are 2 Corinthians 5:20, Ephesians 2:16, and Colossians 1:20-21. The position of the world has been changed because of the death of Christ (Chafer 1971:3:92). Redemption is the payment of a ransom for our liberty. Walvoord notes three Greek verbs that clarify this concept in the New Testament (1974:61). Agorazo is used of a purchase made in a market place. Man was a slave auctioned off on the auction block of sin (John 3:18-19, Rom. 6:23, 7:14). Christ purchased us by shedding his own precious blood (1 Cor. 6:20, 7:23, Rev. 5:9, 14:3-4). The second Greek verb is exagorazo which is to redeem (buy back) from the curse of the law (Gal. 3:13). The third Greek verb lutro means to free. The noun lutron is used to obtain a release by a ransom (Walvoord 1974:61). The verb is used in Luke 24:21, Titus 2:14, and 1 Peter 1:18. Redemption was an Old Testament concept (Chafer 1971:3:262-264). These Old Testament scriptures are rendered (Ex. 6:6, Is. 63:4, Ex. 13:13, and Lev. 25:25). The need for redemption is evident because men are slaves to sin (Rom. 7:14, 1 Cor. 12:2, Eph. 2:2). Man without Christ will experience spiritual death (Ezek. 18:4, John 3:18, Rom. 3:19, Gal. 3:10). Our redemption from sin called for the shedding of Christ's blood for without this there is not any forgiveness (Heb. 9:11-22). Our redemption is from the penalty of the law, sin's power, Satan's power, and from evil (Charles Hodge 1975:2:516). Christ purchased the church with his own blood (Acts 20:28) (Shedd 1979:2:397). The believer in Christ has been bought with a price. The Christian needs to glorify God in their body. The exhortation of scripture is "for you have been bought with a price; start glorifying God in your body" (1 Cor. 6:20) [author's translation] (Aland & Black 1968:591). The death of Christ was a propitiation for sin. His death satisfied the holy and righteous demands of God the Father once and for all time. These passages substantiate this idea (1 John 2:2, 4:10, Rom. 3:25, Heb. 9:5, Luke 18:13, and Heb. 2:17).

Christ died in the sinner's place. He became a substitute for the sinner. Adam's sin was imputed to Adam's race (Rom. 5:12). The sin of the human race was imputed to Christ (2 Cor. 5:21). The righteousness of God is imputed to the sinner who trusts Christ as their personal Savior (Rom. 3:22). That Christ substituted for the sinner on the cross is proven by two Greek prepositions, *huper* and *anti*. *Huper* is used of dying for another (Arndt and Gingrich 1973:846:1:e). A central passage is 1 Corinthians 15:3. The preposition *anti* is used when one person is substituted instead of or in the place of another. Arndt and Gingrich validate this usage (*ibid*:72:3). The preposition *anti* can have the same meaning as *huper*. *Anti* is used of Christ's death being a substitute in Matthew 20:28 and Mark 10:45. A number of false views of the atonement are the ransom to Satan theory, the recapitulation theory, the commercial theory, the moral influence theory, the example theory, the governmental theory, and vicarious repentance theory. The ransom to Satan's theory argued for Satan's claim on man because of man's sin. Christ's death was a payment to Satan. This is a philosophical view without scriptural support. The recapitulation theory argues that Christ's life included all the experiences that are common to man. Death is the experience of all men. The commercial theory argues for the fact that Christ's honor vindicated the honor of God the Father. The moral influence theory argues for Christ being a good example to

follow in both his life and his death. The governmental theory argues for God's displeasure with sin. God made the law and required less than it demanded. The mystical theory argued that man was able to reform himself (Lightner 1973). The vicarious repentance theory argued for Christ's sympathy for the needs of man. Christ identified with this need and repented for man.

The question that is often discussed is for whom did Christ die. There are two views to this question. The first is Christ died only for the elect. The second view is that Christ died for the world. The moderate Calvinist or Arminian argued for Christ's death for the world. The Augustinians believed Christ died for the elect (Charles Hodge 1975:2:545-557). It is true Christ died for all men. It may be argued that this is the very meaning of reconciliation (universal). This is not to be confused with universalism that all men will be saved. Election doesn't save but it is faith in Christ that saves (Eph. 1:13-14). Christ's words in John 17:20 argue for unlimited atonement. It should be stressed that we need to preach a whosoever will gospel. A key verse for unlimited atonement is 2 Peter 3:9. Election is a fact of scripture. We don't know who the elect are so a whosoever will gospel must be preached. Chafer (1971:3:184-187) points out an interesting argument that of man's responsibility (for his sin, unbelief, and rejection of Christ) but men are declared dead in trespasses and sins in Ephesians 2:1. The five points of Calvinism are total depravity of man, unconditional election, unlimited atonement, irresistible grace, and the perseverance of the saints (Chafer 1971:3:184-187).

The sovereignty of God is seen in the life of the nation of Israel (Rom. 9). The sovereign purpose of God in eternity past comes to pass in the lives of Jacob and Esau. The decree of God determined their lot in life (Rom. 9:11). Election is traced to the mercy of God (Rom. 9:13-16). Paul's quotation from Exodus 33:19 is from the Greek Septuagint. The question of God's right over man is argued in Romans 9:22-23. Chafer (1971:7:256) cautions that predestination should not be applied to the unsaved. A. A. Hodge (1972:222) explains the doctrine of reprobation. He argues that the condemnation of the unsaved is a judicial act (1 Pet. 2:8, Jude verse 4). Charles Hodge (1975:2:346) agrees that this is a judicial act. He adds that this teaching is found in Romans 9:22. God's condemnation is because of man's sins. The question of preterition is attributed to the sovereign act of God passing over the non-elect. The vessels of mercy are the elect in Romans 9:23. These are those whom God has called. An exegesis of Romans 9 substantiates the argument of God's divine sovereignty.

