

Chapter One — 1 In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 And God said, “Let there be light” and there was light. 4 And God saw that the light was good. And God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. 6 And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” 7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. 8 And God called the expanse Heaven. And there was evening and there was morning, the second day. 9 And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. 10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 11 And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. 12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 13 And there was evening and there was morning, the third day. 14 And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, 15 and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. 16 And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. 17 And God set them in the expanse of the heavens to give light to the earth, 18 to rule over the day and over the night, and to separate the light from the



## Theology Conference

Trinity International University • January 28-30, 2015

# The Doctrine of the Scriptures

that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation. 4 These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens. 5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist was going up from the land and was watering the whole face of the ground— 7 then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8 And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. 10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates. 15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” 18 Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” 19 Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. 21 So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed. Chapter Three — 1 Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” 2 And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, 3 but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” 4 But the serpent said to the woman, “You will not

# Welcome ...

We are excited for our 2015 Theology Conference! The Lord has graciously guided and led through the process as we have planned, strategized and prayed for this conference.

We are grateful for your presence and the number of you present. This is one of the largest Theology Conferences we have had. We are greatly encouraged. Your attendance reflects your interest in and commitment to these important biblical and doctrinal themes: soteriological essentials and the “significance of silence” (i.e. we will debate a doctrinal issue but not divide over it) in the preconference, and the Doctrine of the Scriptures in our conference. 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. How appropriate that on these issues the EFCA and TIU, our school, serve as partners in the ministry of the gospel.

President David Dockery welcomes you to the Trinity International University campus. President Dockery and his staff are encouraged you are here in their “home” and are eager to serve you in any way possible.

We invite you to stop by the tables in the back of the chapel to visit with our sponsors. **FCMM Benefits and Retirement** assists churches in providing their staff with a retirement plan, long term disability insurance and a payroll service. Ross Morrison, Jerry Rich, Bud Smith, and John Herman are representing FCMM. Make an appointment for a personal appointment with Jeff Englin, Wealth Management consultant at their booth. **Christian Investors Financial** personnel, Paul Anderson and David Viland, would enjoy greeting you and discussing their services with you. 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 be happy to assist you with any book needs for you or your church. One important, forthcoming two-volume work that is essential to place on your book buy list is “*But My Words Shall Not Pass Away*”: *The Enduring Authority of the Christian Scriptures* (Eerdmans) edited by D. A. Carson. All of our speakers have contributed essays to these important works on the Scriptures.

There will be a book giveaway at the conclusion of the conference. Make sure you check out these titles authored by our speakers at the registration table. 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: [go.efca.org/doctrine-scriptures](http://go.efca.org/doctrine-scriptures) We are recording all of the sessions with both audio and video with the goal of developing these lectures into curriculum to be used by local churches.

Thank you for attending the 2015 EFCA Theology Conference. Our conference team is available to assist you with any questions or needs you may have.

For the Sake of Christ and His Bride,  
Greg Strand  
Director of Biblical Theology and Credentialing for the EFCA

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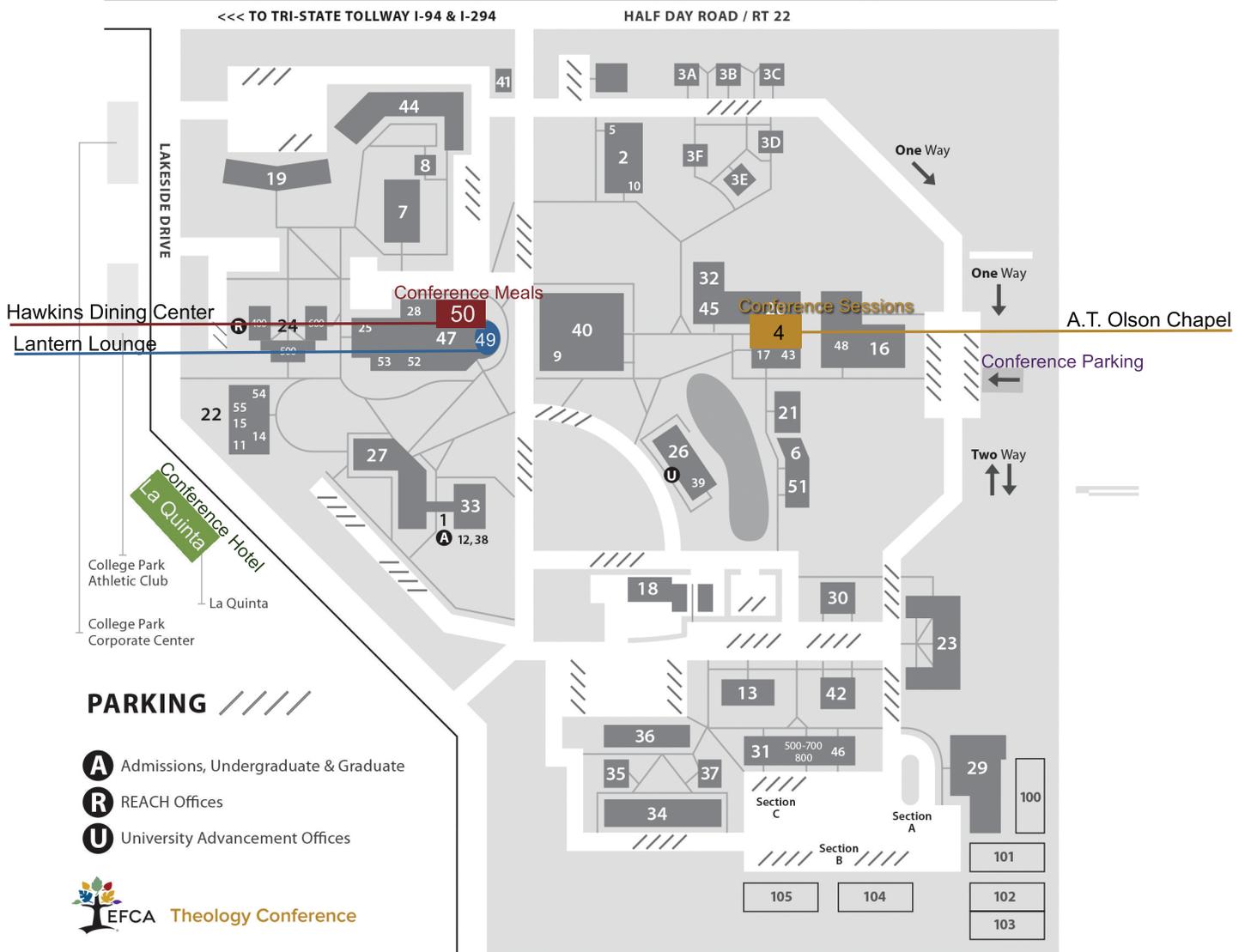
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## PARKING

- A** Admissions, Undergraduate & Graduate
- R** REACH Offices
- U** University Advancement Offices



## 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
- 23 Ludwigson Apartment
- R** 24 Madsen Hall/REACH Offices
- 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 Rolfing 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

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



# EFCA Theology Conference Speakers



**D.A. Carson**, Research Professor of New Testament, Trinity International University  
Publications: Dr. Carson has written or edited more than fifty books, including *The Sermon on the Mount*; *How Long, O Lord? Reflections on Suffering and Evil*; *The Gospel According to John*; *A Call to Spiritual Reformation*; *New Testament Commentary Survey*; *Becoming Conversant with the Emerging Church*.

Personal: He and his wife, Joy, reside in Libertyville, Illinois. 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/>



**Graham Cole**, Anglican Professor of Divinity, Beeson Divinity School, Samford University  
Publications: Dr. Cole is the author of *Engaging With the Holy Spirit: Real Questions, Practical Answers*; *He Who Gives Life: The Doctrine Of The Holy Spirit*; *God the Peacemaker: How Atonement Brings Shalom*; and *The God Who Became Human: A Biblical Theology of Incarnation*.

Personal: He is married to Jules, a dress designer, author and teacher of fashion. He is an ordained Anglican minister.

More info: <http://www.beesondivinity.com/grahamcole>



**David Dockery**, President Trinity International University

Publications: Dr. Dockery's many books include *Renewing Minds*; *Faith and Learning*; *New Testament Interpretation and Criticism*; *Biblical Interpretation Then and Now*; *Great Tradition of Christian Thinking* and *Christian Leadership Essentials*.

Personal: He and his wife, Lanese, have been married for 38 years. They have three married sons and six grandchildren. Their travels have taken them to the various regions of the United States and Canada, as well as to Europe, Latin America, Asia and the Middle East.

More info: <http://www.tiu.edu/about/president/>



**Daniel Doriani**, Vice President of Strategic Academic Initiatives, Professor of Theology, Covenant Theological Seminary

Publications: Among his many books are *Getting the Message: A Plan for Interpreting and Applying the Bible*; *Putting the Truth to Work: The Theory and Practice of Biblical Application*; *The Life of a God-Made Man*; and commentaries on Matthew, James and I Peter.

Personal: Dr. Doriani and his wife, Debbie, live in Chesterfield, Missouri. They have three grown daughters.

More info: <http://www.covenantseminary.edu/academics/faculty/dan-doriani/>



**V. Philips Long**, Professor of Old Testament, Regent College

Publications: Dr. Long's book publications include *The Reign and Rejection of King Saul: A Case for Literary and Theological Coherence*; *The Art of Biblical History*; the edited volumes *Israel's Past in Present Research*; and *Windows into Old Testament History*. He has served on a variety of translation projects (NLT, ESV, Message), and has contributed commentary notes in the *ESV Study Bible*, *The Spirit of the Reformation Study Bible*, *The Gospel Transformation Bible*, and the forthcoming *NIV Study Bible*.

Personal: He and his wife, Polly have four children, four children-in-law and eight grandchildren. An avid outdoorsman and angler, he also enjoys portrait and landscape painting.

More info: <http://www.regent-college.edu/faculty/full-time/v-philips-long>



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

Publications: Dr. Luy has been a regular contributor for *Luther Digest*, and has had an essay on Hans Urs von Balthasar published in the *International Journal of Systematic Theology*. His forthcoming book is entitled, *Dominus Mortis: Martin Luther on the Incorruptibility of God in Christ*.

Personal: He is married to Pam and lives in Kenosha, WI, along with daughter, Kara.

