

Reformation 500

THEOLOGY AND LEGACY OF THE EFCA

2017 EFCA THEOLOGY CONFERENCE

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The art pieces you see in this booklet and throughout the conference were created by artists crucial to the Reformation. Most of these images were created in Germany in the early 1500s, during the peak of the religious movement. Protestant artists like Lucas Cranach, Albrecht Durer, and Hans Holbein experimented with a variety of visual media - paintings, woodcut broadsheets, title pages, illustrated pamphlets, medallions - in an effort to place before the eyes of men and women the central concerns and convictions of the reformers. The woodcuts and etchings you see here helped spread the ideas and tell the story of the Reformation.



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Greetings in the Lord!

We extend a warm welcome to you and are grateful for your presence at our 2017 Theology Conference!

We are greatly encouraged you have joined us for these few days of learning, reflection and discussion. Your attendance reflects your interest in and commitment to these important biblical and doctrinal themes. Our conference theme is Reformation 500: Theology and Legacy – God’s Gospel and the EFCA. This year marks the 500th anniversary of Luther’s posting of the 95 Theses, what traditionally is known as the beginning of the Reformation. We join the celebration in giving thanks to God for this rediscovery of the gospel of Jesus Christ. Our emphasis will be on the theology of the Reformation and its ongoing historical legacy, with a specific focus on the biblical gospel of grace, rediscovered by the Reformers (Luther referred to himself and the movement as Evangelicals, not Protestants), and its impact historically in the EFCA.

We are also excited about our two preconference events. The first session addresses Current Pastoral and Church Issues, focusing on the important issues of trust, accountability and integrity in our real-world situations, along with focusing on current issues such as religious liberties, IRS tax laws, medical insurance and other topics affecting pastors and churches. Our second preconference session takes the form of a debate, focusing on the important question "Genesis and the Age of the Earth: Does the Bible Speak Definitively on the Age of the Universe?" The debate will be followed by a time of thinking through the extension of this discussion in the context of our local churches. I am grateful to and for the speakers who will be joining us. Each one is uniquely gifted to address these specific and important doctrinal issues.

Thank you to Trinity International University President, David Dockery, and the staff and students, for the warm welcome they have extended to us. Please offer your appreciation for their hospitality as you see them.

We invite you to stop by the tables in the entry to the Chapel to visit with our conference sponsors. FCMM Benefits and Retirement (FCMM) assists churches in providing a retirement plan, long term disability insurance, payroll service, and access to group health insurance. Ross Morrison, Jerry Rich, Jeff Englin, Bud Smith, and John Herman represent FCMM. Consider making a personal appointment with them at their booth. Christian Investors Financial (CIF) personnel, Paul Anderson and David Viland, would enjoy greeting you and discussing their services. CIF provides investors with investment options, and churches with loans and services.

You’ll find several books written by our conference speakers available for purchase at the NextStep Resources table. Aaron Uran will assist with book needs for you or your church.

There will be a book giveaway at the conclusion of the conference. Fair warning: you have to be present to win!

The conference recordings will be available for download after the conclusion of the conference at the following link: www.efca.org/theologyconference. All the sessions are being recorded to be used in various ways benefiting our larger constituency including the EFCA Theology Podcast.

Thank you for attending the 2017 Theology Conference. Our conference team is available to assist you with any questions or needs you may have.

In gratitude to God,
In faithfulness to God's gospel,
For the sake of Christ and the Church,

Greg Strand
Executive Director of Theology & Credentialing
Evangelical Free Church of America

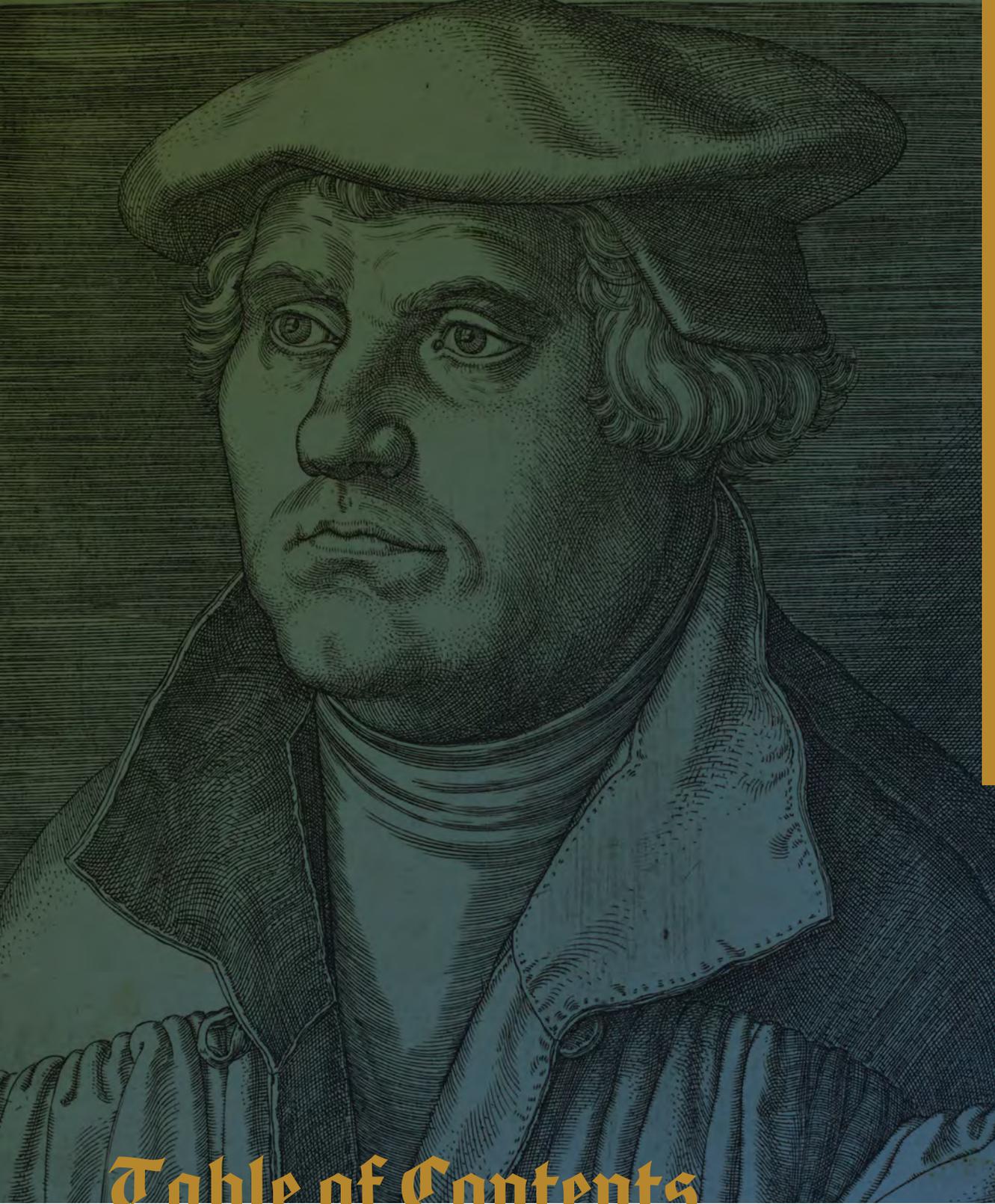
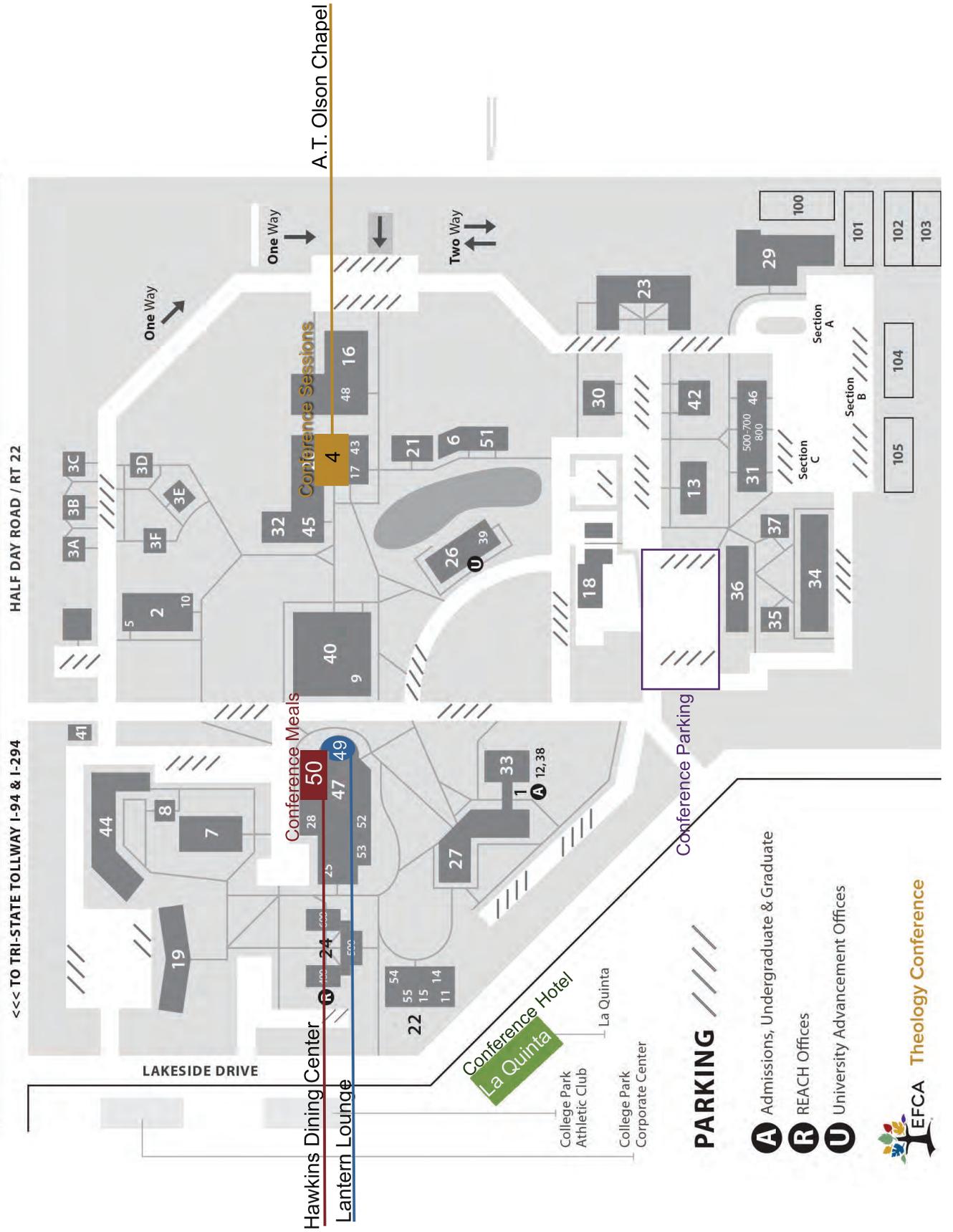
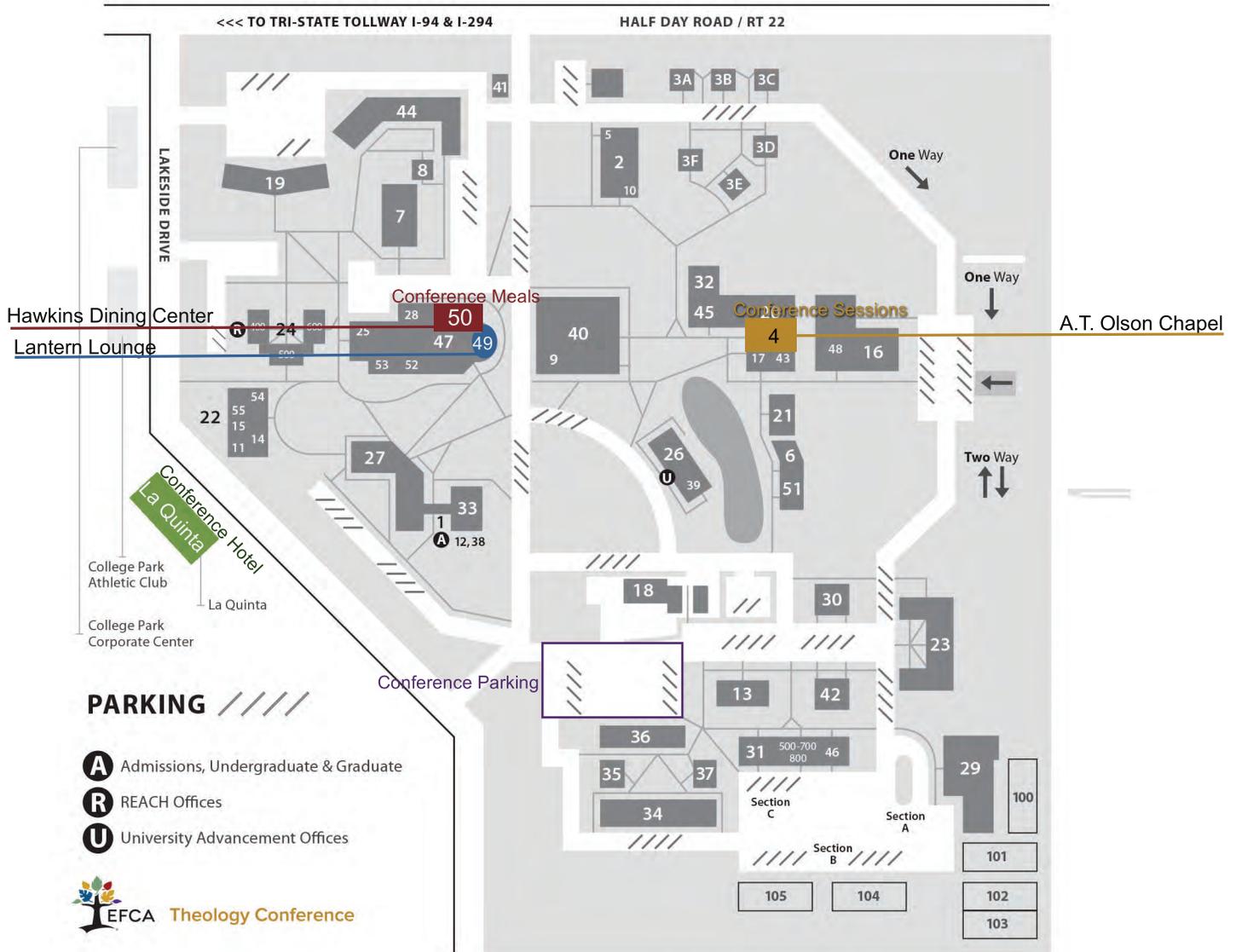