The convicting ministry of the Holy Spirit in regard to the unsaved is three fold. The Spirit of God convicts on these three themes. They are sin, righteousness, and judgment (John 16:8-11). Of sin, because man does not believe (or is not believing) on Christ. Man has need of righteousness because Christ ascended to the Father. Man without Christ will face judgment because the prince of this world (Satan) was judged at the cross (Chafer 1971:3:218-222).

The order of events in the decree of God must be considered. Supralapsarianism is the position of Calvinists. The order of events in the decree of God are election to salvation of elect, predestination or rest of mankind to eternal death, creation, permit fall of man, and redemption. The moderate Calvinist takes the position of infralapsarianism. The order of events are creation,

permits fall, election, redemption, and the rest of mankind is punished for their sins (Hodge 1975:2:316-318). Sublapsarianism views the events in the decree of God in this order, creation, permits the fall, salvation based on unlimited atonement for all, and the election of some to salvation.

Repentance/faith is the means to be saved. It is faith in Jesus that saves the sinner (Rom. 3:26). Christ died as the sinner's substitute (Ryrie 1974:134). Charles Ryrie draws our attention to John 1:12. These are not the conditions of salvation: believe and confess, repent and be baptized. Matthew 10:32 is taken out of context in the case of believe and confess. Romans 10:9 is explained in verse 10 (Chafer 1971:3:371-386). Believe and be baptized is based on false text in the gospel of Mark. The true text ends with Mark 16:15. Acts 2:38 must be understood that Peter's Jewish audience on the Day of Pentecost needed to identify with Christ and the Christians rather than the nation Israel thus escaping temporal judgment. It is not repent and be baptized but rather repent and let each one of you be baptized because of the forgiveness of sins (Ryrie). Repentance brought forgiveness. The generation that killed Christ was under temporal judgment (Acts 2:40). The temporal judgment took place under Titus and the Romans in 70 A.D. Adding baptism as condition of salvation makes salvation a works salvation. Salvation is because of the grace of God (Eph. 2:8-9). Acts 22:16 is another verse that is argued for the need of baptism for salvation. The "having called" was already completed action. This refers to Paul's salvation experience in Acts 9. Paul had already been saved and now baptism by immersion was a testimony to his faith in Christ. Salvation may be the reception of Jesus as Savior and Lord. This dedication of Jesus Christ as Lord in addition to Savior is usually after the individual's salvation experience. Ryrie points this out and the proof of this is Romans 12:1 (1974:134-139). Others advocate salvation is dependent on surrender to God. Faithfulness, consecration, and beauty of daily living is substituted for saving faith and the need for eternal life by faith in Christ. Chafer (1971:3:385-386) attributes this false view of salvation to the Oxford movement.

Common grace is the experience of all men (Charles Hodge 1975:2:675-683). Hodge points to Acts 14:17, God's creation, providence, preservation, the Holy Spirit's restraint of evil and convicting men of sin, righteousness, and judgment to come (John 16:8-11). Arminians argue that common grace can be resisted (Hodge (1975:2:675-683). Augustinians use this point to argue that man is without excuse because of their unresponsiveness to this message of God's testimony to his presence via creation. The reference made by Charles Hodge to Genesis 6 isn't accurate. The context argues for the Sethites the godly line of Seth not mankind in general. Voak (2003:111) argues that common grace is seen in the daily life of man. It is seen in three areas. These are the civil, political, and moral. The category of the political may be inappropriate since the kingdom of God belongs to efficacious grace. Calvin argued that common grace is to be seen in God's eternal goodness, his providential care for creation, and music (Stevenson 1999:111). Jesus referred to the sun rising on the evil and the good, and rain being sent to both the righteous and the unrighteousness in Matthew 5:45. Man's life span is common grace (Ps. 90:10). The knowledge of the coming of Jesus the Messiah was common knowledge to all men (Titus 2:11). This is a historical reference to the birth of Christ. Yet the message of Titus 2:12 is to the elect of God.