More info: <http://divinity.tiu.edu/academics/faculty/david-j-luy-phd/>



**Thomas McCall**, Associate Professor of Biblical and Systematic Theology, Director, Carl F. H. Henry Center for Theological Understanding, Trinity Evangelical Divinity School

Publications: Dr. McCall is the author of *Which Trinity? Whose Monotheism? Philosophical and Systematic Theologians on the Metaphysics of Trinitarian Theology*, as well as, *Forsaken: The Trinity and the Cross*, and *Why It Matters*. He is the coauthor of *Two Views on the Doctrine of the Trinity*

Personal: With his wife Jenny and four children, he enjoys a wide range of sports and outdoor activities.

More info: <http://divinity.tiu.edu/academics/faculty/thomas-h-mccall-phd/>



**Douglas Moo**, Kenneth T. Wessner Professor of New Testament, Wheaton College

Publications: Dr. Moo has co-authored *The Rapture: Pre-, Mid-, or Post-Tribulational?; The Law, the Gospel, and the Modern Christian: Five Views; Romans 1-8. Wycliffe Exegetical Commentary*. Dr. Moo has also had several papers published and presented, as well as serving on the Committee on Bible Translation working with scholars on revising the text of the NIV and producing the TNIV.

Personal: He and his wife, Jenny, have five grown children.

More info: <http://www.wheaton.edu/Academics/Faculty/M/Douglas-Moo>



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

Publications: Dr. Vanhoozer has edited several books and authored *Biblical Narrative in the Philosophy of Paul Ricoeur; Is There a Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge; First Theology: God, Scripture, and Hermeneutics; The Drama of Doctrine: A Canonical-Linguistics Approach to Christian Theology; Remythologizing Theology: Divine Action, Passion and Authorship*

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



**John Woodbridge**, Research Professor of Church History and The History of Christian Thought, Trinity Evangelical Divinity School

Publications: Dr. Woodbridge is the author of *The History of Biblical Authority; and The Evangelicals; and Revolt in Prerevolutionary France: the Conspiracy of the Prince de Conti Against Louis XV*. He has also edited numerous works including *Ambassadors for Christ; More Than Conquerors; and Great Leaders of the Christian Church*.

Personal: He and his wife, Susan, reside in Lake Forest, Illinois. They have three children. In his spare time, Dr. Woodbridge enjoys music.

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



EFCA

# Theology Conference

Resources, along with details about the 2016 conference will be available at:

[go.efca.org/doctrine-scriptures](http://go.efca.org/doctrine-scriptures)

Ongoing discussion about theology, culture and truth:

<http://strands.blogs.efca.org/>

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# Wednesday, January 28

## Pre-Conference – “Soteriological Essentials and the ‘Significance of Silence’: Arminianism, Calvinism, Lutheranism and the EFCA”

### Introduction

---

Greg Strand, Director of Biblical Theology and Credentialing for the EFCA

Our longer title, which is more descriptive, is “Soteriological Essentials and the ‘Significance of Silence’” or “Unity in Essentials – Dialogue in Differences”: Arminianism/Wesleyanism, Calvinism/Reformed (Baptist), Lutheranism and the EFCA.”

#### **I. Introduction**

We will address the doctrine of salvation and how it is understood biblically, theologically and pastorally. This is particularly pertinent to those in the EFCA since we allow and welcome these various views on the doctrine of salvation and its application in the life of a believer. We will debate this doctrine but not divide over it. This position, we believe, allows us to thrive and flourish in a way greater than embracing one view denominationally. In this way, we seek to reflect our unity in the gospel of Jesus Christ, and that this truth is of “first importance” in doctrine, ministry and life.

#### **II. Description**

Each of the three positions regarding the doctrine of salvation (Arminian/Wesleyan, Calvinist/Reformed, Lutheran) will be grounded biblically and theologically, with historical awareness and pastoral sensitivity. An overview of the position will be presented, along with strengths and weaknesses of the position. Each lecturer will, additionally, address caricatures of the position. The goal is to educate, inform and equip in an irenic and constructive manner. It will not follow debate format. This will manifest unity in essentials, dialogue in differences.

#### **III. Lectures**

In the three main sessions, McCall will address the Arminian/Wesleyan perspective, Carson will address the Calvinist/Reformed (Baptist) perspective, and Luy will address the Lutheran perspective. Since it will be most helpful for attendees if a similar format is followed, the speakers will address their respective views using a similar outline:

1. Introduction
2. Overview/Summary of Your Theological Position
  - a. Strengths and Weaknesses
  - b. *Sine qua non* of the view
3. Caricatures of Your View
4. Conclusion: Why We Need Each Other

#### **IV. Panel**

The panel will focus on these questions: How do we engage in life and ministry together, affirming the gospel in principle and practice, while embracing different views on soteriology? What is required to do this? Why is it important? What is gained and lost by it?

#### **V. Importance**

Historically, denominations have been created with a specific theological understanding of soteriology or salvation. Discussion has often led to division, not only between denominations but within denominations, and even within local churches.

There is a place for these discussions and differences, but will they inevitably lead to divisions?

In the EFCA, we think not. We attempt to focus on the essentials of the doctrine of salvation while granting/allowing freedom of understanding, all the while doing this together in the same denomination and even within the same local church. It is, we believe, an implication of acknowledging that the gospel is of “first importance” (1 Cor. 15:3) and a small realization/fulfillment of Jesus’ High Priestly prayer for unity and oneness in Him (Jn. 17). It is truly a manifestation of our unity in the gospel of Jesus Christ (Eph. 2:11-22).

#### **VI. Doctrinal Survey**

This is confirmed in our five-year Doctrinal Survey conducted in 2013. We asked the following question: “As you consider the logical order of a believer’s exercise of saving faith and the Spirit’s work of regeneration, which best describes your belief?” There were three possible responses. One option was “Faith precedes regeneration (I believe and then I am regenerated).” This is the Arminian/Wesleyan view and 34.65% of respondents affirmed it. Another option was “Regeneration precedes faith (I am regenerated and then I believe).” This is the Calvinist/Reformed view and 37.60% of respondents affirmed it. The final option was “These cannot be put in any logical order.” There were 27.75% respondents who affirmed it.

Addressing the doctrine of eternal security/perseverance of the saints, the question was asked: “Do you believe that those who have truly put their faith in Christ and have been regenerated by the Holy Spirit can lose their salvation?” Of the three options, a strong 94% said “no,” 3% replied “yes,” while 3% stated they “don’t know.”

#### **VII. Meaning**

If the survey reveals the reality of living with the “significance of silence” in the EFCA, what, then, does it mean? Many conclude that the “significance of silence” means we cannot discuss a theological issue. We must remain silent. Some conclude that this downplays theology such that we become minimalist or lowest-common denominator theology. We so value unity or peace, but we do so at the expense of purity or the gospel essentials.

The question and concern raised is a common (mis)understanding, which is not what is intended in the expression. Often people conclude that it means either we cannot talk about these disputed matters at all, or we have to come to some amalgamated, via media position because silence demands we don’t hold our positions strongly. Neither is what is intended.

Historically, this expression was used in a certain context in which the drafters of the 1950 Statement of Faith chose to be silent on certain disputed doctrinal matters. It is the silence in the Statement of Faith that is referenced, not silence in the church talking about such disputed matters. In brief, this expression does not mean we will not discuss and debate these issues but simply that we will not divide over them.

With the passing of time and removed from its original historical context, it has become misunderstood and confusing. This confusion is part of why we need to push hard to clarify what this means in the EFCA. What we mean by the expression is “Unity in Essentials – Dialogue in Differences.” We don’t downplay or ignore differences. We acknowledge them and yet we have determined to live and minister together based on the essentials of the gospel and engage in robust dialogue in the areas of differences (what would be considered non-essentials).

This means we affirm the following truths and commitments: (1) the gospel is central and essential to who we are as the people of God and what we believe; (2) we are committed to the essentials of the gospel in principle and practice, in belief and behavior, in orthodoxy and orthopraxy; (3) we acknowledge there are differences in theological views, what we would consider non-essentials, but they are secondary and ought not to distract from or prevent our shared commitment to the gospel and a ministry of the gospel; (4) we are committed to the essentials of the gospel of Jesus Christ and we acknowledge differences, although we do not believe these differences are absolute, either as it relates to unity or purity (doctrine); (5) from the foundation of the essentials we will engage in robust dialogue regarding the differences, without dividing.

This also means we address these issues to clarify the misunderstandings: (1) the notion that this commitment means we cannot embrace and teach our view strongly and with conviction; (2) we must remain quiet and passive so that we are not allowed to talk about either my theological view or the differences that exist between views; (3) this is a lowest-common-denominator theology that values unity at the expense of doctrine; (4) one cannot affirm a position but must meld them all together (in which everyone feels theologically compromised); (5) we expect that the local church will reflect in practice what we state in principle, viz. the church will be equally represented by each view, overlooking the reality that the “big tent” is reflective of our denomination, not each local church.

## **VIII. Goal**

Our goal is to present the various views in an irenic and constructive manner, not as a debate, so that we can instruct and inform of the positions. We desire that people have an accurate understanding of the various views. There is much misunderstanding and many caricatures of the other views from one’s own. In fact, confusion and misunderstanding exist of one’s own position!

This is particularly pertinent to those in the EFCA since we allow and welcome these various views on the doctrine of salvation and its application in the life of a believer. We will debate this doctrine but not divide over it. Caricatures of the other positions are not only not helpful, they are hurtful. This commitment, we believe, allows us to thrive and flourish in a way greater than embracing one view denominationally. We desire to highlight the places where there is unity in the essentials and also where there are differences, not ignore or conceal them, and then model how these discussions can and should be done. In this way, we seek to reflect our unity in the gospel of Jesus Christ, and this truth is of “first importance” in doctrine, ministry and life.

My hope and prayer is that this session will serve as a model of how this can and ought to be done. I would be delighted if some (many/most/all?) of the pastors and leaders in attendance could follow what we do as a model and replicate it back in the local church where they serve.