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TRINITY INTERNATIONAL UNIVERSITY / Deerfield, IL / Campus Map





NUMERICALLY

BUILDINGS & DEPARTMENTS

- A** 1 Admissions (Peterson Wing - Ground Level)
- 2 Aldeen
- 3 Apartments A, B, C, D, E, F
- 4 A.T. Olson Chapel
- 5 Health and Wellness (Aldeen)
- 6 Gundersen Building
- 7 Carlson Hall
- 8 Carlson Hall 111
- 9 Henry Computer Lab
- 10 Clothes Horse (Aldeen)
- 11 Marketing/Creative Services (Lew Center)
- 12 Financial Aid (Peterson Wing - Lower Level)
- 13 Gundersen Apartment
- 14 Graphic Design Studio & Lab (Lew Center)
- 15 University Student Success Center (Lew)
- 16 Rodine Global Ministry
- 17 Human Resources
- 18 Facility, Safety & Campus Services
- 19 Johnson Hall
- 20 Kantzer Wing
- 21 Lee Center
- 22 Lew Center
- R** 23 Ludwigson Apartment
- R** 24 Madsen Hall/REACH Offices
- U** 25 Mail Services (Waybright Center)
- U** 26 University Advancement (Mansion)
- 27 McLennan Academic Building
- 28 Melton Hall (Waybright Center)
- 29 Meyer Sports Complex
- 30 North Apartment
- 31 Owens Hall
- 32 Peterson Academic Wing
- 33 Petersen Wing
- 34 Quad 1
- 35 Quad 2
- 36 Quad 3
- 37 Quad 4
- 38 Records (Peterson Wing - Lower Level)
- 39 Rockford Room (Mansion)
- 40 Roling Library
- 41 Security
- 42 South Apartment
- 43 Student Accounting
- 44 Trinity Hall
- 45 Veenstra Wing
- 46 Counseling Center / Health Services
- 47 Waybright Center
- 48 Hinkson Hall (Rodine)
- 49 Lantern Lounge (Waybright Center)
- 50 Hawkins Dining Hall (Waybright Center)
- 51 Center for Bioethics & Human Dignity
- 52 Nyberg Exec. Meeting Room (W.C.)
- 53 Student Affairs (Lower Level)
- 54 Information Technology
- 55 Career Services (Lew Center)

FIELDS

- 100 Softball Field
- 101 Schartner Field
- 102 Baseball Field
- 103 South Fields (2)
- 104 Center Field
- 105 Leslie Frazier Field

ALPHABETICALLY

BUILDINGS & DEPARTMENTS

- A** Admissions (Peterson Wing - Ground Level) / 1
- Aldeen / 2
- Apartments A, B, C, D, E, F / 3
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- Career Services (Lew Center) / 55
- Carlson Hall / 7
- Carlson Hall 111 / 8
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- Clothes Horse (Aldeen) / 10
- Counseling Center / 46
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EFCA THEOLOGY CONFERENCE SPEAKERS



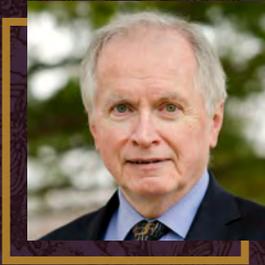
DAN BUSBY

President of Evangelical Council for Financial Accountability (ECFA)

Publications: Dan is the author of *Trust: The Firm Foundations for Kingdom Fruitfulness*, *The Zondervan Church and Nonprofit Tax & Financial Guide* and *The Zondervan Minister's Tax & Financial Guide*. He co-authored *A Christian's Guide to Worryfree Money Management*.

Personal: Mr. Busby and his wife, Claudette, have two children and two grandchildren.

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D.A. CARSON

Research Professor of New Testament, Trinity Evangelical Divinity School

Publications: Dr. Carson has written or edited more than fifty books, including *The Enduring Authority of Christian Scriptures*, *How Long, O Lord? Reflections on Suffering and Evil*, *The Gospel According to John*, *A Call to Spiritual Reformation*, *New Testament Commentary Survey*, 6th ed. and *Becoming Conversant with the Emerging Church*. His book, *The Gaggling of God: Christianity Confronts Pluralism*, won the 1997 Evangelical Christian Publishers Association Gold Medallion Award in the category "theology and doctrine." His edited works include *It is Written: Scripture Citing Scripture* and *Biblical Greek Language and Linguistics*.

Personal: Dr. Carson and his wife, Joy, reside in Libertyville, Ill. They have two children. In his spare time, Dr. Carson enjoys reading, hiking, and woodworking.

More info: <http://divinity.tiu.edu/academics/faculty/d-a-carson-phd/>



C. JOHN COLLINS

Professor of Old Testament, Covenant Theological Seminary

Publications: Dr. Collins is the author of *Did Adam and Even Really Exist?: Who They Were and Why You Should Care*, *The God of Miracles: An Exegetical Examination of God's Action in the World, Science and Faith: Friends or Foes?*, and *Genesis 1-4: A Linguistic, Literary, and Theological Commentary*. Professor Collins also served as Old Testament chair on the translation committee for the English Standard Version of the Bible, and Old Testament Editor for the ESV Study Bible.

More info: <https://www.covenantseminary.edu/academics/faculty/jack-collins/>



DAVID J. LUY

Assistant Professor of Biblical and Systematic Theology, Trinity Evangelical Divinity School

Publications: Dr. Luy has published a book with Fortress Press entitled, *Dominus Mortis: Martin Luther on the Incorruptibility of God in Christ*. He has contributed to various journals, including *Luther Digest*, *The International Journal of Systematic Theology* and *Modern Theology*. Essays of his are also scheduled to appear in the forthcoming *Oxford Encyclopedia of Martin Luther* and the *Oxford Handbook of the Reception of Aquinas*.

Personal: Dr. Luy lives in Kenosha, Wis. along with his wife Pam, daughter Kara, and son Nate.

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SCOTT M. MANETSCH

Professor of Church History, Trinity Evangelical Divinity School

Publications: Since the publication of his dissertation under the title "Theodore Beza and the Quest for Peace in France, 1572-1598," Dr. Manetsch has conducted intensive research on the theology and practice of pastoral ministry in Reformation Europe. He has had the opportunity to present many of his research findings at scholarly conferences in Switzerland, Germany, France, and The Netherlands.

Moreover, his articles on pastoral theology and practice in the age of the Reformation have appeared in edited volumes as well as in such journals as *Church History*, *Westminster Theological Journal*, and *Bibliothèque d'Humanisme et Renaissance*. Dr. Manetsch's most recent monograph is *Calvin's Company of Pastors: Pastoral Care and the Emerging Reformed Church, 1536-1609*. He is the associate general editor of the *Reformation Commentary on Scripture* and an editor of *Christ on Campus Initiative*.

Personal: Dr. Manetsch and his wife Catherine live in Libertyville, Ill. with their two daughters, Hannah and Melissa. The family enjoys reading books together, camping, jogging, cycling, watching NCAA basketball and spending summers in Geneva, Switzerland.

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R. ALBERT MOHLER JR.

President of The Southern Baptist Theological Seminary

Publications: In addition to contributing to a number of collected volumes, Dr. Mohler is the author of several books, including *Culture Shift: Engaging Current Issues with Timeless Truth, Desire & Deceit: The Real Cost of the New Sexual Tolerance*, *Atheism Remix: A Christian Confronts the New Atheists*, *He Is Not Silent: Preaching in a Postmodern World*, and *Words From the Fire: Hearing the Voice of God in the Ten Commandments*. From 1985 to 1993, he served as associate editor of *Preaching*, a journal for evangelical preachers, and is currently editor-in-chief of *The Southern Baptist Journal of Theology*.