Romans 3:25 must be interpreted in the light of Romans 3:26. Shedd argues on man's resistance to common grace and God's sovereignty in salvation using the Arminian argument. Man can resist with the result that they never come to saving faith in Christ (1979:1:391,451). The preaching of the gospel to all men is included by Chafer as common grace (1971:3:278). Arminianism argues for the power of the will of man to accept or reject God's offer of salvation through Christ (Hodge 1972:291-292). Further, Arminianism argues for the loss of salvation due to the power of sin (Hodge 1972:543). The Arminians see this as the result of the grace of God and grieving the Spirit of God (ibid:543). God does govern man's acts. He appeals to verification both in history and the prophetic Word (Prov. 21:1, Acts 2:23, Eph. 1:11, Phil. 2:3). Christ is the object of our faith. His work as our mediator guarantees our salvation on the basis of faith (Hodge 1972:478). Hebrews 10:22 and 6:11 teach that the Christian is to persevere. These verses point to assurance of our salvation based on the promises of God (Rom. 8:16, 2 Pet. 1:10, 1 John 2:3, 3:14, 5:13, 2 Tim. 1:12, 4:7,8). The Spirit of God bears testimony with our spirit that we are a child of God (Hodge 1972:479). The Arminian, by way of contrast, argues that man decides his own life and destiny (Chafer 1971:3:282). Eternal security to the Arminian depends on the behavior of man (ibid:282-283). The Arminian argues that the will of God can be defeated by the will of man. They point to Demas as an example (2 Tim. 4:10). Scripture is taken out of context by the Arminian. It does not say that Demas lost his salvation but only that he loved the world system. Arminians are not clear on the doctrines of reward, and approval (Chafer 1971:3:282-307). It is possible to experience a loss of fellowship but not of salvation (John 13:8, 15:2, 1 Cor. 11:29-32, 1 John 5:16, Gal. 5:4). Proof our eternal security is the very definition of salvation (Eph. 1:1-12), the purpose of God (Rom. 8:28-30), the assurance of the Word of God (Rom. 4:13-14, 16, 20, Gal. 3:17-19, 22, 29, 4:23,28, Jude verse 24, 1 John 2:12, John 10:29, Rom. 4:21, 14:4, Eph. 3:20) (Chafer 1971:3:316-334), because of Jesus Christ the eternal Son (Rom. 3:26, 8:30, 8:34), the present advocate and intercessory ministry of Christ (1 John 2:1-2, Heb. 7:25), the Holy Spirit has regenerated us (John 3:8, Titus 3:5). He indwells the believer at the current time (John 14:16-17, 1 Cor. 6:10, 1 John 2:27). The Holy Spirit has baptized us into the body of Christ (1 Cor. 12:13) and joined us to Jesus Christ the head of the body (Rom. 6:5). These are positional truths. They are not experienced but occur simultaneously at the time of salvation. The Holy Spirit has guaranteed our eternal security by sealing us when we believed on Christ (Eph. 1:13-14, 2 Cor. 1:21-22) (Chafer 1971:3:334-339). Arminians do not understand the argument of Hebrews 6:4-6. If one were to fall away then it is impossible to be saved again. The writer of Hebrews 6:4-6 argues that if you commit apostasy that it is impossible to be saved again. The word "impossible" (Heb. 6:4) goes with "to renew again to repentance" (Heb. 6:6) [author's translation] (Aland & Black 1968:757). You can not be saved again because you are already saved. His argument in the wider context is let's go on to Christian maturity (Heb. 6:1-5). You can apostasize (fall away) (1 Tim. 4:1-2). 1 Timothy 4:1-2 does predict some will depart from the faith. They will follow false teachers and doctrines that have their origin from demons. Demons (plural) is in the genitive case. It is a genitive of source (Williams 1971:4). You cannot lose your salvation. Arminians fail to understand the effect of the fall of man. Man is fallen in his mind, emotions, and will. Man is dead spiritually (Eph. 2:1, 4:17-18). Man's mind is darkened

from the fall (Eph. 4:18) (Calvin 1975:2:3:289-290). The divine decree is man is under sin (Rom. 3:9). Romans 3:9-18 explains man.

## References

- Aland, K & Black, M (eds.) et al 1968. *Greek New Testament*, 2<sup>nd</sup> ed. Stuttgart: United Bible Societies.
- Allan, D 1993. *Virtue, Learning and The Scottish Enlightenment*. Edinburgh: Edinburgh University Press.
- Angel, GJD 1974. "Constantinople, First Council of (381)." In Douglas, JD & EE Cairns, JE Ruark (eds.), *The New International Dictionary of the Christian Church*, 256. Grand Rapids: Zondervan.
- Armstrong Sinnott, W & Craig, WL 2004. *A Debate Between a Christian and an Atheist*. New York: Oxford University Press.
- Arndt, WF & Gingrich, FW 1973. *A Greek-English Lexicon of The New Testament and Other Early Christian Literature*. Chicago: The University of Chicago Press.
- Aryes, L 2004. *An Approach to Fourth-Century Trinitarian Theology*. Oxford: Oxford University Press.
- Barr, J 2000. *History and Ideology in the Old Testament: Biblical Studies at the End of a Millennium*. Oxford: Oxford University Press.
- Barth, K 2003. *God Here and Now*. New York: Routledge.
- 1962. *Theology & Church: Shorter Writings, 1920-1928*. New York: Harper & Row.
- Beale, GK 2008. *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority*. Nashville: Crossway Books.
- Behm, J 1974. "Glossa." In Kittel, G & Kiel, GF & Bromiley, GW (eds.), *Theological Dictionary Of The New Testament*, 719-727. Grand Rapids: Wm. B. Eerdmans, 1974.
- Bernard, AH 1969. *The International Critical Commentary: A Critical And Exegetical Commentary On The Gospel According To St. John., vol I*. Edinburgh: T & T Clark.
- 1972. *The International Critical Commentary: A Critical And Exegetical Commentary On The Gospel According To St. John, vol II*. Edinburgh: T & T Clark.
- Berkhof, L 1975. *The history of Christian doctrines*. Edinburgh: The Banner of Truth Trust.
- Berry, CJ 1997. *The Social Theory of the Scottish Enlightenment*. Edinburgh: Edinburgh University Press.

- Bigg, C 1975. *The International Critical Commentary: A Critical And Exegetical Commentary On The Epistles of St. Peter And St. Jude*. Edinburgh: T & T Clark.
- Boer, HR 1976. *A Short History of the Early Church*. Grand Rapids: Eerdmans.
- Boyce, JM 1984. *Standing On The Rock: The Importance of Biblical Inerrancy*. Wheaton: Tyndale.
- Bridges, R & Weigle, LA 1960. *The Bible Word Book*. New York: Thomas Nelson & Sons.
- Broadie, A (ed.) 2003. *The Cambridge Companion to the Scottish Enlightenment*. Cambridge: Cambridge University Press.
- Broadie, A 2003. "Introduction." In Broadie, A (ed.) 2003, *The Cambridge Companion to the Scottish Enlightenment*, 1-7. Cambridge: Cambridge University Press.
- Brown, F & Driver, SR & Briggs, CA (eds.) 1972. *A Hebrew And English Lexicon of the Old Testament*. Oxford: Clarendon.
- Bruce, F F 1973. *The Book of the Acts*. Grand Rapids: Eerdmans.
- Bulgakov, S 2002. *The Bride of The Lamb*. Grand Rapids: Eerdmans.
- Bulhof, N & Kate, T (eds.) 2000. *Philosophical Perspectives on Negative Theology*. New York: Fordham University Press.
- Bullinger, EW 1974. *Figures of Speech Used In The Bible*. Grand Rapids: Baker.
- Burridge, RA 2005. *Four Gospels, One Jesus? A Symbolic Reading*. Grand Rapids: Eerdmans.
- Burns, RA 2001. *Roman Catholicism after Vatican II*. Washington: Georgetown University Press.
- Cairns, EE 1974. *Christianity Through The Centuries*. Grand Rapids: Zondervan.
- Calvin, J 1975. *Calvin: Institutes of The Christian Religion vols I, II*. JT McNeill (ed.). Philadelphia: Westminster.
- Cameron, E 1991. *The European Reformation*. Oxford: Clarendon.
- Campbell, DK 1977. *Daniel: Decoder of Dreams*. Wheaton: Victor.
- Campbell, DK 1973. Bible 602. Dallas Theological Seminary: Bible Exposition Dept., Dallas: 1973.
- Cameron, A 1991. *Christianity And The Rhetoric of Empire: The Development of Christian Discourse*. Berkeley: University of California Press.
- Carey, GL 1974. "Nicea, Council of (325)." In Douglas, JD & EE Cairns, JE Ruark (eds.), *The New International Dictionary of The Christian Church*, 706. Grand Rapids: Zondervan.