# Arminianism/Wesleyanism

## “The Scripture Way of Salvation:” A Brief Summary of Wesleyan Soteriology

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Tom McCall, Associate Professor of Biblical and Systematic Theology, Director, Carl F. H. Henry Center for Theological Understanding, Trinity Evangelical Divinity School

### I. Introduction

### II. An Overview of a Wesleyan Understanding of Salvation

- A. The nature of the Triune God
  
  
  
  
  
  
  
  
  
  
- B. The goodness and contingency of creation
  
  
  
  
  
  
  
  
  
  
- C. The seriousness of sin and the depth of depravity
  
  
  
  
  
  
  
  
  
  
- D. The prevenience and sovereignty of grace
  
  
  
  
  
  
  
  
  
  
- E. Justification

F. Regeneration and sanctification

G. Glorification and hope

### III. The “Five Points” of Contention “Calmly Considered”

A. On “total depravity” and the doctrine of original sin

1. John Wesley: humans are “filled with all manner of evil,” “wholly fallen,” and “totally corrupted”... “deny this, and you are but a heathen still”<sup>1</sup>
  - Explicitly follows Anglican Articles
  - Explicitly endorses the federalism of the WCF
  - Writes his longest and densest treatise defending the doctrine of original sin (cf. Jonathan Edwards)... “no single person since Mohamet has given such a wound to Christianity as Dr. Taylor”
2. Some important Methodist theologians
  - Richard Watson: “the true Arminian, as fully as the Calvinist, admits the doctrine of total depravity”<sup>2</sup>
  - Thomas Ralston: “inclined only to evil continually...” depravity is “total”<sup>3</sup>
  - Samuel Wakefield: “destitute of anything that is morally good” and “naturally inclined to do evil”<sup>4</sup>
  - Olin Curtis: phrase is unfortunate, but “there is a profound sense in which man is, as he comes into the world, totally depraved”<sup>5</sup>

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<sup>1</sup> John Wesley, “Original Sin,” in *Wesley’s 52 Standard Sermons*, p. 456.

<sup>2</sup> Richard Watson, *Theological Institutes*, Vol. 2, p. 210

<sup>3</sup> Thomas Ralston, *Elements of Divinity*, p. 125.

<sup>4</sup> Samuel Wakefield, *A Complete System of Christian Theology*, p. 298.

<sup>5</sup> Olin A. Curtis, *The Christian Faith*, p. 200.

B. On “unconditional election:” election as corporate and missional, predestination as conditional

1. Predestination and the Christian tradition

- Arminius: nothing remotely like supralapsarianism was “admitted, decreed, or approved” by any ecumenical councils of the patristic era (even those dealing with Pelagianism and Semi-Pelagianism)
- Arminius: neither is it held by non-Reformed contemporaries (e.g., Lutheran, Anabaptist, and RCC theologies) and does not even “conform or correspond to” the Harmony of Confessions
- Wesley: “all antiquity for the first four centuries” is opposed to the Reformed doctrine, as is “the whole Eastern Church to this day” along with (much) Anglicanism<sup>6</sup>

2. Predestination and the doctrine of God

- Arminius: the views of his opponents are repugnant to divine wisdom, justice, and goodness
  - “because God is the highest good (summum bonum), therefore his first volition... is the communication of good” (and to think of God otherwise is to conceive of him as the “highest evil (summum malum) – which is nothing short of blasphemy<sup>7</sup>
  - But if humans are created for damnation rather than communion with God as their ultimate end, God indeed has willed evil to them
- Arminius: “come God, and vindicate your glory”<sup>8</sup>
- Arminius: the importance of the duplex Dei amor: (a) love of righteousness/justice (which is God’s own essential goodness), and (b) love for creatures

3. Predestination and the doctrine of creation

- Arminius: “for creation is a communication of good... [but the doctrine of his opponents] “would not have been the communication of any good, but a preparation for the greatest evil both according to the very intention of the Creator and the actual issue of the matter...”<sup>9</sup>
- Arminius: “Creation is a perfect act of God, but which he has manifested his wisdom, goodness, and omnipotence...”<sup>10</sup>

4. Predestination, theological anthropology, and hamartiology

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<sup>6</sup> Wesley, “A Dialogue Between a Predestinarian and His Friend,” *Works* Vol. X, p. 265.

<sup>7</sup> Arminius, *Exam Gomarus*, p. 76 (= *ET Works*, 3:590).

<sup>8</sup> Arminius, *Exam Gomarus*, p. 92 (= *ET Works*, 3:603).

<sup>9</sup> Arminius, *Declaration of Sentiments*, *Works* 3:626-627.

<sup>10</sup> Arminius, *Declaration of Sentiments*, *Works*: 3:627.

## 5. Predestination and the gospel

### 6. The Wesleyan-Arminian alternative

- In biblical theology, election is primarily corporate and missional
- Where the predestination of individuals is in view, the straightforward biblical sense seems to be that predestination is “according to foreknowledge” (e.g., Rom 8:29; 1 Peter 1:2)

### C. On “limited atonement”

#### 1. Scripture and the extent of the atonement

- Wesleyan-Arminians affirm the “world” (e.g., John 1:29; 3:16; 6:51; 1 John 2:2); the “all” texts (e.g., 1 Tim 2:6; 4:10; Titus 2:11-14; Heb 2:9); examples (e.g., 2 Pet 2:1)
- Wesleyan-Arminians Interpret the “Limiting” Texts (e.g., Matt 1:21; John 10:11; Acts 20:28; Rom 5:8; 8:32; Eph 5:25-27) by arguing that they are consistent with the universal atonement texts
  - “Christ died for you” ≠ “Christ died for you and you only”
  - Any text that says (or directly implies) “you and you only?”

#### 2. Christian tradition and the extent of the atonement

- e.g., Traditional Precedent: “the historic view of the church, being held by the vast majority of theologians, reformers, evangelists, and fathers from the beginnings of the church until the present day, including virtually all the writers before the Reformation, with the possible exception of Augustine. Among the Reformers the doctrine is found in Luther, Melancthon, Bullinger, Latimer, Cranmer, Coverdale...” Justin Martyr, Irenaeus, Clement, Origen, Athanasius, Cyril, Basil, Ambrose, Cappadocians (Elwell)
- e.g., Prosper of Aquitaine: God made no distinction with anyone because of his social state... the gospel is for all people without exception (*De voc.* 2.2); Christ died for all people without exception so that the Gospel could be preached to all without distinction (*De voc.* 2.16)
- e.g., John Damascene: anyone who perishes does so “after God has done all that was possible to save him... God’s original wish was that all should be saved and should come into his kingdom”
- e.g., Lutheran theology
  - Christ “bears all the sins of the world from its inception; this implies that he also bears yours, and offers you grace” (Luther)

- “The personal object comprises... each and every single man, without any exception whatsoever. For he suffered and died for all... he truly wills the salvation of each soul, even of those who fail of salvation” (Quenstedt)...
  - “If the reprobate are condemned because they do not believe in the Son of God, it follows that to them also the passion and death of Christ pertain. For otherwise, they could not be condemned for that which, according to the divine decree, does not obtain to them” (Gerhard)
  - Is a “minority Position and is frequently ambiguous” (Blacketer)... and indeed something that remains the subject of much controversy after the Reformation
3. Theological considerations relevant to the doctrine of the atonement, e.g., the “Well-meant Offer” of Salvation and the Goodness of God
- What is not the issue: mission and evangelism (our sincerity)
  - What is at stake: the doctrine of God
    - The issue is not with evangelism or missions
    - The issue is a distinctly theological one: does God call sinners to turn from their sins and believe something that was never intended for them or truly available to them?
    - e.g., Arminius: God calls the reprobate to believe... in what? in a gospel never intended for them or available to them?
    - ... imputes hypocrisy to God, as if, in his exhortation to faith... he requires them to believe in Christ, whom, however, he has not set forth as a Savior to them”
    - “... to many to whom the gospel is announced, God, by the absolute decree of reprobation, neither wills that Christ should be of advantage, nor is willing to grant remission of sins. Therefore they are commanded to believe a lie. And because they do not believe the lie they are more heavily punished...”

#### D. On “irresistible grace”

1. Grace as prevenient
2. Grace as resistible
3. Grace as transforming (cf. the traditional Wesleyan emphasis on the doctrine of sanctification)

## E. On the “perseverance of the saints”

### 1. Arminius

- Explicitly acknowledges that there is a possibility that true believers may fall away, and he does not publicly deny that some have done so in actuality
- Is pastorally concerned with two problems: carelessness and desperation

### 2. Wesley

- “Sensible that either side of this question is attended with great difficulties”<sup>11</sup>
- Takes the warning passages to teach that genuine apostasy is possible
- The “witness of the Spirit” is both “indirect” (“everyone who has the fruit of the Spirit is a child of God” and “direct” (“the Spirit bears witness with our spirit, that we are the child of God”)<sup>12</sup>

## IV. Caricatures To Be Avoided

### A. An observation

### B. A suggestion

### C. Some Specifics (vs. standard clichés, etc)

1. “Arminianism is “Pelagianism” (or “Semi-Pelagianism,” etc)
  - Methodist Article 8: “cannot turn and prepare himself, by his own natural strength and works... without the grace of God ‘preventing’ us”
  - Wesley: “not a hairs-breadth from Calvinism” on the doctrine of sin
2. “Arminians teach ‘works righteousness’ and don’t believe in justification”
  - e.g., Wesley on “Justification By Faith,” “Salvation By Faith,” and “The Lord Our Righteousness”
  - cf. the Methodist Articles of Religion (= Anglican): “we are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works. Therefore, that we are justified by faith is a most wholesome doctrine and very full of comfort”

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<sup>11</sup>Wesley, “Serious Thoughts Upon the Perseverance of the Saints,” *Works* Vol. X, p. 285.

<sup>12</sup>Wesley, “The Witness of the Spirit, II,” *Sermons: A Collection...*, p. 207.

- John Wesley: “I think on justification... just as Mr. Calvin does. In this respect I do not differ from him a hair’s breadth”
  - John Wesley: “God justifies the believer, for the sake of Christ’s righteousness, and not for any righteousness of his own”<sup>13</sup>
  - Charles Wesley: “No condemnation, now I dread // Jesus and all in him is mine // Alive in him my living head // And clothed with righteousness divine // Bold I approach the eternal throne and claim, through him, the crown my own”
3. “Arminians make an idol of free will”
- Arminius: “I ascribe to God’s grace the origin, the continuance, and the fulfillment of all good, even so far as the regenerate person himself, without this prevenient and stimulating, following and cooperating grace, can neither think, will, or do good, nor also resist any evil temptation”<sup>14</sup>
  - Wesley: “... to the very edge of Calvinism” in these ways: “in ascribing all good to the free grace of God,” in “denying all natural free will, and all power antecedent to grace,” and in “excluding all merit from men”<sup>15</sup>
4. “Arminianism denies the glory of God”
- Arminius: “this doctrine” of predestination (held by his opponents) “is injurious to the glory of God”<sup>16</sup>
  - Arminius: “Come, and vindicate your glory”<sup>17</sup>

## V. CONCLUSION

A. Keeping this in proper perspective

B. Why we need each other...

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<sup>13</sup> Wesley, “The Lord Our Righteousness,” 52 *Standard Sermons*, p. 196.