Personal: He is married to Mary and they have two children, Katie and Christopher.

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KEVIN J. VANHOOZER

Research Professor of Systematic Theology, Trinity Evangelical Divinity School

Publications: Dr. Vanhoozer has written many books, including *Theology and the Mirror of Scripture: A Mere Evangelical Account*, *Biblical Authority After Babel: Retrieving the Solas in the Spirit of a Mere Protestant Christianity*, and *Remythologizing Theology: Divine Action, Passion and Authorship*. He has edited several books, including *The Cambridge Companion to Postmodern Theology*, *Dictionary for Theological Interpretation of the Bible*, and a collection of essays by Trinity students entitled *Everyday Theology: How to read cultural Texts and Influence Trends*.

More info: <http://divinity.tiu.edu/academics/faculty/kevin-vanhoozer/>

STEPHEN J. WELLUM

Professor of Christian Theology, The Southern Baptist Theological Seminary

Publications: Dr. Wellum is the author of *God the Son Incarnate: The Doctrine of Christ* and *Christ Alone - The Uniqueness of Jesus as Savior: What the Reformers Taught...and Why it Still Matters*. He has written numerous journal articles and book reviews for various publications including the *Journal of the Evangelical Theological Society*, *The Southern Baptist Journal of Theology*, and the *Reformation and Revival Journal*. In addition, he has written articles and book chapters in *Believer's Baptism*, *Reclaiming the Center*, *Beyond the Bounds*, *The Compromised Church*, and the *Holman Bible Dictionary*.

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KENNETH N. YOUNG

Professor of Systematic Theology and Christian Ministries, University of Northwestern – St. Paul

PUBLICATION: Dr. Young wrote the book *The Trouble with Racial Reconciliation: Why John Perkins' Theological Approach Works*. He was the senior pastor for Salem EFC in Minneapolis and an EFCA church planter in Pennsylvania for many years.

More info: https://unwsp.edu/theology/faculty-listing-1/-/asset_publisher/hTRvg7GgzkJd/content/kenneth-n-young/402531

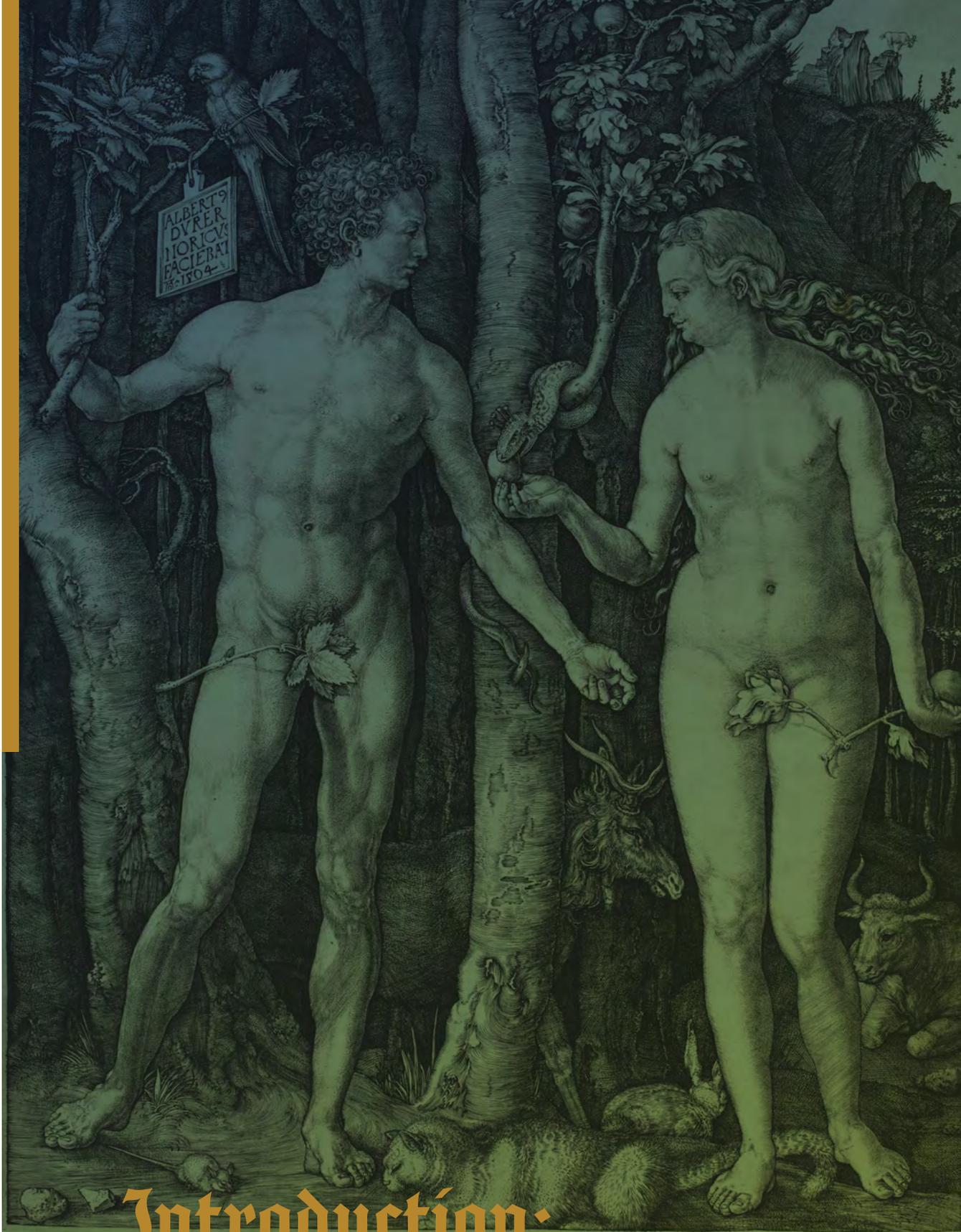
Dan Busby

PRESIDENT OF EVANGELICAL COUNCIL FOR FINANCIAL ACCOUNTABILITY (ECFA)

Trust

Dan Busby

Financial Issues Affecting Pastors



Introduction:

**GENESIS AND THE AGE OF THE EARTH:
DOES THE BIBLE SPEAK DEFINITELY ON THE AGE OF THE UNIVERSE?**

Greg Strand, Executive Director of Theology & Credentialing
Evangelical Free Church of America, Minneapolis, Minn.

“We believe in one God, Creator of all things,” we profess in the EFCA Statement of Faith. This is a summary of the Bible’s teaching on the doctrine of creation: “In the beginning, God created the heavens and the earth,” (Gen. 1:1); “God saw everything that he had made, and behold, it was very good,” (Gen. 1:31); “the heavens declare the glory of God” (Ps. 19:1); and “all things were created through him and for him” (Col. 1:16).

While affirming God is the Creator of all things, does the Bible speak definitively on the age of the universe? Does affirming inerrancy mandate a certain hermeneutic? Does our hermeneutic require a certain interpretation of the early chapters of Genesis? Additionally, what is the relation between our biblical conclusions and science? And how do we as believers who affirm the inerrancy and authority of the Bible carry on these discussions as theologians and scientists in the context of the local church?

An Academic Debate

C. John Collins, Professor of Old Testament, Covenant Theological Seminary, and Albert Mohler, President, Southern Baptist Theological Seminary, will shed light on these issues in a debate format. They will address these issues and answer the question, with Collins answering “no,” and Mohler answering “yes.” After the debate, we will address the implementation and application of these matters in the context of a local church, providing guidance to pastors and leaders as they think about, navigate and lead through these discussions.

More specifically, it is one thing to carry on this discussion, even a debate, in an academic setting. Collins and Mohler will present their positions, and do so strongly along with their differences, and then warmly shake hands and it is done. They will return to their respective denominations and local churches who likely see things similarly.

A Local Church Discussion/Debate

However, it is another matter when these views are held by two elders in the same local church. In these situations, how are these matters discussed and debated among elders with differing views, strongly held, with proponents of one view claiming adherents of the other view deny biblical inerrancy? How should pastors lead this discussion before it becomes a debate? How should the approach differ if one is already in the midst of debate, disagreement and conflict?

Although it is easier to lead in the former setting, many will find themselves in the latter situation. Most do not consider the importance of this discussion until after it has become an issue with sides and positions sharply drawn. Pastors, elders, leaders and churches need help and guidance to know how to think about, navigate and lead through these issues in the context of their local church ministry.

In our final concluding session of the debate, we will include a case study of this debate from the context of a local church for attendees to discuss in small groups. It is important that we think about and learn from one another before it becomes an issue in the local church. As part of this time, we will also learn from one another: how would/will you respond to the situation presented, how will you prevent it from happening, how will you guide the discussion, how did you respond if you experienced something similar, what resources do you recommend, what is going well, what did not work, what counsel would you give to fellow pastors and leaders, among other questions. We will also provide a list of resources to help in guiding and leading this discussion before it becomes divisive.

Conclusion

We affirm without reservation or equivocation the biblical truth “In the beginning, God created the heavens and the earth” (Gen. 1:1). We profess with conviction, “We believe in one God, Creator of all things” (EFCA Statement of Faith, Article 1, God). We also profess with that same conviction “the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged” (EFCA Statement of Faith, Article 2, The Bible). With these foundational and essential truths, we humbly and charitably engage in dialogue and debate regarding the question, “Does the Bible speak definitively on the age of the universe?”



R. Albert Mohler, Jr.

**PRESIDENT, THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY
LOUISVILLE, KY.**

Genesis and the Age of the Earth: Does the Bible Speak Definitively on the Age of the Universe? YES

DR. MOHLER'S SELECT BIBLIOGRAPHY (COMPILED BY GREG STRAND):

Charles, J. Daryl, ed. *Reading Genesis 1–2: An Evangelical Conversation*. Peabody: Hendrickson, 2013.

Cf. chapter 2, Todd S. Beall, “Reading Genesis 1-2: A Literal Approach.”

Barrett, Matthew and Ardel Canaday, eds. *Four Views on the Historical Adam*. Grand Rapids: Zondervan, 2013.

Cf. chapter 4, William D. Barrick, “A Historical Adam: Young-Earth Creation View.”

Halton, Charles, ed. *Genesis: History, Fiction, or Neither?: Three Views on the Bible's Earliest Chapters* Grand Rapids: Zondervan,

2015. Cf. chapter 1, James K. Hoffmeier, “Genesis 1-11 as History and Theology.”

Mohler, Albert. [Why Does the Universe Look So Old?](#) The video and transcript are from the 2010 Ligonier Ministries National Conference.

C. John Collins

PROFESSOR OF OLD TESTAMENT
COVENANT THEOLOGICAL SEMINARY, ST. LOUIS, MO.

Genesis and the Age of the Earth: Does the Bible Speak Definitively on the Age of the Universe? NO

DR. COLLINS' SELECT BIBLIOGRAPHY:

Barrett, Matthew and Ardel Canaday, eds. *Four Views on the Historical Adam*. Grand Rapids: Zondervan, 2013.