- Carey, JJ 2002. *Paulus Then And Now: A Study of Paul Tillich's Theological World and the Continuing Relevance*. Macon: Mercer University Press.
- Carson, DA & Woodbridge, JD (eds.) 1992. *Scripture and Truth*. Grand Rapids: Baker.
- Chafer, LS 1971. *Systematic Theology*, vols i-viii. Dallas: Dallas Seminary Press.
- 1971. *Systematic Theology, vol iii*. Dallas: Dallas Seminary Press.
- 1971. *Systematic Theology, vol iv*. Dallas: Dallas Seminary Press.
- 1971. *Systematic Theology, vol v*. Dallas: Dallas Seminary Press.
- 1971. *Systematic Theology, vol vii*. Dallas: Dallas Seminary Press.
- 1983. *He That Is Spiritual*. Grand Rapids: Zondervan.
- Clayton, P 2000. *The Problem of God in Modern Thought*. Grand Rapids: Eerdmans.
- Clouse, RG 1974. "Anabaptists." In Douglas, JD & EE Cairns, JE Ruark (eds.), *The New International Dictionary of the Christian Church*, 38. Grand Rapids: Zondervan, 1974.
- , RG 1974. "Arminianism." In Douglas, JD & EE Cairns, JE Ruark (eds.), *The New International Dictionary of the Christian Church*, 70. Grand Rapids: Zondervan, 1974.
- , RG 1974. "Joachim of Fiore." In Douglas, JD & EE Cairns, JE Ruark (eds.), *The New International Dictionary of the Christian Church*, 536. Grand Rapids: Zondervan, 1974.
- Cobb, JB 1962. *Living Options in Protestant Theology*. Philadelphia: Westminster.
- Cochrane, AC 1956. *The Existentialists And God*. Philadelphia: Westminster.
- Cohen, ED 1988. *The Mind of the Bible-Believer*. Amherst: Prometheus.
- Collins, JJ 2005. *The Bible after Babel: Historical Criticism in a Postmodern Age*. Grand Rapids: Eerdmans.
- Cowley, AE (ed.) 1970. *Gesenius' Hebrew Grammar, 2<sup>nd</sup> ed*. Oxford: Oxford University Press.
- Craig, WL & Sinnott-Armstrong, W 2004. *God? A Debate between a Christian and an Atheist*. New York: Oxford University Press.
- Craig, WL 2004. "Theism Undefeated." In Craig, WL and W Sinnott-Armstrong, 107-127. New York: Oxford University Press.
- Crenshaw, JL 2005. *Defending God: Biblical Responses to the Problem of Evil*. New York: Oxford University Press.

- Cupitt, D 1997. *After God: The Future of Religion*. New York: Basic Books. The footnote Cupitt 2003 is in error. It should read Cupitt 1997.
- Custance, A 1975. *Noah's Three Sons: Human History in Three Dimensions*. Grand Rapids: Zondervan.
- Dana, HE & Mantey, JR 1957. *A Manual Grammar of the Greek New Testament*. Toronto: Macmillan - Collier-Macmillan Canada.
- Davidson, B 1974. *The Analytical Hebrew And Chaldee Lexicon*. Grand Rapids: Zondervan.
- Davidson, D 2001. *Inquiries into Truth and Interpretation, 2<sup>nd</sup> ed.* Oxford: Clarendon.
- De Haan, MR 1959. *Hebrews*. Grand Rapids: Zondervan.
- Dilthey, W 1996. *Hermeneutics and the Study of History*. Princeton: Princeton University Press.
- Dockery, DS 2008. *Southern Baptist Consensus and Renewal*. Nashville: B & H Academic.
- Dodoro, R & Lawless, G (eds.) 2000. *Augustine and His Critics: Essays in Honour of Gerald Bonner*. London: Routledge.
- Dods, M 1950. *The City of God: Saint Augustine*. New York: Modern Library.
- Douglas, JD & EE Cairns, JE Ruark (eds.) 1974. *The New International Dictionary of the Christian Church*. Grand Rapids: Zondervan.
- Dowey, EA 1952. *The Knowledge of God in Calvin's Theology*. New York: Columbia University Press.
- Dyer, CH 1985. "Ezekiel." In Walvoord & Zuck (eds.), *The Bible Knowledge Commentary*, 1225-1322.
- Einspahr, B (ed.) 1976. *Index to Brown, Driver & Briggs Hebrew Lexicon*. Chicago: Moody.
- Elliott, TG 1996. *The Christianity of Constantine the Great*. Scranton: University of Scranton Press.
- Ellis, EE 2000. *Christ and the Future in New Testament History*. Boston: Brill.
- Esler, PF 2000. *The Early Christian World vol ii*. London: Routledge.
- Erickson, MJ 2000. *Christian Theology, 2<sup>nd</sup> ed.* Grand Rapids: Eerdmans.
- Feinberg, CL 1976. *The Minor Prophets*. Chicago: Moody.
- 1972. *The Prophecy of Ezekiel: The Glory of the Lord*. Chicago: Moody.
- Frame, JE 1975. *The International Critical Commentary: A Critical And Exegetical Commentary On The Epistles of St. Paul To The Thessalonians*. Edinburgh: T & T Clark.
- Fiddes, PS 1992. *The Creative Suffering of God*. Oxford: Clarendon.