<sup>14</sup>Arminius, *Declaration*, p. xxx.

<sup>15</sup> See Thomas C. Oden, *John Wesley’s Scriptural Christianity*, p. 253.

<sup>16</sup>Arminius, *Declaration of Sentiments*, Works 1:629.

<sup>17</sup>Arminius, *Exam. Gomarus*, p. 92 (ET = Works 3:603).

C. Wesley's advice (cf. his "The Catholic Spirit," and "A Caution Against Bigotry")

- "many Calvinists are pious, learned, and sensible men"
- It is both "sin" and "folly" to use the label "Calvinist" as a term of "reproach"<sup>18</sup>
- "Who is a Methodist, according to your own account? I answer: A Methodist is one who has 'the love of God shed abroad in his heart by the Holy Ghost given unto him, who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is constantly crying out, 'whom have I in heaven but thee? And there is none on earth that I desire beside thee! My God and my all!'"<sup>19</sup>
- "But from real Christians, of whatsoever denomination they be, we do not wish to be distinguished at all, not from any who sincerely follow after what they know they have not yet attained. No: 'Whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother.' And I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. Is thy heart right, as my heart is with thine? I ask no further question. If it be, give me thy hand. For opinions, or terms, let us not destroy the work of God. Does thou love and serve God? It is enough. I give thee the right hand of fellowship..."<sup>20</sup>

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<sup>18</sup>Wesley, "What Is an Arminian?", pp. 360-361.

<sup>19</sup> Wesley, "The Character of a Methodist," *Works VIII*, p. 341.

<sup>20</sup> Wesley, "The Character of a Methodist," *Works VIII*, pp. 346-347.

## **Dr. McCall's Select Bibliography:**

### **Helpful Resources for Understanding Arminius's Soteriology:**

Stephen Gunter, *Arminius and His Declaration of Sentiments: An Annotated Translation with Introduction and Theological Commentary* (Waco: Baylor University Press, 2012).

Keith D. Stanglin and Thomas H. McCall, *Jacob Arminius: Theologian of Grace* (New York: Oxford University Press, 2012).

### **Helpful Resources for Understanding Wesley's Soteriology:**

Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley's Theology* (Nashville: Abingdon Press, 1997).

Kenneth J. Collins and Jason E. Vickers, eds., *The Sermons of John Wesley: A Collection for the Christian Journey* (Nashville: Abingdon Press, 2013).

Thomas C. Oden, *John Wesley's Teachings, Volume 2: Christ and Salvation* (Grand Rapids: Zondervan, 2012).

Fred Sanders, *Wesley on the Christian Life: The Heart Renewed in Love* (Wheaton: Crossway, 2013).

### **Representative C19 Methodist Theology:**

William Burt Pope, *A Compendium of Christian Theology: Being Analytical Outlines of a Course of Theological Study, Biblical, Dogmatic, Historical* (3 volumes) (New York: Hunt and Eaton, 1889).

John Miley, *Systematic Theology* (3 volumes) (New York: Methodist Book Concern, 1892).

Richard Watson, *Theological Institutes: Or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity* (2 volumes) (New York: Bangs and Emory, 1826).

### **Contemporary Wesleyan-Arminian Soteriology:**

Unfortunately, there is no "one-stop shop" that serves as a contemporary resource in Wesleyan-Arminian soteriology. There are, of course, many excellent resources that deal with various issues at the level of exegesis or biblical, systematic, and philosophical theology (e.g., Cockerill, Osborne, or McKnight on the "warning passages" of Hebrews, Marshall or Witherington on the extent of the atonement, Oswalt on sanctification, Craig on providence, Long on ethics, etc).

# NOTES

# Calvinism/Reformed

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D.A. Carson, Research Professor of New Testament, Trinity International University

## I. Introduction

## II. Overview

A. The sheer Godhood of God

B. The problematics of the storyline: idolatry, sin

C. Soteriology

1. A comprehensive vision

2. What the cross achieves:

a. regeneration

b. justification

c. sanctification

d. glorification

with emphases on the individual, the church, and the cosmos

D. What the Gospel Is

III. Distinctives

A. Definite atonement

B. The challenge of integration

C. Objections:

1. textual

2. forced parallels

3. amyraut

D. Responses

IV. Conclusion

# Lutheranism

## Lutherans and Soteriology: Distinctive Elements

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

- I. Limiting the Scope
  - A. The significance of overlap
  - B. Sites of inter-confessional variance
  - C. The divine counsel
  - D. Occasions for confusion and consternation
- II. Theological Posture
  - A. Predestination as 'meta-doctrine'
  - B. Models of doctrinal formulation
    1. Alignment
    2. Parameters

3. A formal sketch

III. An Exposition of BoC, Article XI

A. Trajectories in tension

B. Values and criteria

C. Principled asymmetry

1. Affirmations

2. Denials

D. Inquiry and restraint

#### IV. Appraisal and Engagement

A. Misunderstandings

B. Criticisms

C. Apology

D. The conversation: risks and rewards

**Dr. Luy's Select Bibliography:**

Martin, Chemnitz and Luther Poellot, *Ministry, Word, and Sacraments: An Enchiridion*. (St. Louis: Concordia Pub. House, 1981).

See especially questions 176-185, which deal with predestination.

Robert Kolb, *Bound Choice, Election, and Wittenberg Theological Method: From Martin Luther to the Formula of Concord* (Grand Rapids: Eerdmans, 2005).

Robert Kolb, Timothy J. Wengert, and Charles P. Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000).

See especially Art. XI of the Formula of Concord.

# Panel Discussion

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D.A. Carson, David Dockery, David Luy and Tom McCall. Moderated by Greg Strand.

# NOTES

# Wednesday, January 28

## Conference – “The Doctrine of the Scriptures” Framing the Doctrine of the Scriptures

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Greg Strand, Director of Biblical Theology and Credentialing for the EFCA

### I. Introduction

In the EFCA, we strongly affirm the inerrancy, infallibility, authority and sufficiency of the Bible. This has been a mark of the EFCA from its beginning. And this foundational understanding of and commitment to the Scriptures is consistent with the historical view of the church. Any dissenting view is contrary to the church’s view of the Word of God. (The authority of God’s Word and belief in its inerrancy is not a novel 19<sup>th</sup> century Princetonian, Hodge-Warfield invention.)

We confess in Article 2 of our Statement of Faith, on The Bible, our belief concerning the Word of God:

We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, 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. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

In our five-year Doctrinal Survey conducted in 2013, respondents were asked to reply to the statement, “The Bible is authoritative in matters in which it touches on history or science.” Grounded in a strong commitment to the Bible’s inspiration, inerrancy and authority, 93% of respondents also strongly affirmed their commitment to the authority of the Bible in matters of history and science. (Although just a small number did not agree with the statement, 5% of respondents, it does raise the question of why they could not.)

### II. Affirming Its Absolute Authority in Every Generation

The Scriptures are being questioned, undermined, reinterpreted and denied today. There is a desire to “update” them to ensure they remain relevant in this present-day so that people can relate to its teaching. However, anytime one believes it is necessary to update the Scriptures to ensure they speak “truth” today, is taking a step away from the authoritative Scriptures.

The fact that the Scriptures are facing this assault ought not to surprise us since this issue was at the heart of the initial temptation offered by Satan in the Garden. This was the means by which Adam and Eve defied and rebelled against God. Satan’s deceptive ploy was first to frame his denial of God’s Word through what appeared to be a concerned question: “Did God actually say” (Gen. 3:1). It must be remembered that though asked in a question format, it was not a question for Satan. He had a settled view of God and His Word. Instead, it was the means by which he would sow seeds of doubt in the minds and hearts of Adam and Eve.

This question was really only the first step that was intended to cause Adam and Eve to raise the same question though, with the ultimate goal noted in Satan’s true assessment of God and His word, “You will not surely die” (Gen. 3:4), which is a direct denial of God’s clear, explicit and unequivocal word, “you shall surely die” (Gen. 2:17). Tragically, Adam and Eve regressed from the initial question to the outright denial through an act of rebellion against God, which is the basis of the fall. They ate the forbidden fruit (Gen. 3:6), and all

born since are affected by this fall. They and all their progeny, all those “in Adam, now question God and His Word.

Every generation will face the age-old lie of Satan asked in question form, with the ultimate goal of denying God and His Word. The tactic remains similar and the results of one’s view of the Scriptures remain just as stark and critical for life and death. But the manner in which the questions are asked will be fitting to the spirit of the age. Often we are good (which is not commendable!) at giving generation-old answers to contemporary day questions. Scripture and its truth do not change, and therefore does not need to be updated. But the questions raised will be couched in a trendy, progressive way that will be tempting to the present-day reader of Scripture. Answers may be similar from age to age, but the questions raised and answers given will take a different form based on the contemporary day.

This is why it is critical that every generation believe, confess/profess and affirm the authority of the Scriptures today.

### III. Answering Contemporary Questions

Some may wonder why it is important to focus on this issue in the EFCA, since we affirm that the Scriptures are “the verbally inspired Word of God” and “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.” This is what we believe.

Even though this doctrine is strongly affirmed and may not be a front-burner issue for some in the EFCA, it is imperative that every generation reaffirm belief in its authority – authority which is being questioned and undermined today. The EFCA is no exception. Furthermore, it is important for us to affirm it in belief and live under its authority in practice.

We will address the doctrine of the Scriptures to inform, educate and equip to uphold these truths about God’s Word, and, more importantly, God’s Word itself in today’s culture. If one is not reading and aware of the ways in which the doctrine of Scripture is being questioned or undermined, we as pastors will not be able to equip God’s people to defend the faith once they leave the churches where we serve. Most pressing are those young people from our churches who have been under our preaching and teaching ministry who transition to college. They will hear and experience all kinds of questions and issues regarding the Bible and biblical truth. Often it is not the direct attacks against the Scriptures that will lead to questions and concerns, like those made by the hard-core atheists, but those who undermine through asking questions and making certain claims and accusations against the Scriptures. This is a ploy used by many today. And the best Evangelical answer is not simply a repetition of the older response of a generation ago, but a response based on the present-day questions.