Charles, J. Daryl ed. *Reading Genesis 1–2: An Evangelical Conversation*. Peabody: Hendrickson, 2013.

Collins, C. John. *Science and Faith: Friends or foes?* Wheaton: Crossway, 2003. Russian translation, 2005.

Collins, C. John. *Genesis 1-4: A linguistic, literary, and theological commentary*. Phillipsburg: P&R, 2006.

Presbyterian Church in America. *Report of the Study Committee on Creation*, 2000
Available online at: <http://www.pcahistory.org/creation/report.html>



GENESIS AND THE AGE OF THE EARTH

Continuing the Discussion in the Local Church – A Case-Study

It started with a simple comment one Sunday morning as two of our elders shared duties as door greeters. Scott (a scientist) and Bob (a businessman) were casually talking about work, when Scott began discussing his DNA research as a scientist. Bob wanted to know more - not about the scientific findings, but about Scott's views on creation and evolution. Bob felt that his key responsibility as an elder was to protect the church from error, especially relating to creation. It did not take long before Bob heard comments that disturbed him deeply. Scott admitted that he had questions about the age of the universe, and struggled to integrate his scientific findings with the commonly-accepted views of the creation process in Genesis.

In Bob's mind this quickly translated into concern for Scott's doctrinal orthodoxy. How could a true believer contemplate any findings of science and yet hold to inerrant biblical truth? According to Bob, science had only brought us Darwinian naturalism and the false doctrine of evolution, which was the root of all evil. He felt burdened to bring this to the attention of the elder board, and to ask that Scott resign from his leadership and teaching role, even though Scott had not publicized his personal questions nor promoted his ideas. Bob first brought his concern to the lead pastor, who assured him that this was not an essential doctrine. Not satisfied with the lead pastor's response, Bob then began to talk privately with other elders and pastors, polling them on their views. He was convinced that this was a watershed question for biblical orthodoxy, and that Scott should not be an elder if he did not hold to a recent, young-earth, 24 hour day, view of creation.

Even though we were in the midst of a senior pastor search, Bob insisted that this be discussed at an elder meeting. He shared his concerns and stated that Scott should not continue as an elder. Scott explained his affirmation of the EFCA doctrinal statement, yet acknowledged that he had honest questions regarding the mechanics of creation. The conversation quickly became contentious. To Bob and a couple other elders who had polarized to his side even before the meeting, any mention of science was incompatible with a true Christian's view of creation, and it undermined or denied a commitment to the inerrancy and authority of the Bible. Bob said the clear English text gave all the information we needed. He acknowledged that he had no theological or scientific training, but that he was convinced of the simple truth of the Scriptures.

Further discussions were held, both at elder meetings and in private. Scott was encouraged by the elder board to remain an elder since the majority of the elders did not believe his questions (and views) on the mechanics of creation should disqualify him, since he affirmed the inerrancy and authority of the Bible and the essential doctrinal affirmation in the Statement of Faith. Resources were distributed and a denominational leader video-conferenced with us, providing instruction and perspective for determining doctrinal essentials versus non-essentials. No progress was made. Bob was unwilling even to discuss any other information or consider that he might be wrong in making this issue a litmus test for eldership.

After several tense months of unsuccessfully trying to discuss the issue at the elder board, Bob and another elder threatened to resign if Scott stayed on the elder board. Upon resignation, they would also tell the whole church that we had an elder who believed in evolution, and not the Bible.

Scott decided to resign, rather than allow the issue to divide the church. Bob felt relieved he had saved the church from allowing unbiblical views to infiltrate the church.

Questions for Discussion

1. Briefly summarize the case-study: who is in the story, what happened, and where did it happen?
2. What is Bob's (businessman) position? What is Scott's (scientist) position? Compare (similarities) and contrast (differences) their positions.
3. What is the main disagreement? Consider personal, biblical, theological, scientific, hermeneutical, and other elements of this disagreement.

4. What action was taken and by whom? Based on the responses and actions, what problems were solved, and what new problems were created?
5. Describe ways this situation could have been addressed personally, and corporately.
6. What is the role and responsibility of the pastor in this discussion in the local church?
7. What resources do you recommend in order to help others grow in their understanding of these issues and to help work through such situations?

FURTHER RESOURCES

Creation, EFCA Statement of Faith and *Evangelical Convictions*

In Article 1, God, in our Statement of Faith, we affirm the following: “We believe in one God, Creator of all things [who has] limitless knowledge and sovereign power [and who] has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.”

These are the explicit essentials of creation we affirm. But when addressing the age of the universe, i.e. the timing question, we have intentionally placed that in the category of silence. What this means is clarified in *Evangelical Convictions: A Theological Exposition of the Statement of Faith of the Evangelical Free Church of America*, 34.

To be sure, Genesis 1 expresses truth about God as Creator and his creation, but because of the uncertainty regarding the meaning and literary form of this text and the lack of Evangelical consensus on this issue, our Statement does not require a particular position on the mechanics of creation. However, to be within the doctrinal parameters of the EFCA, any understanding of the process of creation must affirm:

1. That God is the Creator of all things out of nothing (*ex nihilo*)
2. That he pronounced his creation “very good,”
3. That God created with order and purpose,
4. That God is the sovereign ruler over all creation which, by his personal and particular providence, he sustains,⁹
5. That God created the first human beings—the historical Adam and Eve—uniquely in his image,
6. And that through their sin all humanity along with this created order is now fallen (as articulated in our Article 3).¹⁰

⁹ We deny the notion that God is simply the Creator of the universe but is no longer active in it, as is espoused by deism.

¹⁰ This Statement does not speak to the precise process of creation or to the age of the universe. To be acceptable within the EFCA any views on these specifics must completely affirm this Statement of Faith and align within these essential parameters.

We affirm God created all from nothing (*ex nihilo*). Adam and Eve are unique and special in that they are created in the image of God (*imago Dei*). These are biblical/theological essentials.

Regarding the creation of Adam and Eve as recorded in Genesis and the significance of their uniqueness as historical figures and that they are the first created beings in the image of God, it is important to note the following theological truth from Article 3, The Human Condition, as articulated in *Evangelical Convictions: A Theological Exposition of the Statement of Faith of the Evangelical Free Church of America*, 76-77:

There are legitimate differences of opinion about how one understands the nature of the language used in the early chapters of Genesis to describe the actions of God in the world. However, our Statement affirms that Adam and Eve were historical figures¹⁶ in the following sense: 1) From these two all other human beings are descended (Acts 17:26).¹⁷ 2) These two





were the first creatures created in God's image such that they were accountable to God as responsible moral agents. And 3) these two rebelled against God, affecting all their progeny.¹⁸

What is essential to the biblical story-line is that the problem with the world is not ontological—that is, it is not a result of the material nature of creation itself nor is sin an essential part of our humanity.¹⁹ The problem is moral. The first human beings from the very beginning, in a distinct act of rebellion, chose to turn away from God, and this act not only affected all humanity (cf. Rom. 5:12-21), but creation itself (cf. Rom. 8:18-25). This leads us from considering the dignity of humanity to acknowledging our depravity.

¹⁶The historical reality of Adam and Eve has been the traditional position of the church (so Tertullian, Athanasius, Augustine, Calvin) and is supported elsewhere in Scripture. Particularly, Paul compares the “one man” Adam with both Moses and Jesus (cf. Rom. 5:12, 15-19; 1 Cor. 15:20-22). In addition, Luke traces the genealogy of Jesus back to Adam (Luke 3:23-37; cf. also 1 Chron. 1).

¹⁷We take no position on the manner in which the human soul is passed on, either by natural heredity (“traducianism”) or by a unique work of God in each life (“creationism”).

¹⁸Consequently, no human beings existed prior to these two, and, consequently, no human beings were sinless and without the need of a Savior.

¹⁹This also gives us hope that human beings can be redeemed from sin.

The Doctrine of Creation

Pastor and Elder/Leadership Affirmations

An EFCA Example*

Greg Strand

Introduction

We affirm without reservation or equivocation the biblical truth “In the beginning, God created the heavens and the earth” (Gen. 1:1), and that “God saw everything that he had made, and behold, it was very good” (Gen. 1:31). Through God's purposes of creation, we also affirm “the heavens declare the glory of God” (Ps. 19:1), and “all things were created through him and for him” (Col. 1:16). The culmination of God's good handiwork is the creation of Adam and Eve, the first created human beings, that is, the first human beings created uniquely in the image of God and morally accountable to God: “God created man in his own image, in the image of God he created him; male and female he created them” (Gen. 1:27).

We profess with conviction these biblical truths in the EFCA Statement of Faith, “We believe in one God, Creator of all things” (EFCA Statement of Faith, Article 1, God). We also profess with that same conviction “the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged” (EFCA Statement of Faith, Article 2, The Bible). Additionally, “We believe that God created Adam and Eve in His image” (EFCA Statement of Faith, Article 3, The Human Condition).

Within these affirmations and professions, we recognize and affirm that biblically faithful and well-informed Christians will embrace differing literary understandings of Genesis and different views on the process of creation and the age of the universe. With a commitment to prioritize the gospel of Jesus Christ as of “first importance” (1 Cor. 15:3), with a mandate “to equip the saints for the work of ministry, for the building up the body of Christ” (Eph. 4:12), and with a desire to manifest the gospel in life and ministry together such that we “maintain the unity of the Spirit in the bond of peace” (Eph. 4:3; cf. Phil. 2:2; Col. 4:6; 1 Pet. 3:8), we humbly offer the following affirmations on the important and debated issues surrounding the doctrine of creation, issues on which we will debate but not divide.

These Affirmations are grounded in the Scriptures, and are to be understood within the context of the EFCA Statement of Faith, as expounded in *Evangelical Convictions*, which is foundational for the teaching of the church and theological qualifications for pastors and elders.

Theological Foundations

1. We affirm God created all things, he created with order and purpose, and he, as the sovereign ruler over all creation, sustains his creation through his personal and particular providence. We also affirm the doctrine of creation is essential to the Christian faith and life.
2. We affirm the Bible, both Old and New Testaments, is the inspired, inerrant, authoritative, and sufficient Word of God. We also affirm God spoke his revealed truth through human authors in their contemporary cultural settings, without compromising its truth and trustworthiness, which means the Scriptures are to be read and interpreted according to the author's intent, believing God is the primary author who used human authors.
3. We affirm Genesis 1-11 is God's Word spoken through human authors, using cultural conventions without compromising its utter truthfulness. We also affirm that Genesis 1-3 is historical in nature, rich in literary artistry, and theological in purpose, and it is also foundational to the doctrine of creation and critical to the whole of Scripture.
4. We affirm Adam and Eve are real, historical persons, the first human beings, uniquely and exclusively created in the image of God and morally accountable to God. We also affirm all human beings possess special dignity within creation.
5. We affirm the Fall, Adam and Eve's defiant and rebellious sin against God, is real and catastrophic, which results in death and devastation for Adam and Eve, the whole human race, and all of creation. We also affirm this affects our understanding and interpretation of God, his Word and his creation.
6. We affirm a biblical understanding of creation that encompasses the views of young-earth creation and old-earth creation, while rejecting any view that presupposes or espouses a naturalistic worldview, or undermines or denies the historicity of Adam and Eve.