- Ganssle, GE & Woodruff, DM 2002. *God and Time: Essays on the Divine Nature*. Oxford: Oxford University Press.
- Geisler, NL 1988. *Christian Apologetics*. Grand Rapids: Baker.
- Gillett, M 1966. *A History of Education : thought and practice*. Toronto: McGraw-Hill.
- Glenn, DR 1973-1974. Hebrew 201-202. Dallas Theological Seminary. Semitic Languages and Old Testament Exegesis Dept. Dallas: 1973-1974.
- Gockel, M 2006. *Barth and Schleiermacher on the Doctrine of Election: A Systematic Theological Comparison*. New York: Oxford University Press.
- Godet, F 1883. *St. Paul's Epistle to the Romans*. New York: Funk & Wagnalls.
- Goetchius, Van N 1965. *The Language of the New Testament*. New York: Charles Scribner's Sons.
- Goldsworthy, G 2000. *Preaching the Whole Bible as Christian Scripture*. Grand Rapids: Eerdmans.
- Grant, FC 1961. *Translating the Bible*. London: Thomas Nelson & Sons.
- Griggs, CW 2000. *Early Christianity from its Origins to 451 CE*. Boston: Brill.
- Grogan, GW 1974. "Docetism." In Douglas, JD & EE Cairns, JE Ruark (eds.), *The New International Dictionary of the Christian Church*, 305. Grand Rapids: Zondervan.
- Grundman, W 1974. "Sin In The NT." In Kittel, G & Bromiley, GW (eds.), *Theological Dictionary of the New Testament, vol 1, 302-316*. Grand Rapids: Wm. B. Eerdmans.
- Gromacki, RG 1974. *New Testament Survey*. Grand Rapids: Baker.
- 1967. *The Modern Tongues Movement*. Nutley: Presbyterian & Reformed.
- Gwynn, DM 2007. *The Polemic of Athanasius of Alexandria and the Construction of the "Arian Controversy."* New York: Oxford University Press.
- Han, NE 1974. *A Parsing Guide to the Greek New Testament*. Scottsdale: Herald.
- Hankey, WJ 1987. *God in Himself: Aquinas' Doctrine of God as Expounded in Summa Theologiae*. Oxford: Oxford University Press.
- Hannah, JD 1975. Church History 503. Dallas Theological Seminary: Historical Theology Dept., Dallas: 1975.
- 1973. Church History 401. Dallas Theological Seminary: Historical Theology Dept., Dallas: 1973.
- Harris, HA 1998. *Fundamentalism and Evangelicals*. Oxford: Clarendon.

- Harris, RL, Archer, GL & Waltke, BK 1980. *Theological Wordbook of the Old Testament*. Chicago: Moody.
- Harrison, F 1907. *The Philosophy of Common Sense*. New York: Macmillan.
- Hartshorne, C 1973. *Anselm's Discovery: A Re-Examination of the Ontological Proof for God's Existence*. Chicago: Open Court.
- Hasker, W 1989. *God, Time, and Knowledge*. Ithaca: Cornell University Press.
- Hatch, E & Redpath, HA 1975. *A Concordance To The Septuagint, vol I*. Graz:Verlagsanstalt.
- Helm, P 1997. *A Study of God Without Time*. Oxford: Clarendon.
- Hendriksen, W 1957. *Exposition of Pastoral Epistles*. Grand Rapids: Baker.
- Henry, CFH 1975. *Basic Christian Doctrines*. Grand Rapids: Baker Book House Company.
- 1950. *Fifty Years of Protestant Theology*. Boston: Wilde.
- Hill, DJ 2005. *Divinity and Maximal Greatness*. London: Routledge.
- Hodge, AA 1972. *Outlines of Theology*. London: Banner of Truth.
- Hodge, C 1975. *Systematic Theology, volumes I-II*. Grand Rapids: Eerdmans.
- 1877. *Systematic Theology, vol II*. New York: Scribner & Armstrong.
- Hodges, Z 1975. Personal Interview Acts 219. Dallas Theological Seminary. New Testament Literature and Exegesis Dept., Dallas: 1975.
- 1972. Greek 300A. New Testament Literature & Exegesis Dept., Dallas Theological Seminary. Dallas: 1972.
- Hoehner, HW 1974. Greek 203. New Testament Literature & Exegesis Dept., Dallas Theological Seminary. Dallas: 1974.
- 1973. New Testament Introduction 309. Dallas Theological Seminary. New Testament Literature & Exegesis Dept., Dallas: 1973.
- Hoekema, AA 1975. "The Attributes of God: The Communicable Attributes." In Henry, CFH (ed.), *Basic Christian Doctrines: Contemporary Evangelical Thought*, 28-34. Grand Rapids: Baker.
- Hoffman, H 1956. *The Theology of Reinhold Niebuhr*. Translated by Louise Pettibone Smith. New York: Scribner in Walvoord, JF, *Jesus Christ Our Lord*, 269. Chicago: Moody, 1974.
- Hollenbach, D 2002. *The Common Good and Christian Ethics*. Cambridge: Cambridge University Press.