### IV. Contemporary Context

When considering the present-day questions related to the doctrine of the Scriptures, there are a number of issues that are considered important. Here are a few in no particular order, some of which will be addressed in lectures. Those that are not, along with many others, can be pursued during the panels.

- **History:** Some claim that because the Ancient Near Eastern documents parallel the Old Testament account, they become the definitive grid by which to interpret the Old Testament texts. Furthermore, because they are secular accounts of similar sacred events, it undermines the supernatural account of what God did. Are the Ancient Near Eastern documents the definitive grid by which to interpret the Scriptures? Are these accounts historical? Are they mythical? Are they theological?

- **Theology:** Some pit history and theology against one another. History is God's story with a beginning and an end, and we are in the midst of that history moving toward that end. History is the unfolding of God's divine plan, redemptive history. Because it is redemptive history, it is also revelatory, it is redemptive history in and through which God reveals truth and theology. How do history and theology relate?
- **Science:** Because of the progress made in science, some claim that the Bible must be updated to reflect these new discoveries and advances. This reinterpretation primarily focuses on Genesis and emphasizes the two doctrines of creation and the historicity of Adam and Eve. Based on genetic evidence, some, including both scientists and theologians, question whether or not Adam and Eve are historical and doubt they were the primogenitors of the entire human race. Does this scientific progress and advancement require the Scriptures to be updated to reflect it in order to communicate in our present day? How do the perceived "facts" of science (the "book of nature") affect our interpretation of God's special revelation (the "book of Scripture")? How does Scripture affect the interpretation of science?
- **Accommodation:** This is a big push among many today, particularly Old Testament scholars addressing creation and Adam and Eve. They claim God accommodated himself in his revelation but he did so through the cultural conventions of the day, even though they were inaccurate. This is a Socinian view of accommodation, which is contrary to the way accommodation was espoused by the Reformers and has historically been understood. Can one affirm inerrancy and a Socinian view of accommodation?
- **Inerrant and Authoritative in Faith and Practice and History and Science:** Claiming the former and not the latter affirms a limited view of inerrancy, which was the view of Rogers and McKim, who have been soundly refuted. This view of errancy, or limited inerrancy, persists today. Although the Bible is not a scientific textbook, is it legitimate to claim that when it speaks to matters of science, it is inerrant and authoritative? Some today would claim it is not.
- **Sola Scriptura/Absoluta Scriptura, not Nuda/Solo Scriptura:** In a desire to affirm the sole and absolute authority of the Scriptures, sometimes Evangelicals affirm it as if it is the only authority. This means other authorities cannot be consulted or used. Interestingly, the Reformers who affirmed *sola Scriptura* and *absoluta Scriptura* consulted and used the Church Fathers to support their view. If this response is a temptation on the one side to broaden too much, there is another temptation on the other side to narrow too much. For the latter, the International Council on Biblical Inerrancy's Chicago Statement on Biblical Inerrancy becomes definitive and authoritative, almost with the status of inerrant. However, we must remember that we confess *sola Scriptura*. We do not confess *sola CSBI*. How do we think about and respond in these two directions?
- **Tradition:** Related to the previous point, this is an important rediscovery by Evangelicals. We are part of a rich tradition that is rooted in the gospel of Jesus Christ that goes back to the New Testament. But it does not necessitate affirming Tradition as the Roman Catholic Church. But what does it mean? How are we to understand it? What is its effect on our reading and interpreting the Scriptures?
- **Sufficiency:** This is a major issue today because many are seeking something more - more personal, more direct, more existential, more situational, etc. Consider the significant influence among Evangelicals of Sarah Young's *Jesus Calling*. This is related to one's understanding and expectation of the Scriptures. What are ways people affirm the sufficiency of the Scriptures in principle but undermine it in practice?
- **Morality:** This is a major issue for the progressive evangelical millennial who claims the Scriptures must be interpreted differently than they have been historically/traditionally because a new day requires a new morality. This combines science, the Scriptures and hermeneutics, and it is most acutely applied to the issue of homosexuality. What do the Scriptures honestly say about homosexuality? Is it really an Old Testament matter and not a New Testament matter, which is guided by Jesus' love ethic alone? Another issue is the Old Testament historical account of God's command to the Israelites to commit genocide. Is there a place at all for divine violence?

- **Ministry of the Word in the Local Church Not Limited to a Pulpit Ministry:** Though the Reformation rediscovered the place of the preaching of the Word, the fallout since has been seeing a pulpit ministry not only as preeminent but almost the exclusive place the ministry of the Word is done. This view has been heightened with some of the excellent conferences as of late which attendees take away that preaching equals a faithful ministry of the Word. Certainly a ministry of the Word in a local church is that, but it is that and so much more. A ministry of the Word also includes the prayer meeting on Monday morning, and the counseling session on Tuesday, and the elder meeting on Wednesday, etc. Importantly, the Scriptures are not what we teach others only, but also the truth to which we submit. Why is it important and how do we watch our life and doctrine closely?
- **Spirit:** The Holy Spirit inspires the Scriptures to ensure they are inerrant. He also illuminates the Scriptures such that we as readers can understand them. Additionally, once the Scriptures are understood, He also gives us the power to obey them. At times today there are those who suggest the Holy Spirit speaks outside the Scriptures. Some also claim that there are those that are Word-based and those that are Spirit-based and the two need to be balanced. Is that the right way to understand it? Or is it more accurate not to pit one against another and call for a balance between the two, but rather to understand the unique connection between the Holy Spirit's ministry in and through the Word?
- **Canonicity and Hermeneutics:** Over the course of the past decade there have been numerous claims made about the biblical text and textual criticism. There are also claims that there are other gospels in addition to the four Gospels in the Bible. How is this to be understood? How do we put the Bible together as Christians such that we affirm one Bible consisting of two testaments? Additionally, how do we understand the canon and canonicity? This also addresses the important aspect of hermeneutics. Certainly the Scriptures are inerrant by virtue of the fact it is God's Word. Inerrancy is not determined by nor dependent on my or the church's interpretation. But hermeneutics is important. A common practice is to validate one's own preferred understanding and practice based on hermeneutics. As one has said, "Whereas Judas betrayed Jesus with a kiss, today we betray him with a hermeneutic."

## V. Conclusion

As we joyfully live under the Lordship of Jesus Christ as the Lord of the Word, we eagerly and humbly sit under, learn from and are transformed by the Word of the Lord.

"But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word" (Isa. 66:2).

# Introduction to the Present-Day Discussion

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D.A. Carson, Research Professor of New Testament, Trinity International University

# NOTES

# Thursday, January 29

## The History of Biblical Authority: Nine Pointers

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John Woodbridge, Research Professor of Church History and The History of Christian Thought,  
Trinity Evangelical Divinity School

“Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the Pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God, I cannot and will not recant anything, since it is neither safe nor wise to go against conscience.”

**(Martin Luther, an Augustinian at the Diet of Worms, 1521)**

- 1. Martin Luther and Sola Scriptura:** “Scripture alone is the true Lord and master of all writings and doctrine on earth. If that is not granted, what is Scripture good for? The more we reject it, the more we become satisfied with human books and human teachers.”
  
- 2. The Authority of Scripture because God is its ultimate author:** The Protestant Theologian Amandus Polan (1561-1610) observed: “The authority of Holy Scripture is the dignity and excellence pertaining to Holy Scripture alone, above all other writings, by which it is and is held to be *authentic*, infallibly certain, so that by absolute necessity it must be believed and obeyed by all because of God its Author.” The Roman Catholic cleric François deSales (1567-1622) wrote: “The Christian faith is founded on the word which God himself has revealed: and it is that which puts it in the supreme rank of infallibility. The faith that does not have its foundation and support upon the word of God is not the Christian faith; thus it follows that the word of God is the true rule and a foundation of faith for Christians, because to be the foundation and to be the rule is the same thing in this case.”

3. **Augustine's Advocacy of the Doctrine of Biblical Inerrancy:** "I confess to your Charity that I have learned to yield this respect and honor only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error. And if in these writings I am perplexed by anything which appears to be opposed to truth, I do not hesitate to suppose that either the manuscript is faulty, or the translator has not caught the meaning of what was said, or I myself have failed to understand." [Augustine, *Letters of St. Augustine*, 82.3 [to Faustus the Manichean]].
  
4. **Augustine's Fear about the Disastrous Consequences of Biblical Errancy:** "It seems to me that the most disastrous consequences must follow upon our believing that anything false is found in the sacred books: that is to say that the men by whom the Scripture has been given to us, and committed to writing, did put down in these books anything false...If you once admit into such a high sanctuary of authority one false statement..., there will not be left a single sentence of those books, which, if appearing to any one difficult in practice or hard to believe, may not by the same fatal rule be explained away, as a statement in which, intentionally.... the author declared what was not true." [Augustine, *Letters of St. Augustine*, 28, 3].
  
5. **Augustine's View of Biblical Inerrancy-- A Central Teaching for both Catholic and Protestant Churches:** The Roman Catholic Hans Küng's assessment of the influence of Augustine's teaching about biblical inerrancy: "St. Augustine's influence in regard to inspiration and inerrancy prevailed throughout the Middle Ages and right into the modern age." [Küng, *Infallible? An Enquiry* (Collins, 1972); see also D. R. Polman, *Word of God according to St. Augustine* (Eerdmans, 1961)]. Protestant historian Richard Muller's assessment of the prevalence of the doctrine of biblical infallibility: "...catholic teaching before the Reformation assumed the infallibility of Scripture, as did the Reformers—the Protestant orthodox did not invent the concept" [contra **Barth's** perspective about Protestant Orthodox ("Scholastics")].

6. **Augustine’s Teaching about Biblical Inerrancy Related to the Inspiration of Words:** The Roman Catholic Johannes Eck in 1518 interpreted the Augustinian tradition about inerrancy to mean that **even if one word** is in error, the truthfulness of Scripture is challenged. In the name of Augustinian teaching, Eck challenged Erasmus’s claim that Matthew had possibly made a mistake due to a slip of memory.