Scientific Foundations

1. We affirm the doctrine of creation compels us to explore God's marvelous handiwork through the study of contemporary science. We also affirm the two are not equated, as science plays a ministerial role within the doctrine of creation and is subject to the norms of Scripture.
2. We affirm a rigorous and disciplined approach to scientific study and inquiry which is grounded in a humble recognition of our finitude and a dependent posture of prayer.
3. We affirm an attitude of teachability and humility toward well-established scientific evidence and the well-established theories that best account for that evidence.
4. We affirm a willingness to allow science in its ministerial role to question our interpretation of what Scripture requires on a given theological issue, and when current science appears to conflict with our current theology, we affirm that it is appropriate in some instances to remain undecided about how best to resolve the question. In these instances, science plays a ministerial role in refining our theology through driving us back to Scripture and further reflection on God's acts in creation.
5. We affirm it is inappropriate and unhelpful to force convergence between science and faith when it is premature or contrived. We also affirm there can be genuine tension and apparent conflict between science and faith, with full harmony and resolution only occurring in the eschaton.
6. We affirm God is the Creator of all, and the study of his creation through science is a commendable way to serve the Lord.



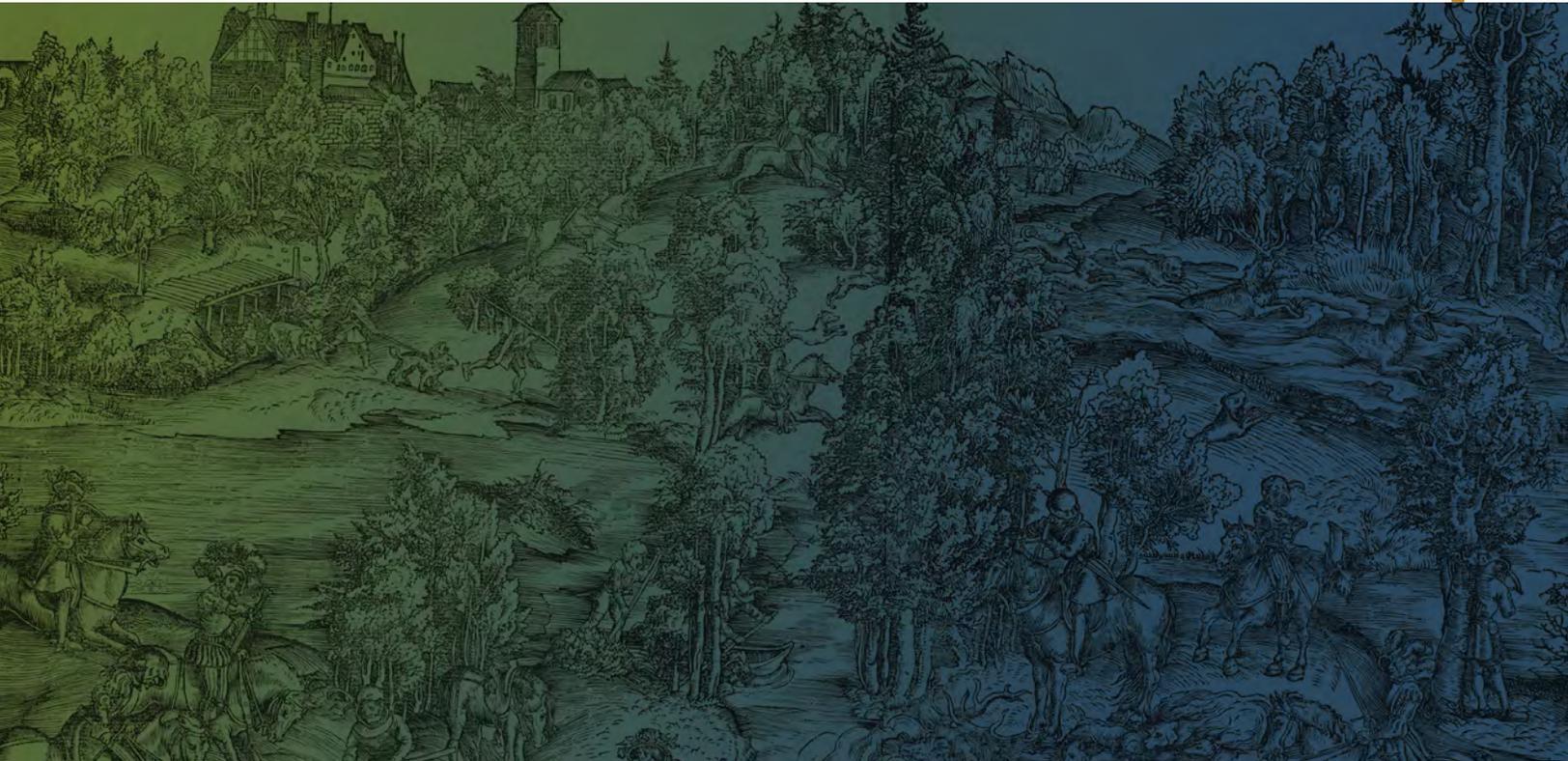


Pastoral Implications

1. We affirm that since God is the Creator of all, God's two books, the Scriptures (revelation) and nature (creation), ultimately agree. There is harmony and concord, not antagonism, between faith and science. There may be genuine tension and disagreement (not ultimate or absolute) between faith and science, and these differences are not to be glossed over or forced to harmonize. We affirm these tensions and disagreements may not be resolved until the eschaton, when they are both finally and fully harmonized. Some of these tensions and disagreements should not be alleviated by theological revision, since some truth claims rest in biblical revelation, with or without scientific evidence or support. The foundation of the Christian faith is the death, burial and resurrection of Jesus Christ, an historical fact we believe based on the biblical witness, not on scientific validation. For the scientist limited to methodological naturalism, such an event is impossible. For all Christians who affirm biblical supernaturalism, not only is there a place for such a belief, it is a belief that leads to worship that transforms one's study of God and his creation. We also affirm that because of the Fall, we see in a mirror dimly, which means we stand firmly on God's truth while articulating our views humbly, acknowledging there are differences in interpretation and understanding.
2. We affirm Christians can believe in the historical, literary and theological truth of Genesis, which is inspired and inerrant, while differing on the view of the process of creation and the age of the universe. We also affirm Christians can believe in the historical Adam and Eve as the two from whom all other human beings are descended, the first creatures created in God's image and as such were accountable to God as responsible moral agents, while not specifying the process God used to bring this about.
3. We affirm we ought to approach the book of nature, creation (including science), with wonder and awe recognizing it as God's handiwork that "speaks" and draws us to worship of the Creator who spoke it all into existence, a truth we know through God's revelation in the book of the Scriptures. We also affirm biblical supernaturalism, in which supernatural realities are considered in one's study of creation, an approach over against methodological naturalism in which appeals are only made to naturalistic explanations.
4. We affirm we have a responsibility to study these issues so that we can help the church to become well-grounded in the Scriptures, to understand the doctrine of creation and its foundational significance to Christian faith and life, and to expose to the various ways Evangelicals understand these issues and thoughtful and committed believers engage in these issues scientifically. We are especially mindful of young people whose theological and intellectual convictions are being forged and formed. We also affirm this is to be done collaboratively in partnership with others, including pastors, theologians and scientists.
5. We affirm those who are called to explore God's marvelous handiwork through the study of contemporary science, we provide our prayerful support, and we respect those who are trained in science, affirming all truth is God's truth. We also affirm our desire to utilize the gifts of those trained in science to edify others in the church.
6. We affirm those who teach on the doctrine of creation ought to do so from the Scriptures, grounded in our Statement of Faith and expounded in *Evangelical Convictions*, with awareness and sensitivity to the church's history and theological views. We also affirm they are free to teach their own views, but should not be overly dogmatic as they present their personal view or adversarial to other views which are acceptable within the EPCA. With a commitment to debate but not divide, they ought to be humble in the presentation of their own view, respectful of the views of others, and gracious in addressing differing perspectives, manifesting and living out the gospel they believe and proclaim.

*As you read this, please keep five things in mind.

1. In the EFCA, some aspects of the doctrine of creation fall into the category of the “significance of silence,” which means we will debate but not divide over an issue. It is important to delineate what this entails so that essentials can be distinguished from non-essentials, ensuring we know what issues to affirm without deliberation or equivocation, and what issues to debate but not divide over, where charity is required.
2. This attempts to articulate a statement of affirmation consistent with the EFCA Statement of Faith and the theological exposition articulated in *Evangelical Convictions*. One may personally have a narrower or broader position on this issue. But it is important to remember this is a statement made for the church leadership more broadly, not a document to espouse one’s own personal view. As pastors, it is tempting to make one’s personal view the church’s view, or to work toward making them one and the same. This is a reminder to know and hold your personal view, but to do so while extending kindness, grace and love to those in the congregation who affirm a different view within the acceptable views. As pastors, we are called to shepherd a whole congregation.
3. Statements of Affirmation as this are not necessary for every doctrine that falls into the “significance of silence” category. However, some doctrines that are presently being questioned or denied in the broader culture, or are being debated or causing conflict in the church, may need such a statement. The commitment is to ensure the preeminence of the gospel can be retained, and the unity of the Spirit in the bond of peace can be maintained.
4. This is an example of something you could use in your local church. It has no authority and has not been adopted by any church. It was written, in conjunction with the theology conference, for the purpose of providing a resource for this important discussion which serves as a model for what might be done in a local church. It is intentionally thorough, so you can see the breadth of issues to include, and then you can, based on your own situation, determine what to use that is most helpful to you, meaning all of it, some of it, or none of it. But even if you do not use any of it, you will have been made aware of the breadth of the issues.
5. This document was worked on collaboratively, including voices of the pastor, the theologian and the scientist. In addition to being an example/model, this document is also considered a “work in progress,” so read and use it knowing it can be revised and strengthened.





Introduction:

EFCA THEOLOGY CONFERENCE 2017

REFORMATION 500: THEOLOGY AND LEGACY – THE GOSPEL AND THE EFCA

Greg Strand, Executive Director of Theology & Credentialing
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October 31, 2017 is the 500th anniversary of Luther's posting of the 95 Theses, what traditionally is known as the beginning of the Reformation. We join the celebration in giving thanks to God for this rediscovery of the gospel of Jesus Christ. Our emphasis will be on the theology of the Reformation and its ongoing historical legacy, with a specific focus on the biblical gospel of grace, rediscovered by the Reformers (Luther referred to himself and the movement as Evangelicals, not Protestants), and its impact historically on the EFCA.

We are excited for this Theology Conference. Not only are we addressing the Reformation, a timely and important theme in conjunction with the 500th anniversary of Luther posting the 95 Theses, but we have some of the foremost scholars addressing the various themes/topics of the conference. We include the titles of the plenary lectures, the speakers, along with an extended explanation of the lectures you will be hearing.