- Hook, P 1973. *Theology 102*. Dallas Theological Seminary. Systematic Theology Dept., Dallas: 1973.
- Hurlbutt III, RH 1965. *Hume, Newton, and Design Argument*. Lincoln: University of Nebraska Press.
- Hunsinger, G 2000. *Disruptive Grace: Studies in the Theology of Karl Barth*. Grand Rapids: Eerdmans.
- Inbody, T 2005. *The Faith of The Christian Church: An Introduction to Theology*. Grand Rapids: Eerdmans.
- Jenkins, TE 1997. *The Character of God: Recovering the Lost Literary Power of American Protestantism*. New York: Oxford University Press.
- Johnson, SL 1973. "The Jews and the Oracles of God." *Bibliotheca Sacra*:130:7:1973:237.
- 1963. "The Gift of Tongues and the Book of Acts." *Bibliotheca Sacra*: 120: October-December:309.
- Kannengiesser, C 2004. *Handbook of Patristic Exegesis: The Bible in Ancient Christianity, vol I*. Boston: Brill.
- Keil, CF & Delitzsch, F 1989. *Commentary On The Old Testament, vols I-X*. Peabody: Hendrickson.
- Ketcham, RT 1968. *God's Provision for Normal Christian Living*. Chicago: Moody.
- Kim, S 2001. *Paul and the New Perspective: Second Thoughts on The Origin of Paul's Gospel*. Grand Rapids: Eerdmans.
- Kitchen, M 1994. *Ephesians*. New York: Routledge.
- Kittel, G & Bromiley, GW (eds.) 1974. *Theological Dictionary of the New Testament, vol 1*. Grand Rapids: Eerdmans.
- Klooster, FH 1975. "The Attributes of God: The Incommunicable Attributes." In Henry, CFH (ed.) *Basic Christian Doctrines: Contemporary Evangelical Thought*, 21-27. Grand Rapids: Baker.
- Kooi Van Der, C & Mader, D 2005. *As in a Mirror: John Calvin and Karl Barth on Knowing God: A Diptych*. Boston: Brill.
- Krapohl, RH & Lippy, CH 1999. *The Evangelicals: A Historical, Thematic, and Biographical Guide*. Westport: Greenwood.
- Kubo, S 1971. *A Reader's Greek – English Lexicon Of The New Testament*. Berrien Springs: Andrew University Press.
- Lambdin, TO 1971. *Introduction to Biblical Hebrew*. New York: Charles Scribner's Sons.
- Latourette, KS 1953. *A History of Christianity*. New York: Harper and Row.

- Leitch, AH 1975. "The Knowledge of God: General and Special Revelation." In Henry, CFH (ed.) *Basic Christian Doctrines: Contemporary Evangelical Thought*, 1-6. Grand Rapids: Baker, 1975.
- Liddell, HG & Scott, R 1973. *Greek-English Lexicon*. Oxford: Clarendon.
- Lightner, RP 2007. *A Biblical Case for Total Inerrancy*. Paris: Baptist Standard Bearer.
- 1973. Theology 103. Dallas Theological Seminary. Systematic Theology Department. Dallas:1973.
- 1972. Theology 101. Dallas Theological Seminary: Systematic Theology Dept., Dallas: 1972.
- Lindsell, H 1976. *The Battle For The Bible*. Grand Rapids: Zondervan.
- Livingstone, DN & Hart, DG (eds.) 1999. *Evangelicals and Science in Historical Perspective*. New York: Oxford University Press.
- Locke, W 1973. *The International Critical Commentary: A Critical And Exegetical Commentary On The Pastoral Epistles*. Edinburgh: T & T Clark.
- MacIntosh, DC 1919. *Theology as an Empirical Science*. New York: Macmillan.
- Mackie, JL 1982. *The Miracle of Theism*. Oxford: Clarendon.
- Marsden, G 1980. *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism, 1870-1925*. New York: Oxford University Press.
- Mathers, NW 1988. When The Middle East Blows, unpublished manuscript, held by NW Mathers.
- 1976. The Importance of The Word Of God In The Spiritual Life As Seen In The New Testament Epistles. unpublished Th.M. thesis, Dallas, Dallas Theological Seminary.
- 1975. Tongues in the Book of Acts. Unpublished Master of Theology paper for Bible 307. Dallas: Dallas Theological Seminary.
- McDermott, GR 2000. *Johnathon Edwards*. Oxford: Oxford University Press.
- Metzger, BM 1968. *The Text of the New Testament*. New York: Oxford University Press.
- Moffatt, J 1975. *The International Critical Commentary: A Critical And Exegetical Commentary On The Epistle To The Hebrews*. Edinburgh: T & T Clark.
- Moore, A 2003. *Realism And Christian Faith: God, Grammar, and Meaning*. Cambridge: Cambridge University Press.
- Morgan, R & Barton, J 1988. *Biblical Interpretation*. Oxford: Oxford University Press.

Moule, CFD (ed.) 1977. *The Cambridge Greek Testament Commentary: The Epistles to the Colossians and to Philemon*. London: Cambridge University Press.

--1975. *An Idiom-Book Of New Testament Greek*. Cambridge: Cambridge University Press.

--1957. *Christ's Messengers*. New York: Association.

Moulton, JH & Milligan, G 1974. *The Vocabulary Of The Greek Testament*. Grand Rapids: Eerdmans.

Moulton, WF & Geden, AS 1974. *Concordance of the New Testament*. Edinburgh: T & T Clark.

New Testament 1973. Dallas: Dallas Theological Seminary. This is a copy of the Textus Receptus text.

Newman, BM & Nida, EA 1972. *A Handbook on the Acts of the Apostles*. New York: United Bible Societies.

Newman, BM Jr 1971. *A Concise Greek-English Dictionary of the New Testament*. London: United Bible Societies. Stuttgart: Wurttemberg Bible Society.