“First of all then, to begin at this point, many people are offended at your having written in your notes on the second chapter of Matthew the words, “or because the evangelists themselves did not draw evidence of this kind from books, but trusted as men will to memory and made a mistake.” For in these words you seem to suggest that the evangelists wrote like ordinary men in that they wrote this in reliance on their memories and failed to inspect the sources, and so for this reason made a mistake...”

Listen, dear Erasmus: do you suppose any Christian will patiently endure to be told that the evangelists in their Gospel made mistakes?...If the authority of Holy Scripture at this point is shaky, can any other passage be free from the suspicion of error? A conclusion drawn by St. Augustine from an elegant chain of reasoning.” [Letter 769, from Johann Maier von Eck, February 2, 1518, in *The Correspondence of Erasmus*(University of Toronto Press, 1979), 5.289-90.]

7. **Augustine’s Teaching about Lower Textual Criticism and the Inerrancy of the “Originals”.** The Roman Catholic Biblical critic Richard Simon [1638-1712] claimed that St. Augustine had established the program of lower textual criticism because the originals of Scripture had been lost: “Is there anyone, either Jew or Christian, who does not recognize that this Scripture being the pure Word of God, is at the same time the first principle and the foundation of Religion. But in that men have been the depositories of Sacred Books, as well as all other books, that the first Originals had been lost; it was in some measure impossible that a number of changes occurred, due as much to the length of time passing, as to the negligence of copyists. It is for this reason St. Augustine recommends before all things to those who wish to study scripture to apply themselves to the Criticism of the Bible and to correct the mistakes of their copies. [*Critical History of the Old Testament* (1685), p. 1] [contra **Sandeen’s** perspective that the Princetonians [1881] invented the doctrine of the **“inerrancy in the original autographs”**].

**8. Popes citing Augustine define Biblical Infallibility to include not only matters of faith and practice but “science” and “history.” [inerrancy]** In his Encyclical “Divino Afflante (1943), Pope Pius XII wrote: “...some Catholic writers, in spite of this solemn definition of Catholic doctrine [at Trent], by which such divine authority is claimed for the “entire books with all their parts” as to secure freedom from any error whatsoever, ventured to restrict the truth of Sacred Scriptures solely to matters of faith and morals, and to regard other matters whether in the domain of physical science or history, as “obiter dicta” and—as they contended—in no wise connected with faith, Our Predecessor of immortal Memory, Leo XIII in the encyclical letter “Providentissimus Deus” [1893]....justly and wisely condemned these errors.” Leo XIII had declared: “It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of the error. And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all errors, that they labored earnestly, with no lest skill than reverence, to reconcile with each other those numerous passages which seem at variance—the very passages which in great measure which have been taken up by higher criticism.” [contra claim infallibility only relates to matters of faith and practice].

**9. The Princetonian J. Gresham Machen’s Claim: Protestants and Roman Catholics united in a common heritage regarding Biblical Authority:** In *Christianity and Liberalism* (1923), Machen who believed in biblical inerrancy, wrote: “Far more serious still is the division between the Church of Rome and Evangelical Protestantism in all its forms. Yet how great is the common heritage which unites the Roman Catholic Church, with its maintenance of the authority of Holy Scripture and with its acceptance of the great creeds, to devout Protestants today.”

## **Dr. Woodbridge's Select Bibliography:**

### **Surveys:**

*Bible de tous les temps* (Paris: Beauschene). A remarkable non-confessional survey in multiple huge volumes related to the impact of Scripture on church life, the arts, literature, science, politics and civilization in general. The volumes treat the history of Biblical authority from the patristic era to our own.

*The Cambridge History of the Bible & the West from the Reformation to the Present* (ed. S. L Greenslade) (Cambridge: Cambridge University Press, 1976).

### **Roman Catholic Perspective:**

Pope Leo XIII's affirmation of biblical inerrancy in *Providentissimus Deus* (1893) follows Augustine's lead vs. final edition of **Dei Verbum**, Vatican II, 1965.

William G. Most, *Free from All Error: Authorship, Inerrancy, Historicity of Scripture, Church Teaching and Modern Scripture Scholars* (Libertyville: Marytown Press, 2009).

Pontifical Biblical Commission. *The Inspiration and Truth of Sacred Scripture* (Collegeville: Liturgical Press, 2014).

### **The Augustinian Tradition regarding Biblical Inerrancy generally embraced by both Roman Catholics and Protestants epitomized in Augustine's Letter to Faustus the Manichean:**

"For I confess to your Charity that I have learned to yield this response and honor only to the canonical books of Scriptures: of these alone do I firmly believe that the authors were completely free from error. And if in these writings I am perplexed by anything which appears to me opposed to truth, I do not hesitate to suppose that either the MS. is faulty, or the translator has not caught the meaning of what was said, or I myself failed to understand it."

### **Protestant Classics [Favorable to biblical inerrancy or full infallibility of Scripture]:**

John Calvin, *The Institutes of the Christian Religion* (standard edition, 1559).

Louis Gaussen, *The Canon of the Holy Scriptures from the Double Point of View of Science and of Faith* (London: Nisbet, 1863).

This classic was originally published (1841) in French by Gaussen, a Genevan theologian. The volume greatly influenced the thinking of evangelicals ranging from Charles Spurgeon to Kenneth Kantzer.

J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923).

Benjamin B. Warfield, *The Inspiration and Authority of the Bible* (Phillipsburg: P&R, 1948).

William Whitaker, *Disputations on Holy Scripture* (1588) (Republished by Soli, Deo Gloria).

The Roman Catholic Richard Simon observed that this sterling defense of the Bible's sufficiency and infallibility greatly impacted the writings of countless Protestant theologians thereafter. The translators of *The King James Bible* were great admirers of Whitaker (1547-1595). Whitaker challenged the claims of the Roman Catholics Bellarmine and Stapleton among others.

### **An Evangelical Perspective [favorable to Biblical Inerrancy]:**

G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton: Crossway, 2008).

Craig Blomberg, *The Historical Reliability of the Gospels* (Grand Rapids: IVP, 2007).

Donald Carson, *Collected Writings on Scripture* (Wheaton: Crossway, 2010).

Donald Carson and John Woodbridge, eds. *Scripture and Truth* (Grand Rapids: Baker, 1992).

Donald Carson and John Woodbridge, eds. *Hermeneutics, Authority and Canon* (Grand Rapids: Baker, 1995).

D. A. Carson, ed., *“But My Words Shall Not Pass Away”: The Enduring Authority of the Christian Scriptures*, 2 Volumes (Grand Rapids: Eerdmans, forthcoming). The proceedings of a conference held at TEDS. It gathered Evangelicals from around the world to discuss biblical authority. Important topics like the distinction between a Socinian and an Augustinian view of biblical accommodation are analyzed in the volumes.

Kevin DeYoung, *Taking God At His Word* (Wheaton: Crossway, 2014).

See especially the “Appendix Thirty of the Best Books on the Good Book,” pp. 125-129

Norman Geisler, ed. *Inerrancy* (Grand Rapids: Zondervan, 1980).

See especially Paul Feinberg’s essay on the meaning of inerrancy.

Carl F. H. Henry, *God, Revelation and Authority* (in 6 volumes) (Wheaton: Crossway, 1999).

Paul Helseth, *“Right Reason” and the Princeton Mind: An Unorthodox Proposal* (Phillipsburg: P&R, 2010).

A. D. R. Polman, *Word of God according to St. Augustine* (Grand Rapids: Eerdmans, 1961).

Vern Poythress, *Inerrancy and Worldview: Answering Modern Challenges to the Bible* (Wheaton: Crossway, 2012).

John Woodbridge, *Biblical Authority: A Critique of the Rogers/McKim Proposal* (Grand Rapids: Zondervan, 1982; reprint, 2015).

### **Volumes Unfavorable to the Doctrine of Biblical Inerrancy:**

Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids: Baker, 2005).

George Marsden, Multiple influential works in which Biblical inerrancy is portrayed as a “Fundamentalist” doctrine shaped by Common Sense Realism and Baconian thought.

Ernest Sandeen, *The Roots of Fundamentalism: British and American Millenarianism* (Chicago: University of Chicago, 1970).

Christian Smith, *The Bible Made Impossible: Why Biblicism Is Not a Truly Evangelical Reading of Scripture* (Grand Rapids: Baker, 2012).

Jack Rogers and Donald McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (New York: Harper and Row, 1979).

See also works by Roger Olsen, Donald Dayton, David Bebbington.

# Inerrancy and Hermeneutics

## What Every Evangelical Pastor Should Know About Biblical Truth and Interpretation

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

### I. Introduction: “The Literal Truth of Every Word”

A. True or false: “EFCA pastors believe that every word of the Bible is literally true”

B. Journalistic truth: a first approach

1. “The most trusted man in America”

2. Factual accuracy

3. Why it matters to distinguish “literal” and “literalistic”

C. Versions of inerrancy

Cf. David Dockery, “Variations on Inerrancy,” *SBC Today* (May 1986) 10-11

1. Absolute inerrancy (too hard!)

2. Limited inerrancy (too soft!)

3. Critical inerrancy (just right!)

## II. The Nature of Scripture: Inspired Discourse

- A. Not a word from outer space; not a time capsule from the past.
  
- B. The Bible is both like and unlike every other book (i.e., it is both human and divine)
  
- C. The Bible is holy...
  