In our first two lectures, we focus on common Reformation themes, that of *sola Christus* and justification. Most are familiar with these truths, along with the other *solas* of the Reformation. However, the Reformation addressed more than these issues. In our following lectures, we address a few important and related topics of the Reformation, which are not often known or addressed. Our goal is that we will learn more about the Reformation and its theology, and also its legacy, up to and affecting those of us serving in the EFCA in the present.

MESSAGES AND SPEAKERS

Introduction: Reformation, Protestantism, Evangelicalism and the EFCA

Greg Strand

All Protestants trace their history to the Reformation. The same is true of Evangelicals. In fact, the Reformers preferred the term Evangelical to Protestant, since the former arises from and connects to the gospel, that central truth that was rediscovered and actually led to the Reformation. The same is true for those of us in the Evangelical Free Church of America. Not only do we trace our history to the Reformation, we are also grounded in the gospel. Although most are clear on our roots, not many know or are aware of the historical stream of the Reformation leading into the EFCA. In this introductory message, we will focus specifically on the EFCA's roots in the Reformation, the historical causes that led to the EFCA, and the Reformation's legacy in the EFCA, all of which influence and affect who we are today.

Solus Christus as Central to the Reformation *Solas*

Stephen J. Wellum, Professor of Christian Theology, The Southern Baptist Theological Seminary

Reformation doctrine, over against the Roman Catholic Church's teaching, became identified by five *solas* – *sola gratia* (by grace alone), *sola fidei* (by faith alone), *solus Christus* (through Christ alone), *sola Scriptura* (by Scripture alone), *soli Deo gloria* (glory to God alone). All of these *solas* are important, interrelated and interdependent. They are an organic whole. Although all important, central to these *solas*, that which unites all of them, is *solus Christus*, Christ alone. Consider the following: Grace (*sola gratia*) is based upon the person and work of Christ. Faith (*sola fidei*) is in Christ and his completed work. The Scripture (*sola Scriptura*) finds its center in Christ who is the fulfillment of all the Scriptures. *Solus Christus* emphasizes both the exclusive identity of Christ and the sufficiency of his work. In sum, Christ is the subject matter of the Scriptures, he is central to the gospel, and he is the heart of all of theology. This means Christ alone connects “all the doctrines of our theology because Christ alone stands as the cornerstone of all the purposes and plans of God himself.” All of this redounds to God's glory (*soli Deo Gloria*). In this lecture we will consider the centrality of Christ to the gospel, the Scriptures and theology, along with the practical implications for life and ministry.

The Heart of the Reformation: Justification

D. A. Carson, Research Professor of New Testament, Trinity Evangelical Divinity School

A common theme arising from the Reformation was that justification is the doctrine upon which the church stands or falls. Although this may be overstated since there are many vital doctrines to the Christian church, there were few more important doctrines than this for the church at this time. This truth was, and remains, the major dividing line between the Roman Catholic Church and the Reformers. This was critical for Paul's understanding of the gospel, and at the heart of his letters, particularly to the believers in Rome. The notion of “the justice of God” troubled him, and he despised this teaching. Rather than loving this just God, he “hated and murmured against him.” Luther describes his change, his conversion, in this way: “the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise.” In this lecture, we will focus on Romans 3:21-26 and understand Paul's teaching of this great doctrine. Some today question whether Luther and the Reformers got Paul's doctrine of justification right. Proponents of this New Perspective on Paul claim the Reformation lens is misaligned and rather take their cue from the literature of Second Temple Judaism. The differences are stark and important.



Faith Alone Justifies, Yet the Faith Which Justifies Is Not Alone: Justification and Sanctification

R. Albert Mohler, Jr., President, The Southern Baptist Theological Seminary

Justification by grace alone, through faith alone, in Christ alone was the clarion call of the Reformation. It remains the foundation of the Evangelical church today. And yet, this teaching of justification by faith alone concerned the Roman Catholic dissenters because they feared it would foster licentiousness. It would remove all moral motivations to do good works. One of the greatest threats to the Christian faith was the doctrine of assurance, according to some Roman Catholic theologians. Not only did this debate mark the divide between the Reformers and the RCC, there were differences among those promoting Reformation theology. For example, Martin Luther first used the expression Antinomian against Johannes Agricola. Calvin wrote, “It is therefore faith alone which justifies, and yet the faith which justifies is not alone.” Another historical example of this debate occurred in the Church of Scotland in the early 18th century, referred to as the Marrow Controversy. A continuing and contemporary reflection of this debate is that between those who espouse free grace and those who espouse Lordship. On this side of the fall, this challenge and debate are perpetual and universal. How do the doctrines of justification and sanctification relate? How are they different? Can one have one without the other? To what degree? When does one become antinomian? When does one become legalist? In this lecture we will trace the history of this discussion/debate and address the contemporary manifestation of this age-old dispute, with a focus on the practical application to our pastoral ministry with people, recognizing these doctrines are at the heart of most of our pastoral care and counseling with God’s people.

The Heidelberg Disputation: The Theology of the Cross (*Theologia Crucis*) Versus The Theology of Glory (*Theologia Glorae*)

David J. Luy, Assistant Professor of Biblical and Systematic Theology, Trinity Evangelical Divinity School

Some have claimed this was Luther’s most critical document of the Reformation, not his 95 Theses. This reflects, proponents claim, his deeper reflection of the central issues undergirding, and what drove, the Reformation. The theology of glory emphasizes humanity’s ability before God. They expect that God acts according to what makes sense, what is reasonable to and consistent with the way the world works. In this case, power is good and weakness is bad, so therefore the cross is, indeed, foolishness, since it makes no sense. To the contrary, the theology of the cross recognizes humanity’s inability before God, and the absolute necessity for God to do a work in our lives. We are dependent on God, his revelation and his work. Through the cross, God acts in a way contrary to what we would expect. God’s strength is demonstrated through his apparent weakness. It is through the cross the curse of sin is removed and the principalities and powers are defeated. God’s ways are truly higher and better than humanity’s ways. This truth not only reflected the heart of Luther’s teaching, but the other Reformers as well, even though this truth may have been expressed in different ways by those Reformers. In fact, this truth could be described as the perpetual dividing line between what is truly Christian and what is not. In this lecture, we will look at what a theology of the cross means and what a theologian of the cross looks like as understood by Luther and the other Reformers. Preachers of the gospel are theologians of the cross.

The Reformation, *Sola Scriptura* and Tradition

Kevin J. Vanhoozer, Research Professor of Systematic Theology, Trinity Evangelical Divinity School

One of the major rediscoveries and commitments of the Reformation was *sola Scriptura*, Scripture alone. This was not necessarily a novel idea, but the view that had generally been taught and accepted throughout history. The Reformers were fighting two battles regarding the doctrine of the Scriptures. On the one hand, they were responding to the notion of the authority of the Pope over against or as a competing authority to the Scriptures. On the other hand, they responded to the enthusiasts, those who wanted to elevate personal, subjective experience to have an authoritative role that compromised the authority of the Scriptures. Tradition played an important role in these debates. In fact, the Reformers used tradition to affirm the truth of *sola Scriptura*. This doctrine is not the same as *solo scriptura* or *nuda scriptura*, i.e., there are no other authorities. The key was that the Scriptures were the

absolute authority. Evangelicals have not often treated history and tradition well. In this lecture, we will focus on *sola Scriptura* and the role tradition plays in our theology, with a twofold focus on what we learn from the Reformation in order to do theology and engage in theological discourse, and how we ought to respond to challenges to Scripture today.

The Reformation, Creeds, Confessions and Catechisms

Kenneth N. Young, Professor of Systematic Theology and Christian Ministries, University of Northwestern

A supernatural work of God in renewal and revival is often accompanied and sustained by structures in order to sustain the fruit from the good work God is doing. If no structures are put in place, God's work among humans often dissipates or implodes. The long-lasting fruit that can and should be born is lost. One of the important ways the truths of the Reformation, those major truths of *sola Scriptura* and justification by faith that were rediscovered, were taught and passed on was through creeds, confessions and catechisms. These were written to be used in the church and in families at home. Consider the Augsburg Confession (1530), the Belgic Confession (1561), The Thirty-Nine Articles (1571), The Westminster Confession of Faith (1646), and others. Consider Luther's Small Catechism (1529), The Catechism of the Church of Geneva (1545), The Heidelberg Catechism (1563), and others. These tools, rooted in the Scriptures, profoundly grounded, formed and shaped the children of the Reformation. And yet, as good and right as this was, something was missing if one attempted to look to the structure of creeds, confessions and catechisms to produce spiritual fruit apart from spiritual life. The Pietists responded to this. And yet, Pietism gone too far emphasized the internal and subjective at the expense of the creed, confession and catechism. Both of these movements make up the historical and theological stream of the EFCA. In this lecture we will focus on the proliferation of confessions and catechisms, how they were used, their strengths and weaknesses, and what sort of tool/structure the church needs to foster and sustain the good work God is doing today.

The Extent of the Reformation's Reform: Word, Church, Ministry and Worship

Scott M. Manetsch, Professor of Church History, Trinity Evangelical Divinity School

Although one can pinpoint and highlight a few key doctrines that were central to the Reformers and the Reformation, the impact was far-reaching. There was nothing of life and ministry that remained unaffected. This is particularly true regarding the local church and pastoral ministry within the local church. The Word became central and the central authority. This was reflected in the role the Bible played in the corporate service and the prominence given to the pulpit. This also affected how the church was composed and understood. All believers were priests, there was no necessary intermediary between believers and Christ, and Christ alone is the Priest at the right hand of the Father who is the mediator between God and humanity. This was affirmed in the priesthood of all believers (note the plural, not the singular). This also had an influence on how they considered ministry within the church, which was extended to families. This transformed the way pastoral ministry was considered and conducted. The corporate singing as the people of God gathered was also transformed, since the whole priesthood was called upon to sing praises to God. These truths transformed the hymnology of the church. In this lecture we will focus on the key ways the Reformation transformed most everything about the church and pastoral ministry, and what we ought to learn today and experience, by God's grace, a new Reformation.

Conclusion

We remember and celebrate the theology and legacy of the Reformation. In this conference, we do so by focusing on some common and known truths about the Reformation and the resultant fruit from the Reformation. We also emphasize some lesser-known truths from the Reformation that have also shaped our theology and left a legacy. We do so not because it was the discovery of something new, or because that historical period of time is the pinnacle of the work of God. Rather, we recognize the Reformation as an important time at which the gospel was rediscovered, which formed and shaped all that followed. Furthermore, we do not today want to recapture the historical time period of the Reformation. Rather, we ask God to revive and reform again, based on the truth of the Word of God, the theology of the Reformers, with the prayerful desire we leave a faithful legacy for the glory of God and the good of his people.



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Solus Christus as Central to the Reformation *Solas*

DR. WELLUM'S SELECT BIBLIOGRAPHY:

Bavinck, Herman. *Sin and Salvation in Christ*, vol. 3 of Reformed Dogmatics, ed. John Bolt, trans. John Vriend. Grand Rapids: Baker Academic, 2006, 233-482.

This volume is part of Bavinck's larger Reformed Dogmatics. Bavinck is an excellent example of a theologian who reads Scripture well and faithfully draws theological conclusions. He nicely demonstrates how to do theology and beautifully discusses the person and work of Christ. It is important to read works from the past, and Bavinck is must reading for pastors today who want to stand on the shoulders of theological giants from a previous generation.