Ockenga, HJ 1976. "Foreword." In H Lindsell, *The Battle for the Bible*, 1976. Grand Rapids: Zondervan.

Owen, J 1977. *Hebrews: The Epistle of Warning*. Grand Rapids: Kregel.

Palmer, M 2001. *The Question of God: An Introduction and Sourcebook*. London: Routledge.

Parry, RA & Partridge CH 2004. *Universal Salvation: The Current Debate*. Grand Rapids: Eerdmans.

Pentecost, JD 1981. *The Words and Works of Jesus Christ*. Grand Rapids: Zondervan.

--1975. Life of Christ 323. Dallas Theological Seminary: Bible Exposition Dept., Dallas: 1975.

--1975. Bible 307. Dallas Theological Seminary. Bible Exposition Dept., Dallas, 1975,

--1974. Bible 305. Dallas Theological Seminary. Bible Exposition Dept., Dallas: 1974.

--1974. Bible 332 Pastoral Epistles. Dallas Theological Seminary: Bible Expositon Dept., Dallas: 1974.

--1974. Bible 336 Daniel & Revelation. Dallas Theological Seminary: Bible Exposition Dept., Dallas:1974.

--1973. *Things To Come*. Grand Rapids: Zondervan.

--1972. *Designed to be Like Him*. Chicago: Moody.

--1972. *Your Adversary The Devil*. Grand Rapids: Zondervan.

- Peters, GW 1972. *A Biblical Theology Missions*. Chicago: Moody.
- Pettegree, A 2000. *The Reformation World*. London: Routledge.
- Pinnock, C, Rice, Sanders, J, Hasker, W, and Basinger, D 1994. *The Openness of God: A Biblical Challenge to the Traditional Understanding of God*. Downers Grove: InterVarsity.
- Pitkin, B 1999. *What Pure Eyes Could See: Calvin's Doctrine of Faith in Its Exegetical Context*. New York: Oxford University Press.
- 1986. *God Limits His Knowledge, in Predestination and Free Will. Four Views of Divine Sovereignty and Human Freedom*. Downers Grove: InterVarsity.
- Plantinga, A 1977. *God, Freedom, and Evil*. Grand Rapids: Eerdmans.
- Potter, DS 2004. *The Roman Empire at Bay: AD 180-395*. London: Routledge.
- Price, R & Gaddis, M 2005. *The Acts of the Council of Chalcedon*. Liverpool: Liverpool University Press.
- Quell, G 1974. "Hamartano." In Kittel, G & Bromiley, GW (eds.) *Theological Dictionary of the New Testament vol 1*, 267-286. Grand Rapids: Eerdmans.
- Rackham, RB 1901. *The Acts of the Apostles*. London: Methuen.
- Rahlf's, A 1971. *Septuaginta, vol 1-11*. Stuttgart: German Bible Society.
- Ramm, B 1971. *Protestant Biblical Interpretation: A Textbook of Hermeneutics, 3<sup>rd</sup> rev ed*. Grand Rapids: Baker Book House.
- Reid, JKS 1954. *Calvin: Theological Treatises*. Philadelphia: Westminster.
- Reid, WS 1974. "Calvinism." In Douglas, JD & Cairns, EE & Ruark, JE (eds.), *The New International Dictionary of the Christian Church*, 179-182. Grand Rapids: Zondervan.
- Rescher, N 2005. *Common Sense: A New Look at an Old Philosophical Tradition*. Milwaukee: Marquette University Press.
- Rice, R 1985. *God's Foreknowledge and Man's Free Will*. Minneapolis: Bethany.
- Robertson, AT & Plummer, A 1971. *The International Critical Commentary : A Critical And Exegetical Commentary On The First Epistle of St. Paul To The Corinthians*. Edinburgh: T & T Clark.
- Robertson, AT 1930. *Word Pictures In The New Testament: Acts, vol III*. Nashville: Broadman.
- 1931. *Word Pictures In The New Testament: Epistles of Paul, vol IV*. Nashville: Broadman.
- 1933. *Word Pictures In The New Testament: General Epistles And Revelation of John, vol VI*. Nashville: Broadman.



- Ropes, JH 1973. *The International Critical Commentary: A Critical And Exegetical Commentary On The Epistle of St. James*. Edinburgh: T & T Clark.
- Rosenberg, SE 1961. *The Bible is for You*. New York: Longmans, Green.
- Ross, AP 1985. "Psalms." In Walvoord, JF and RB Zuck (eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament*, 779-899. Colorado Springs: Chariot Victor.
- Ryrie, CC 1999. *Basic Theology*. Chicago: Moody.
- 1979. *We Believe in Biblical Inerrancy*. Dallas: Dallas Theological Seminary Press.
- 1975. Theology 408. Dallas Theological Seminary: Systematic Theology Department. Dallas:1975.
- 1974. *A Survey of Bible Doctrine*. Chicago: Moody.
- 1973. *Biblical Theology of the New Testament*. Chicago: Moody.
- 1973. *The Holy Spirit*. Chicago: Moody Press.
- 1969. *Balancing The Christian Life*. Chicago: Moody.
- Samuelson, NM 2002. *Revelation and the God of Israel*. Cambridge: Cambridge University Press.
- Sanday, W & Headlam, AC 1971. *The International Critical Commentary: A Critical And Exegetical Commentary on The Epistle To The Romans*. Edinburgh: T & T Clark.
- Schaff, P 1877. *The Creeds of Christendom with a History and Critical Notes*. New York: Harper & Brothers.
- Schwarz, H 2005. *Theology In a Global Context*. Grand Rapids: Eerdmans.
- Shand, J 1993. *Philosophy and Philosophers*. London:UCL.
- Shedd, WGT 1979. *Dogmatic Theology, vol I,II*. Minneapolis:Klock & Klock.
- Simms, PM 1936. *The Bible in America: Versions That Played Their Part in the Making of the Republic*. New York: Wilson – Erickson.
- Sproul, RC 2009. *Can I Trust the Bible?* Sanford: Reformation Trust.
- Sproul, RC 1980. *Explaining Inerrancy: A Commentary*. Dallas: International Council on Biblical Inerrancy.
- Stanton, R 2002. *The Culture of Translation in Anglo-Saxon England*. Rochester: DS Brewer.