- D. The holy Bible is inspired... God-breathed, God authored (1 Th. 2:13)
  
- E. The holy Bible is inspired *discourse* (i.e., “something someone says to someone about something at some time in some way for some purpose”)
  
- F. The holy Bible is inspired discourse that presents Christ
  
- G. The holy Bible is inspired discourse that presents Christ in order to form Christ in us
  
- H. The holy Bible is inspired discourse that presents Christ in order to form Christ in us – and does so in many ways

### III. Theses on Inerrancy and Interpretation: What Every Pastor Should Know

#### A. Deceptions to avoid

1. Do not define inerrancy by “perfect book” theology
2. Do not confuse literal interpretation with literalistic interpretation.
3. Do not use inerrancy as a device for de-coding holy enigmas or dismissing interpretive disagreement

#### B. Definitions to ponder

1. Infallibility  
Scripture’s inspired discourse is infallible, truly human, yet not liable to fail (Isa. 55:11)
2. Inerrancy
  - a. Paul Feinberg’s definition  
“Inerrancy means that when all facts are known, the Scripture [in their original autographs and] properly interpreted will be shown to be holy true in everything that they affirm, whether that has to do with doctrine or morality or with the social, physical, or life sciences”
  - b. Vanhoozer’s modification  
“Inerrancy means that the authors speak the truth in all things they affirm (insofar as they make affirmations) and will eventually be seen to have spoken truly (when right hearted and right-minded readers read rightly)”

### 3. Truth

- a. Write this down, for these words are trustworthy and true” (Rev. 21:5); “Your word is truth” (John 17:17)
- b. God proves himself true because he is as good as his word. Holy Scripture is true because it is the utterly reliable personal word of the triune God. There is a covenantal correspondence, a faithful fit, between God’s words and God’s deeds. Scripture is true (wholly reliable) because God stands by his words
- c. True words communicate what is. Jesus is the truth (14:6), because he communicates who and what God is and makes good on (i.e., fulfills) what God says

### 4. Error

- a. What the Chicago Statement exempts from counting as an error: “Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods [descriptive], the use of hyperbole and round numbers, the topical arrangements of material, variant selections of material in parallel accounts, or the use of free citations [loose quotes of Scripture by biblical authors]” (Article XIII)
- b. The importance of inoculating oneself against “Cronkitis”
- c. John Frame’s definition: “an error is a failure to make good on one’s claims”

### C. Directions to follow

1. Inerrancy is not a quick fix to pervasive interpretive pluralism, or to determine in advance what kind of truths we will discover in Scripture
2. Inerrancy applies to the discourse of the divine Author, not to our interpretations of his discourse
3. Inerrancy does not entail a literalistic hermeneutic, but we may HOPE for true interpretations
4. The Bible’s truth claims can never be determined without first determining what the Bible is saying. Meaning-content is prior to truth, and literary-form is prior to meaning-content
5. The forms of biblical literature are like maps in a canonical atlas: we will only be able to follow them if we know how to read them (i.e., what kind of maps they are)

6. Inerrancy does not mean that all biblical narratives must pass the Cronkite test.

- a. "Selma"
- b. Genesis
- c. Jonah

#### IV. Conclusion: Cheap vs. Costly Inerrancy and Hermeneutics

- A. Cheap inerrancy 1: the profession without the practice
- B. Cheap inerrancy 2: the profession with illiterate practice
- C. Costly inerrancy
  - 1. We must strive to become biblically literate
  - 2. We must strive to become virtuous interpreters (right-hearted, right-minded, charitable critics)
  - 3. We must be willing to endure ongoing difficulties rather than reach for facile answers
- D. Journalistic truth: take two
- E. Doing biblical truth: interpretation as discipleship

### **Dr. Vanhoozer's Select Bibliography:**

James Merrick and Stephen Garrett, *Five Views on Biblical Inerrancy* (Grand Rapids: Zondervan, 2013). Includes essays by Al Mohler, Michael Bird, and Kevin Vanhoozer.

Craig Blomberg, *Can We Still Believe the Bible: An Evangelical Engagement with Contemporary Questions* (Grand Rapids: Brazos, 2014).

Solid evangelical and scholarly answers to six frequently asked questions.

Timothy Ward, *Words of Life: Scripture as the Living and Active Word of God* (Downers Grove: IVP, 2009).

A fine treatment of the doctrine of Scripture, including inerrancy, by one of Kevin Vanhoozer's former PhD students from the University of Edinburgh.

Harvie Conn, ed., *Inerrancy and Hermeneutic: A Tradition, A Challenge, A Debate* (Grand Rapids: Baker, 1988).

Proof that the issue is hardly new, and evidence that an earlier generation still has something meaningful to contribute to the contemporary discussion.

# Competing Histories, Competing Theologies, and the Challenge of Old Testament Interpretation

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V. Philips Long, Professor of Old Testament, Regent College

I. History, the Achilles Heel of Biblical Authority?

II. On Becoming the “Very Model of a Biblical Historian” (with apologies to Gilbert and Sullivan)

A. Three required competencies

B. Control beliefs and comfortable theories

C. The character of (ancient) history-writing

III. Testing the Bible in Its World: The Divided Monarchy as Test Case

A. The skeleton

<b><i>In an inscription on the... ↓</i></b>	<b><i>the Assyrian king... ↓</i></b>	<b><i>mentions... ↓</i></b>	<b><i>as... ↓</i></b>
Kurkh Monolith (COS 2.113A)	Shalmaneser III (ca. 858–824)	“Ahab the Israelite”	an opponent at the Battle of Qarqar (ca. 853)
Black Obelisk (COS 2.113F)	Shalmaneser III (ca. 858–824)	“Jehu the Omride”	a tributary (ca. 841)
Tell Al Rimah Stela (COS 2.114F)	Adad-nirari III (ca. 819–783)	“Joash the Samaritan”	a tributary (ca. 796)
Calah Annals (COS 2.117A)	Tiglath-pileser III (ca. 744–727)	“Menahem the Samaritan”	a tributary (ca. 738)
Summary Inscription 4 (COS 2.117C; cf. COS 2.117G)	Tiglath-pileser III (ca. 744–727)	“Pekah” “Hoshea”	overthrown (ca. 732) Pekah’s replacement
Summary Inscription 7 (COS 2.117D)	Tiglath-pileser III (ca. 744–727)	“Jehoahaz the Judean” (=Ahaz)	a tributary (ca. 732)
Cylinder Inscription (COS 2.118H; cf. 2.118E, etc.)	Sargon II (ca. 721–705)	“Samaria and all the land of Beth Omri” (= the northern kingdom)	conquered and some population removed
Nimrud Inscription (COS 2.118I)	Sargon II (ca. 721–705)	“Judah which lies far away” (= the southern kingdom)	Under Sargon the “subduer”
Siege of Jerusalem (COS 2.119B)	Sennacherib (ca. 704–681)	“Hezekiah the Judean”	“locked up within Jerusalem ... like a bird in a cage”; a tributary (ca. 701)
Prism B (ANET 291)	Esarhaddon (ca. 680–669)	“Manasseh king of Judah”	one of 22 kings required to bring building materials to Niniveh (ca. 674)
Cylinder C (ANET 294)	Assurbanipal (ca. 668–627)	“Manasseh king of Judah”	A tributary

## B. The flesh

1. Benefit of the doubt?
2. Withholding benefit of the doubt because of a master theory
3. Withholding benefit of the doubt on factual grounds
4. Rechecking the facts

## IV. The Historian and the Believer: Can the Bible Be Trusted?

## **Dr. Long's Select Bibliography:**

### **A Few Good Reads on Scripture:**

D.A. Carson, *Collected Writings on Scripture* (Wheaton: Crossway, 2010).

J. I. Packer, *God Has Spoken: Revelation and the Bible*. 2nd ed. (Grand Rapids: Baker, 1994).

J. I. Packer, "The Bible in Use: Evangelicals Seeking Truth From Holy Scripture." In *Your Word is Truth: A Project of Evangelicals and Catholics Together*, ed. C. Colson, and R. Neuhaus, 59-78 (Grand Rapids: Eerdmans, 2002).

M. Silva, *Has the Church Misread the Bible? the History of Interpretation in the Light of Current Issues*. FCI 1 (Grand Rapids: Academie Books, 1987).

R. S. Wallace, *On the Interpretation and Use of the Bible: With Reflections on Experience* (Grand Rapids: Eerdmans, 1999).

N. T. Wright, *The Last Word: Beyond the Bible Wars to a New Understanding of the Authority of Scripture* (New York: HarperSanFrancisco, 2005).

### **A Few Good Reads on History (and sometimes the Bible):**

W. J. Abraham, *Divine Revelation and the Limits of Historical Criticism* (Oxford: Oxford University Press, 1982).

B. T. Arnold and R. S. Hess, eds. *Ancient Israel's History: An Introduction to Issues and Sources* (Grand Rapids: Baker, 2014).

R. Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006).

V. P. Long, *The Art of Biblical History*. Vol. 5. Foundations of Contemporary Interpretation, ed. M. Silva (Grand Rapids: Zondervan, 1994).

C. B McCullagh, *Justifying Historical Descriptions* (Cambridge: Cambridge University Press, 1984).

I. Provan,, V. P. Long, and T. Longman III. *A Biblical History of Israel* (Louisville: Westminster/John Knox, 2003).

M. Stanford, *The Nature of Historical Knowledge* (Oxford: Basil Blackwell, 1986).

N. Wolterstorff, *Reason Within the Bounds of Religion*. 2nd ed. (Grand Rapids: Eerdmans, 1984).

# The New Testament use of the Old Testament: Bridging Christocentric and Christotelic

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Douglas Moo, Kenneth T. Wessner Professor of New Testament, Wheaton College

I. Hosea in Romans 9

II. Checking With Hosea

III. Solutions

IV. Hosea in Canonical Context

V. Confirmation from Romans 9

VI. Canonical Development: *Sensus Plenior*

## Dr. Moo's Select Bibliography:

Greg Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker, 2012).

The single-best survey of the larger issue.

Douglas J. Moo, "The Problem of Sensus Plenior," in *Hermeneutics, Authority, Canon*, ed. D. A. Carson and J. D. Woodbridge (Grand Rapids: Zondervan, 1986).

Available at [djmo.com](http://djmo.com).

A survey of various ways of explaining the apparent tension between OT meaning and NT application within the framework of inerrancy.

An updated version of this paper is:

Douglas J. Moo and Andrew David Naselli, "The Problem of the New Testament's Use of the Old Testament," in *"But My Words Shall Not Pass Away": The Enduring Authority of the Christian Scriptures*, 2 Volumes, ed. D. A. Carson (Grand Rapids: Eerdmans, forthcoming).

# NOTES

# Panel Discussion #1

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D.A. Carson, Douglas Moo and John Woodbridge. Moderated by Greg Strand.

# NOTES



VI. But Why a Written Word?

VII. The Church that Discerns and Orders the Word of God Written

VIII. Imagining a Different Canonical Order

Conclusion

### **Dr. Cole's Select Bibliography:**

Graham A. Cole, 'Sola Scriptura: Some Historical and Contemporary Perspectives,' *Churchman*, (Volume 104, Number 1, 1990), 20-34.

Greg Goswell, 'The Order of the Books of the New Testament,' *Journal of the Evangelical Theological Society*, 53:2 (June 2010), 225-241.

Archibald A. Hodge and Benjamin B. Warfield (1979), *Inspiration* (Grand Rapids: Baker, 1979).

Michael Horton, 'Sufficient for Faith and Practice: Covenant and Canon,' *Modern Reformation*, Volume 19, Number 3, May/June, 2010.

Lee Martin McDonald, *The Biblical Canon: Its Origin, Transmission, and Authority* (Peabody: Hendrikson, 2007).

R. C. Sproul, *Scripture Alone: The Evangelical Doctrine* (Phillipsburg: P&R, 2005).

David Trobisch, *The First Edition of the New Testament* (New York: Oxford University Press, 2000).

John Webster, 'Canon,' in K. J. Vanhoozer, (gen. ed.), *The Dictionary of the Theological Interpretation of Scripture* (London/Grand Rapids: SPCK/Baker Academic, 2005).

B. B. Warfield, *The Inspiration And Authority Of The Bible* (Phillipsburg: P&R, 1970).

# NOTES

## Panel Discussion #2

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Graham Cole, Daniel Doriani and V. Philips Long. Moderated by Greg Strand.

# NOTES

# Scripture in the Life of the Pastor

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Dr. Daniel Doriani, Vice President of Strategic Academic Initiative, Professor of Theology,  
Covenant Theological Seminary

## I. Two views: How Does a Pastor Read the Bible?

B.B. Warfield: "A minister must be both learned and religious. It is not a matter of choosing between the two. He must study, but he must study as in the presence of God and not in a secular spirit. He must recognize the privilege of pursuing his studies in the environment where God and salvation from sin are the air he breathes. He must also take advantage of every opportunity for corporate worship... Ministerial work without taking time to pray is a tragic mistake. The two must combine if the servant of God is to give a pure, clear, and strong message." "The Religious Life of Theological Students

Krister Stendahl said: "[W]hen the biblical theologian becomes primarily interested with the present meaning, he... loses his enthusiasm... for the descriptive task." Biblical theology can only advance when interpreters retain a sense of "the distance and the strangeness of biblical thought... our only concern is to find out what these words meant" using methods agreeable to "believer and agnostic alike." Only when interpreters refrain from mingling the two phases can "the Bible... exert the maximum of influence."

## II. Principles for Reading

### A. Jesus expects Scripture reading to be personal and pastoral

As Jesus chided leaders for misinterpreting Scripture, he asked "Have you not read?"

Consider Matthew 5:22 – Calling people rascal and fool

### B. There is a permeable barrier between exegesis of Scripture and application or life

Stendahl corrects pastors who want to *use* a passage to say what they want to say.

But a hunger for godliness deepens our reading/interpretation. The case of Proverbs 23:4 and bad work habits. "Do not toil to acquire wealth, be discerning enough to desist."

### C. S. Lewis: There is no contradiction in being a Master of Arts and a fool.

A seminary professor: "Many a doctrinal deviation, many a heresy, began with an ill-advised quest for originality in a thesis."

Luke 14 "Take up your cross."

C. A general scheme of the role of the teacher/interpreter

A Model of Reading

Interpretive Skill

Interpreter's Listening

Text (7 sources)

The Interpreter

Audience (4 Qs)

Interpreter's Authority

Interpreter's Credibility

D. A complication: sin, interpretation and pastoral work

A preacher is a cardiologist who has survived a heart attack, a diagnostician who detects his deadly disease. The vain preach humility; the temperamental and the obese urge self-control. We "hold out the gospel in contaminated hands." C Planginga

Robert Dabney: Eloquence may dazzle and please; holiness of life convinces."

E. Lectio Divina Orthodox Practice revived by E Peterson (not in linear progression)

Lectio - we read the text.

Meditatio - we meditate the text.

Oratio - we pray the text.

Contemplatio - we live the text.

Laudatio - we praise God because of the text.

III. Models of the Ministry of the Word

A. Straight line? Study -> Knowledge -> Sermons -> Practice?

But what we do affects what we know. Romans 12:2

B. The Hermeneutical Spiral – intellectual version

pre-understanding

new understanding

further synthesis

encounter with text

more interaction with text further reading

But consider the case of shouting in the Indian cemetery

### C. The Hermeneutical Spiral – Revised: Knowledge and action stimulate each other

pre-understanding      new understanding      partial success/failure      2nd attempt to apply text  
encounter with text      attempt to apply text      more interaction      Further reading, application

This view in history: "Not only faith...but all right knowledge of God is born of obedience." For Calvin the quest for obedience advances the knowledge of God and his word. Inst. 1.6.2

Gordon Fee "The ultimate aim of all true exegesis is spirituality,"

Moises Silva: It is proper and even necessary to approach the Bible with a strong sense of our needs. The problems faced in the gospel ministry often alert us to truths in Scripture that might otherwise remain veiled to us. Proper exegesis consists largely of asking the right questions from the text, and the life of the church can provide us with those very questions.

### D. Exploring the revised spiral. The Bible says knowing entails doing.

Now that you know these things, you will be blessed if you do them (John 13:4-17)."

Hebrews says, "Solid food is for the mature, who by constant use have trained themselves to distinguish good from evil" (Heb. 5:11-14).

An eye for an eye

## IV. James Describes Godly Reading

### A. James 1:18-25

### B. Five kinds of reading

Naïve and devotional reader

Sophisticated and devotional reader

A technical reader

A technical and functional reader

A technical and devotional reader

C. The mirror

### **Dr. Doriani's Select Bibliography:**

Dan Doriani, *Putting the Truth to Work* (Phillipsburg: P&R, 2001).  
A significant part of the lecture rests on Chapter 3.

Maurice Blondel, *Letter to Pere Auguste Valensin, in Introduction to Maurice Blondel: The Letter on Apologetics and History and Dogmatics*, trans. and ed. Alexander Dru and Illyd Trethowan (London: Harvill Press, 1964).

John Frame, *The Doctrine of the Knowledge of God* (Phillipsburg: P&R, 1989).

Gordon Fee, "Exegesis and Spirituality: Reflections on Completing the Exegetical Circle," (*Crux* 31:4, 1995).

Hans Gadamer, *Truth and Method* (London: Bloomsbury, 1975).

Grant Osborne, *The Hermeneutical Spiral* (Downers Grove: IVP, 2006).

Eugene Peterson, *Tell It Slant* (Grand Rapids: Eerdmans, 2008).

Cornelius Plantinga, "Preaching Sin to Reluctant Hearers" (*Perspectives* 12, 1997).

Paul Ricoeur, "Toward a Hermeneutic of the Idea of Revelation" (*Harvard Theological Review* 70, January - April 1977).

Anthony Thistleton, *The Two Horizons* (Grand Rapids: Eerdmans, 1980).

Kevin Vanhoozer, *Is There a Meaning in This Text* (Grand Rapids: Zondervan, 1998).

Kevin Vanhoozer, *The Drama of Doctrine* (Louisville: Westminster John Knox, 1989).

B.B. Warfield "The Religious Life of Theological Students" (Phillipsburg: P&R, 1983 - available online).

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# Let's Connect ▶

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# EFCA Theology Conference Schedule at a Glance

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## Wednesday, January 28

11 a.m. – 1 p.m.	Registration
1 – 5:15	<b>Pre-conference - “Soteriological Essentials and the ‘Significance of Silence’: Arminianism, Calvinism, Lutheranism and the EFCA”</b>
1 – 1:15	Welcome and introduction – Greg Strand
1:15 – 2:15	Teaching session 1 – “ <i>Arminianism/Wesleyanism</i> ” Tom McCalli
2:15 – 3:15	Teaching session 2 – “ <i>Calvinism/Reformed</i> ” D.A. Carson
3:15 – 3:30	Break
3:30 – 4:30	Teaching session 3 – “ <i>Lutheranism</i> ” David Luy
4:30 – 5:30	Panel discussion
5:30 – 6:30	Dinner – Hawkins Dining Center, TIU – meal included in your registration
6:30 – 8:30	<b>Conference – “The Doctrine of the Scriptures”</b>
6:30 – 6:45	Scripture and worship
6:45 – 7	Welcome – David Dockery
	Introduction – “ <i>Framing the Doctrine of the Scriptures</i> ” Greg Strand
7 – 8:15	Teaching session 1 – “ <i>Introduction to the Present-Day Discussion</i> ” D.A. Carson
8:15	Send off with announcements for next day
8:15 – 9:15	FCMM Information Session with Q & A

## Thursday, January 29

9 – 9:30 a.m.	Scripture and worship
9:30 – 10:45	Teaching session 2 – “ <i>The History of Biblical Authority: Nine Pointers</i> ” John Woodbridge
10:50 – 11	Break – TIU students joining conference
11 – 11:50	Teaching session 3 – “ <i>Inerrancy and Hermeneutics</i> ” Kevin Vanhoozer
11:50 – 11:55	TIU students will leave the conference
Noon – 12:30 p.m.	Q & A with Kevin Vanhoozer
12:30 – 1:30	Lunch - Hawkins Dining Center, TIU – meal included in your registration
1:30 – 1:45	Scripture and worship
1:45 – 3	Teaching session 4 – “ <i>Competing Histories, Competing Theologies, and the Challenge of Old Testament Interpretation</i> ” V. Philips Long
3 – 3:15	Break & announcements
3:15 – 4:30	Teaching session 5 – “ <i>The New Testament Use of the Old Testament</i> ” Douglas Moo
4:30 – 4:45	Break
4:45 – 5:45	Panel discussion
5:45 – 6:45	Dinner – Hawkins Dining Center, TIU – meal included in your registration
6:45 – 7:15	Board of Ministerial Standing presentation of recommended Divorce Policy Exception (DPE) material
7:15 – 8	Ministerial Association annual meeting

## Friday, January 30

8:30 – 8:45 a.m.	Scripture and worship
8:45 – 10	Teaching session 6 – “ <i>The Theology of Canonicity: Why a Book, Why this Book, Why this Sequence of Books within the Book</i> ” Graham Cole
10 – 10:45	Panel discussion
10:45 – 11	Break – TIU students joining conference
11 – 11:50	Teaching session 7 – “ <i>Scripture in the Life of the Pastor</i> ” Daniel Doriani
11:50 a.m. – Noon	Closing comments with book drawing (registered attendees only, must be present to win) – Greg Strand
	Conference ends