Macleod, Donald. *Christ Crucified: Understanding the Atonement*. Downers Grove: IVP Academic, 2014.

This work is a current defense of Christ's atoning work as a penal substitutionary sacrifice. Macleod lays out a biblical and theological defense of the Reformation view of the atonement which is foundational to *solus Christus*. It is full of wonderful biblical and theological insights helpful to the pastor in preaching and teaching Christ alone and the glory of the cross.

Treat, Jeremy R. *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology*. Grand Rapids: Zondervan, 2014.

This work is a helpful treatment of the relationship between biblical and systematic theology as applied to understanding the cross of Christ. It nicely integrates the biblical concepts of kingdom, covenants, and atonement to the glorious work of Christ as our prophet, priest, and king as developed across the storyline of Scripture. It interacts well with current debates on the atonement and is must reading for the pastor.

Turretin, Francis. *Institutes of Elenctic Theology*, vol. 2, ed. James T. Dennison, Jr., trans. George Musgrave Giger. Phillipsburg: P&R, 1994, 271-499.

This work is a wonderful example of post-Reformation theology at its best. Turretin unpacks the meaning of "Christ alone" by developing a biblical and theological presentation of the person and work of our Lord Jesus Christ. Even though Turretin does not discuss all of our contemporary issues, it is instructive how much he anticipates current discussion and debate in Christology. Reading Turretin is a good reminder that there is "nothing new under the sun" and to learn from one of the church's best theologians for today is of vital importance for the life and health of the church.

Wellum, Stephen J. *God the Son Incarnate: The Doctrine of Christ*. Wheaton: Crossway, 2016.

This work is a detailed treatment of the identity of Christ and the nature of the incarnation. It seeks to expound and defend the historic, orthodox, and evangelical presentation of who Jesus is by an investigation of Scripture, historical theology, and contemporary thought.

Wellum, Stephen J. *Christ Alone--The Uniqueness of Jesus as Savior: What the Reformers Taught...and Why It Still Matters (The Five Solas Series)*. Grand Rapids: Zondervan, forthcoming April 18, 2017).

This work describes what Christ Alone (*solus Christus*) meant in the context of the Reformation and why it is necessary to confess and profess this central Reformation *sola* today. It spends time defending both the exclusivity of our Lord Jesus Christ and the sufficiency of his work and why "Christ alone" in his person and work is absolutely necessary for our salvation.

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The Heart of the Reformation: Justification

DR. CARSON'S SELECT BIBLIOGRAPHY:

Buchanan, James. *The Doctrine of Justification: An Outline of its History in the Church and of its Exposition from Scripture*. Edinburgh: Banner of Truth, 1961 [1867].

Carson, D. A. "The Vindication of Imputation: On Fields of Discourse and Semantic Fields," in *Justification: What's at Stake in the Current Debates*, ed. Mark Husbans and Daniel J. Treier. Downers Grove: IVP, 2004, pg. 46-78.

Irons, Charles Lee. *The Righteousness of God: A Lexical Examination of the Covenant-Faithfulness Interpretation*. WUNT 386; Tübingen: Mohr Siebeck, 2015.

Moody, Josh, ed. *Jonathan Edwards and Justification*. Wheaton: Crossway, 2012.

Piper, John. *The Future of Justification*. Wheaton: Crossway, 2007.

Waters, Guy. *Being Made Right with God: Understanding Justification*. Fearn: Christian Focus, 2012.

Westerholm, Stephen. *Justification Reconsidered: Rethinking a Pauline Theme*. Grand Rapids: Eerdmans, 2013.

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Faith Alone Justifies, Yet the Faith Which Justifies is Not Alone: Justification and Sanctification

DR. MOHLER'S SELECT BIBLIOGRAPHY (COMPILED BY GREG STRAND):

DeYoung, Kevin. *The Hole in Our Holiness: Filling the Gap between Gospel Passion and the Pursuit of Godliness*.
Wheaton: Crossway, 2014.

This discussion and debate between law and gospel, between justification and sanctification is perpetual. This debate occurs within Protestantism, more broadly, and Evangelicalism, more specifically. DeYoung's work is one of the more recent attempts to respond to the Evangelical lean in the libertine/license/antinomian direction, which he refers to as "the hole in our holiness." The hole, he claims, is that we just do not care much about it. Furthermore, too much of what is preached and taught is moralism, focusing on do, not done. This reverses the indicative and imperative of understanding the work of Christ and the Christian life, we do to earn God's favor. Rather, based on what God has done in Christ on our behalf, the indicative, we then live out the commands of the gospel, the imperative. In response, he grounds this doctrine biblically with sensitivity to the practical and pastoral implications with a commitment to "gospel passion and the pursuit of godliness."

Ferguson, Sinclair B. *The Whole Christ: Legalism, Antinomianism, and Gospel Assurance—Why the Marrow Controversy Still Matters*. Wheaton: Crossway, 2016.

Although Ferguson's work is the most recent in this list, he actually addresses another controversy, one from the 18th century. The Marrow Controversy was over the publication of *The Marrow of Modern Divinity* by Edward Fisher. This work proved to be one of the most influential books in the history of the Church in Scotland. Ferguson addresses the relationship between the law and the gospel, legalism and antinomianism, God's grace and our works. Ferguson's work is not only historical theology, nor is it an esoteric doctrinal dispute, but rather he emphasizes how one understands this law and gospel relationship "determines our approach to evangelism, our pursuit of sanctification, and even our understanding of God himself." He concludes that the solution to the twin poisons of legalism and antinomianism is "the life-giving gospel of Jesus Christ, in whom we are simultaneously justified by faith, freed for good works, and assured of salvation."

Ryle, J. C. *Holiness: Its Nature, Hindrances, Difficulties and Roots*. Chicago: Moody Publishers, 2010.

This is a classic text known and read by many. It was originally published in 1877, and subsequently added to and republished in 1879. It, like a number of books in this list, were born out of controversy. There were a series of holiness meetings held in the 1870s, which eventually became known as Keswick Convention lectures. The messages had a flavor of perfectionism, encouraging Evangelicals to abandon the notion of progressive sanctification. This concerned many Evangelicals. Into this context Ryle responded with his book on *Holiness*. The book consists of two parts. In the first part (chapters 1-7), Ryle focuses on the issue of holiness and he does so biblically, doctrinally, pastorally and historically. In the second part (chapters 8-20), he includes a series of sermons on holiness that are arranged thematically. Ryle's conclusion: "sanctification, in its place and proportion, is quite as important as justification. Sound Protestant and evangelical doctrine is useless if it is not accompanied by a holy life. It is worse than useless: it does positive harm."

Sonntag, Holger, trans. and ed., *Solus Decalogus Est Aeternus: Martin Luther's Complete Antinomian Theses and Disputations*. Minneapolis: Lutheran Press, 2008.

In the earlier debate between Melanchthon and Agricola, Luther played an editorial role. However, in the 1530s he got intimately involved through the first antinomian controversy. Luther heard through others Agricola preached a sermon in which he taught God's wrath against sin is revealed through the crucified Christ, the gospel, not the law. The heart of Agricola's view is that "the law's demands belong to the past; a believer is converted, justified, and instructed through the proclamation of the gospel of Christ. The continuing divine demand of the law – or even of ecclesiastical regulations – was no longer of interest in this context." To this Luther responded with theses and disputations against the view of antinomianism.

Wengert, Timothy J. *Law and Gospel: Philip Melanchthon's Debate with John Agricola of Eisleben over Poenitentia*. Grand Rapids: Baker Academic, 1997.

The debate between the law and the gospel occurred in the midst of the Reformation, the mid 1520s. The key characters were Philip Melanchthon and John Agricola. The key question was over the meaning and significance of *poenitentia*, defined alternatively as penance, penitence and repentance: what is the relation between the law and repentance? It was through this debate Melanchthon developed the notion of the third use of the law for the believer. All of this is foundational for understanding much of Protestantism, and how to understand the law and the gospel in the Christian life.

David J. Luy

ASSISTANT PROFESSOR OF BIBLICAL AND SYSTEMATIC THEOLOGY
TRINITY EVANGELICAL DIVINITY SCHOOL, DEERFIELD, ILL.

The Heidelberg Disputation: The Theology of the Cross vs. The Theology of Glory

DR. LUY'S SELECT BIBLIOGRAPHY:

Forde, Gerhard O. *On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518*. Grand Rapids: W.B. Eerdmans, 1997.

McGrath, Alister. *Luther's Theology of the Cross: Martin Luther's Theological Breakthrough*. Oxford: B. Blackwell, 1985.

Saler, Robert C. "Cross and the Theologia Crucis" in *The Oxford Encyclopedia of Martin Luther* (this particular essay is currently available for free online).

Vercruyse, E. "Luther's Theology of the Cross at the Time of the Heidelberg Disputation." *Gregorianum* 57 (1976): 523-48.

Von Loewenich, Walter. *Luther's Theology of the Cross*. Minneapolis: Augsburg Pub. House, 1976.

Kevin J. Vanhoozer

PROFESSOR OF SYSTEMATIC THEOLOGY
TRINITY EVANGELICAL DIVINITY SCHOOL, DEERFIELD, IL

The Reformation, *Sola Scriptura* and Tradition

DR. VANHOOZER'S SELECTED BIBLIOGRAPHY:

Barrett, Matthew. *God's Word Alone. The Authority of Scripture: What the Reformers Taught...and Why it Still Matters*. Wheaton: Crossway, 2016.

God's Word Alone is both a fitting tribute to its Reformation *sola* namesake and a constructive contribution to the doctrine of Scripture in its own right. Barrett's book goes a long way to correcting modern and postmodern caricatures of the doctrine, not least by clearly setting forth the Reformers' own understanding of Scripture as the supreme and final authority for the church. Barrett covers all the theological bases – biblical, historical, and systematic – as one might expect of a home run.

Mathison, Keith. *The Shape of Sola Scriptura*. Moscow: Canon Press, 2001.

Mathison covers many of the same bases as Barrett, but also includes a critical examination of Eastern Orthodox and Roman Catholic views as well as a critique of the Evangelical tendency to distort *sola Scriptura* with “solo” *Scriptura*. This is one of the best available treatments of the sufficiency of Scripture.

Vanhoozer, Kevin. *Biblical Authority after Babel: Retrieving the Solas in the Spirit of Mere Protestant Christianity*. Grand Rapids: Brazos, 2016.

Vanhoozer tackles head on the charge that the Reformation, and *sola Scriptura* in particular, is responsible for the interpretive anarchy that some think characterizes Protestant Evangelicalism. He argues that *sola Scriptura* is part of a pattern of authority that comes into focus thanks to the other Reformation *solas*, a pattern that includes the priesthood of all believers – another principle that comes into its own only in the broader pattern of theological authority.

Ward, Timothy. *Word of Life: Scripture as Living and Active*. Downers Grove: InterVarsity Press, 2009.

Ward's book provides the doctrine of Scripture that needs to accompany a right understanding of *sola Scriptura*. In particular, he relates the Bible to God's plan of salvation and the life of the church. The Bible is not simply an object to be studied but the principal means by which the Lord engages his people and administers his covenant.

Kenneth A. Young

PROFESSOR OF SYSTEMATIC THEOLOGY AND CHRISTIAN MINISTRIES
UNIVERSITY OF NORTHWESTERN – ST. PAUL, MINN.

The Reformation, Creeds, Confessions and Catechisms

DR. YOUNG'S SELECT BIBLIOGRAPHY:

Beilby, James K. and Paul Rhodes Eddy, editors. *Justification Five View*. Downers Grove: InterVarsity Press Academic, 2011.

Luther, Martin. *A Commentary on St Paul's Epistle to the Galatians*. Translated by Philip S. Watson, Cambridge: James Clarke, 1952.

Noll, Mark A. *Confessions and Catechisms of the Reformation*. Vancouver: Regent College Publishing, 1991.

Pauck, Wilhelm, editor. *Luther: Lectures on Romans*. Philadelphia: Westminster Press, 1961.

These works offer a clear picture of Luther's interpretation of "works of the law" as well as the political conditions in the Catholic Church at the time of his writing.

Piper, John. *The Future of Justification*. Wheaton: Crossway, 2007.

Wright, NT. *Paul and the Faithfulness of God*. Minneapolis: Fortress 2013.

Young, Kenneth N. *The Trouble with Racial Reconciliation: Why John Perkin's Theological Approach Works*. Minneapolis: NextStep Resources, 2010.

Scott M. Manetsch

PROFESSOR OF CHURCH HISTORY

TRINITY EVANGELICAL DIVINITY SCHOOL, DEERFIELD, ILL.

The Extent of the Reformation's Reform: Word, Church, Ministry and Worship

DR. MANETSCH'S SELECT BIBLIOGRAPHY:

Dixon, C. Scott and Luise Schorn Schütte, eds., *The Protestant Clergy of Early Modern Europe*. New York: Palgrave Macmillan, 2003.

A collection of important essays exploring the structure, roles, and requirements of Protestant pastors in the Reformation age.

George, Timothy. *The Theology of the Reformers*, 2nd ed. Nashville: B&H Academic, 2013.

An excellent introduction to the biographies, theologies, and church ministries of the major Protestant reformers, including Martin Luther, William Tyndale, Huldrych Zwingli, John Calvin, and Menno Simons.

Hendrix, Scott ed. *Early Protestant Spirituality*. New York: Paulist Press, 2009.

A rich and memorable anthology of sixteenth-century pastoralia that provides a vivid window into the ways the early reformers preached, worshipped, sang, prayed, and consoled their congregations in light of the Christian gospel.

Manetsch, Scott. *Calvin's Company of Pastors. Pastoral Care and the Emerging Reformed Church, 1536-1609*.

New York: Oxford University Press, 2013.

A detailed study of John Calvin's pastoral theology and how his pastoral vision was implemented in Geneva's church life during the sixteenth century.

Parker, T. H. L. *Calvin's Preaching*. Louisville: Westminster/John Knox Press, 1992.

Easy-to-read but instructive study of John Calvin's theory and practice of preaching.

Taylor, Larissa, ed. *Preachers and People in the Reformations and Early Modern Period*. Leiden: Brill, 2001.

An outstanding introduction to the social history of preaching in the Reformation era, highlighting the chief preachers and homiletical approaches found in the major confessional traditions.

Thompson, Mark D. *A Sure Ground on Which to Stand. The Relation of Authority and Interpretive Method in Luther's Approach to Scripture*. Eugene: Wipf & Stock, 2006.

A careful study of Luther's doctrine of Scripture and its interpretation which demonstrates that the German reformer affirmed the inerrancy of Scripture.



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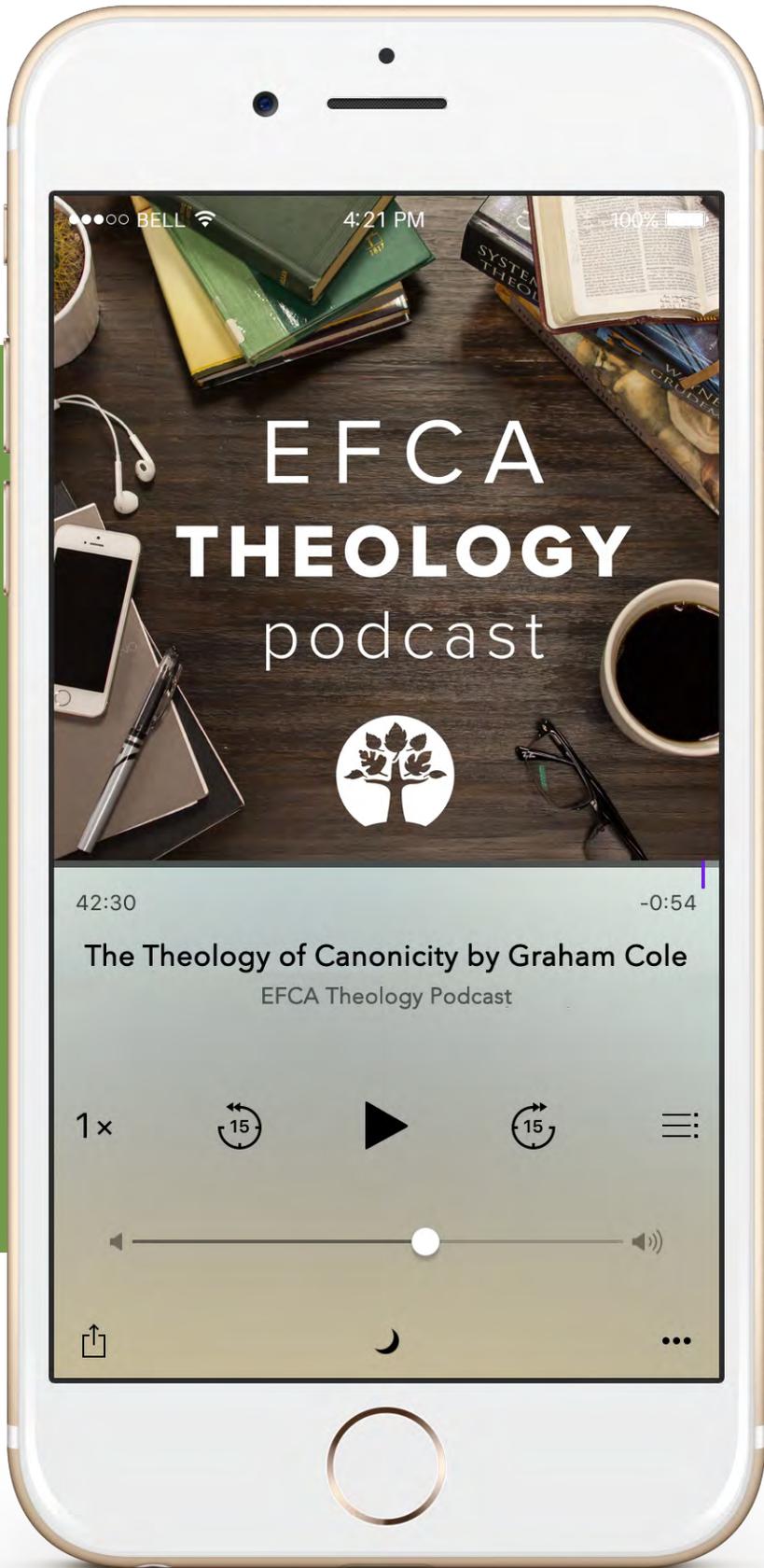
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2017 EFCA THEOLOGY CONFERENCE SCHEDULE

Wednesday, February 1

9 am Registration (Melton Hall, Waybright Center)

Pastoral Practices

9:30 - 10:45 am Trust – Dan Busby - sponsored by CIF/FCMM (Melton Hall)

10:45 - 11 am Break

11 - Noon Financial issues Affecting Pastors – Dan Busby (Melton Hall)

Noon - 1:30 pm Lunch (Melton Hall, Waybright Center)

Note: After lunch, conference moves to A.T. Olson Chapel.

Genesis and the Age of the Earth:

Does the Bible speak definitively on the age of the universe?

1:30 - 1:45 pm Welcome and introduction – Greg Strand

1:45 - 3:45 pm Session 1: Yes – R. Albert Mohler, Jr. (Southern Baptist Theological Seminary)

Session 2: No – C. John Collins (Covenant Theological Seminary)

3:45 - 4:15 pm Break

4:15 - 5:15 pm Pastoral Guidance for this Discussion in the Local Church

5:15 - 6:30 pm Dinner (Hawkins Dining Center)

Reformation 500: Theology and Legacy – God’s Gospel and the EFCA

6:30 - 6:45 pm Scripture and worship

6:45 - 7 pm Greeting – David Dockery

7 - 7:15 pm Introduction – Greg Strand

7:15 - 8:30 pm Teaching session 1 – *Solus Christus* as Central to the Reformation *Solas* – Stephen J. Wellum

8:30 pm Dismiss

Thursday, February 2

9 - 9:30 am Scripture and worship
Greeting – Kevin Kompelien

9:30 - 10:45 am Teaching session 2 – The Heart of the Reformation: Justification – D. A. Carson

10:45 - 11 am Break

11 - Noon Teaching session 3 – Faith Alone Justifies, Yet the Faith Which Justifies Is Not Alone: Justification and Sanctification – R. Albert Mohler

Noon - 12:30 pm Q & A

12:30 - 1:30 pm Lunch (Hawkins Dining Center)

Young Theologians Lunch (Waybright Conference Room – across from Melton Hall)

1:30 - 1:45 pm Scripture and worship

- 1:45 - 3 pm** Teaching session 4 – The Heidelberg Disputation: The Theology of the Cross Versus The Theology of Glory – David J. Luy
- 3 - 3:30 pm** Break
- 3:30 - 4:45 pm** Teaching session 5 – The Reformation, *Sola Scriptura* and Tradition – Kevin J. Vanhoozer
- 4:45 - 5:15 pm** Fellowship share & prayer time
- 5:15 - 6:30 pm** Dinner (Hawkins Dining Center)
- 6:30 - 7:30 pm** Ministerial Association annual meeting
- 7:30 - 9 pm** FCMM Q & A Session

Friday, February 3

- 9 - 9:30 am** Scripture and worship
- 9:30 - 10:45 am** Teaching session 6 – The Reformation, Creeds, Confessions and Catechisms – Kenneth N. Young
- 10:45 - 11 am** Break
- 11 - 11:50 am** Teaching session 7 – The Extent of the Reformation’s Reform: Word, Church, Ministry and Worship – Scott M. Manetsch
- 11:50 - Noon** Closing comments with book drawing (registered attendees only, must be present to win)
Conference ends



2017 EFCA THEOLOGY CONFERENCE SCHEDULE

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11 - Noon Dan Busby (Melton Hall)

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3:30 - 4:45 pm Teaching session 5 – Kevin J. Vanhoozer

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10:45 - 11 am Break

11 - 11:50 am Teaching session 7 – Scott M. Manetsch

11:50 - Noon Closing comments with book drawing (registered attendees only, must be present to win)

Conference ends