- Stauffer, E & Quell, G 1974. "Agapao, Agape, Agapetos." In Kittel, G & Bromiley, GW (eds.), *Theological Dictionary Of The New Testament, vol 1*, 21-55. Grand Rapids: Wm. B. Eerdmans. I have transliterated the three Greek words into English.
- Stevenson, WR 1999. *Sovereign Grace: The Pace and Significance of Christian Freedom in John Calvin's Political Thought*. New York: Oxford University Press.
- Swinburne, R 1993. *The Coherence of Theism*. Oxford: Oxford University Press.
- Thomas, WHG 1927. *St. Paul's Epistle to the Romans*. London: The Religious Tract Society.
- Thuesen, PJ 1999. *In Discordance with The Scriptures: American Protestant Battles over Translating the Bible*. New York: Oxford University Press.
- Toon, P 1974. "Ephesus, Council Of (431)." In Douglas, JD & EE Cairns, JE Ruark (eds.), *The New International Dictionary of the Christian Church*, 344. Grand Rapids: Zondervan.
- Trembath, KR 1987. *Biblical Inspiration: A Review and Proposal*. New York: Oxford University Press.
- Trueman, CR 1994. *Luther's Legacy: Salvation and English Reformers, 1525-1556*. Clarendon: Oxford.
- Tuveson, EL 1960. *The Imagination as a Means of Grace: Locke and the Aesthetics of Romanticism*. Berkeley: University of California Press.
- Unger, MF 1976. Bible Conference. St. Clair Baptist Church. St. Clair: Michigan.
- 1974. *Zechariah: Prophet of Messiah's Glory*. Grand Rapids: Zondervan.
- 1972. *Unger's Bible Dictionary*. Chicago: Moody.
- Vanhoozer, KJ 2003. *The Cambridge Companion to Postmodern Theology*. Cambridge: Cambridge University Press.
- Van Ness Goetchius, E 1965. *The Language of the New Testament*. New York: Charles Scribner's Sons.
- Vincent, MR 1972. *The International Critical Commentary: A Critical And Exegetical Commentary On The Epistles To The Philippians And To Philemon*. Edinburgh: T & T Clark.
- Voak, N 2003. *Richard Hooker and Reformed Theology: A Study of Reason, Will, and Grace*. Oxford: Oxford University Press.
- Von Dehsen, CD (ed.) 1999. *Philosophers and Religious Leaders*. Phoenix: Oryx.
- Waltke, B 1974. *Hebrew Syntax Notes: Revision of Jouon's A Grammaire de L'Hebrew Biblique*. Hebrew 104 Handout. Dallas Theological Seminary. Semitics & Old Testament Exegesis Dept., Dallas: 1974.

Walvoord, JF & Zuck, RB (eds.) 1985. *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament*. Colorado Springs: Chariot Victor a Division of Cook Communications.

--(eds.) 1983. *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty: New Testament edition*. Wheaton: Victor

Walvoord, JF 1977. *Israel in Prophecy*. Grand Rapids: Zondervan.

--1975. *The Revelation of Jesus Christ*. Chicago: Moody.

--1974. *Daniel: The Key to Prophetic Revelation*. Chicago: Moody.

--1974. *Matthew Thy Kingdom Come*. Chicago: Moody.

-- (ed.)1974. *Major Bible Themes*. Grand Rapids: Zondervan.

--1974. *Jesus Christ Our Lord*. Chicago: Moody.

--1974. *The Holy Spirit*. Grand Rapids: Zondervan.

--1974. Theology 104. Dallas Theological Seminary: Systematic Theology Dept., Dallas:1974.

--1973. *The Millennial Kingdom*. Grand Rapids: Zondervan.

Warfield, BB 1948. *The Inspiration And Authority Of The Bible*. Philippsburg: Presbyterian and Reformed.

Wetzel, J 2000. "Snares of truth: Augustine on free will and predestination." In Dodoro, R & Lawless, G (eds.), *Augustine and His Critics: Essays in Honour of Gerald Bonner*, 124-141. London: Routledge.

Williams, PR 1973-1974. Greek 301 & 302. Dallas Theological Seminary. New Testament Literature & Exegesis Dept., Dallas:1973-1974.

Williams, PR 1971. *Grammar Notes*. Dallas Theological Seminary. New Testament Literature & Exegesis Dept., Dallas: 1971.

Williams, RJ 1967. *Hebrew Syntax: An Outline*. Toronto: University of Toronto Press.

Williams, T 2001. *Prosligion: With the Replies of Gaunilo and Anselm*. Indianapolis: Hackett.

Witmer, JA 1983. "Romans." In Walvoord & Zuck (eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty: New Testament edition*, 435-503. Wheaton: Victor.

Woodbridge, J 1982. *Biblical Authority: A Critique of the Rogers/McKim Proposal*. Grand Rapids: Zondervan.

Wosh, PJ 1994. *Spreading The Word: The Bible Business in Nineteenth-Century America*. Ithaca: Cornell University Press.

Wuest, KS 1956. *Romans*. Grand Rapids: Eerdmans.

--1952. *First Peter In The Greek New Testament*. Grand Rapids: Eerdmans.

--1951. *Hebrews In The Greek New Testament*. Grand Rapids: Eerdmans.

Young, EJ 1949. *The Prophecy of Daniel*. Grand Rapids: Eerdmans.

Zuck, RB 1974. Bible 305. Dallas Theological Seminary: Bible Exposition Dept., Dallas: