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A STUDY (Reading) GUIDE for Dr. Francis Pieper's Christian Dogmatics I

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A STUDY (Reading) GUIDE

for

Dr. Francis Pieper's Christian Dogmatics I

(Revised)

(Study [Reading] Guides for vol. II and III are also available)

prepared by

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SG PIEPER I

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Preface

This Study-Guide is intended to assist seminarians, pastors, and other interested readers of Dr. Francis Pieper's three-volume Christian Dogmatics. I have used this text for many years in my Systematics classes, and certainly appreciate the careful reading necessary for a meaningful comprehension of its doctrinal content. In light of this, about ten years ago I prepared a "study-guide" for each of Dr. Pieper's volumes to assist and direct my student's study. Throughout the past decade these students have reacted quite positively, voicing their appreciation for this study tool. They have encouraged me to revise and expand these guides by seeking greater clarity in questions asked and more accuracy in text locations provided for response.

With the approval of the Department of Systematic Theology and subsequent acceptance by the School for Graduate Studies of Concordia Seminary, a graduate researcher was provided for implementing this project. Mr. Craig Lutz, M.Div. 1989, was assigned this task.

I owe appreciation to Craig, a recipient of a Graduate Research Fellowship for 1989-90. Without his faithful and dedicated assistance, this revised copy would not have been possible.

Errors and important omissions, not caught by the researcher or myself, should be attributed to human frailty. At any rate, I will take the responsibility, and share the credit with my researcher.

With profound thanks to the School for Graduate Studies of Concordia Seminary, St. Louis, I recommend this modest tool to all students as they seek to better understand Dr. Pieper's presentation of Christian doctrine.

January 1991

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Questions and Statements for Preview\Review
(revised)

Christian Dogmatics, Volume I

Dr. Francis Pieper

(NOTE This is merely intended to be a "Study-Guide." Students are not required to use it; in fact, they are encouraged to employ their own method of study. The important thing, however, is that they study seriously the Christian doctrine presented by Dr. Pieper. Won Yong Ji)

1. The "Forward" is very informative as we consider the origin, content, development (from the original German to the English edition), and contemporary value of Dr. Pieper's (1852-1931) *opus magnum*. pp. V-VII.
2. Read the "Preface" and answer the following questions:
 - a. What is Dr. Pieper's assessment of "modern Protestant theology?" p. IXb.
 - b. What is "repristination theology?" Explicate this "charge" by using available resource materials. p. IXc.
 - c. How does Dr. Pieper respond to the claim "that by identifying Scripture and the Word of God our theology will lead to an intellectualism which will stifle all true and genuine religion of the heart?" p. IXc.
 - d. Ponder over the statements of Franz Delitzsch (1813-1890). pp. X; cf. also pp. 168-170.

**PROLEGOMENA:
THE NATURE AND CHARACTER OF THEOLOGY**

3. What is the "only source and norm of Christian doctrine?" p. 3a.

Where do other denominations turn to find their standard of theology? pp. 3bc, 4c, 6ac.
4. Present the Lutheran position summed up in the following statement: "The Holy Scriptures are indeed the Word of God." p. 4.

5. Identify and explicate the following subjects: Hofmann, *Ichtheologie*, and the denial of the *satisfactio vicaria*. How do all of these relate to Question 4? p. 6.
6. What is the "only cure" for doctrinal disunity? p. 7b.
7. What is the meaning, origin, and usage of *religio*? pp. 7-8 + fns. 8, 9.
8. State the precise difference between the Christian religion and other religions. pp. 8-9, 39 + fn. 10. Read pages 7-21 carefully; they provide good insight for future reference.
9. Comment on Professor Mueller's statements (Friedrich Maximilian Mueller, 1823-1900), and acquaint yourself with Monier-Williams. Some theologians suggest that this whole section should be attributed to Monier-Williams. pp. 15-19; cf. vol. II, p. 4 + fn. 6, and vol. III, p. 233 + fn. 20.
10. Explicate the statement: "The religion of the Law is the product of the unregenerate, the natural mind." Utilize the insight provided on pages 19bc and 20a. p. 20b.
11. "How old is the Gospel religion?" p. 21c.
12. What single principle of cognition does the Church have? p. 22a + John 8:31f.; 17:20.
13. "What, then, causes the divisions in the Church?" pp. 22c-23b.
14. Familiarize yourself with the formal and material principles of "the major divisions that disrupt the Church today": Roman Catholics, pp. 23-25a; reformed denominations, pp. 25b-29b; and synergistic Lutherans, pp. 29c-30a.
 - a. T/F The difference between the Reformed and the Lutheran Church is summed up in the following statement: The Reformed Church more exclusively makes Scripture the source of Christian doctrine, while the Lutheran Church, being more deeply rooted in the past and of a more conservative nature, accepts Scripture and tradition as authoritative. p. 25b.
 - b. T/F We state that reason must have a voice in determining Christian doctrine. p. 25b.
15. What is the view of Zwingli and Calvin on the Holy Spirit's use of the means of grace? pp. 25-26a + fn. 39.
 Who are Huldreich Zwingli (1484-1531) and John Calvin (1509-1564)?
16. What is wrong with separating the revelation and operation of grace from the means of grace? p. 26b.

17. How do the Reformed (Calvin, Carlstadt, Zwingli) deny the real presence of Christ's body and blood in the Lord's Supper (*visibilis et localis praesentia*)? p. 27bc.
18. List and refer to some of the Bible passages which support *gratia universalis*, God's serious will to save all people. p. 28.
19. T/F Contrary to their own principle, Reformed theologians often direct the despairing sinner to the *gratia universalis*. p. 29a + fn. 44.

What is the ultimate end for a consistent Calvinist?

20. What is the Arminian stance? p. 29b + fn. 45.

What is the "monergism" of God and its Scriptural support? p. 29b.

What occasion prompted Luther's statement: "You have me by the throat?" p. 29c.

21. What do "synergistic Lutherans" claim? pp. 29c-30a.
22. Identify and present the claim of "positive theologians." pp. 30c-31a, 37c.
23. What is the common theme of the following passages: Jn. 10:35; 2 Tim. 3:16; 1 Pet. 1:10-12? p. 31b.
24. What is the major cause of divisions within the visible Church? pp. 31c, 33b.
25. Is the Lutheran Church a "sect?" What does the term "sect" actually mean? p. 32ab.
26. What is the tension behind the *crux theologorum*? pp. 32-33a.
 - a. Which groups hold that if the *sola gratia* is to be saved, the *gratia universalis* must be sacrificed? pp. 32-33a.
 - b. Explain how we handle this *crux theologorum*. p. 33a + fn. 52.
27. When do "noble motives," such as the "quest for truth," the "scientific spirit," etc., become a disservice to us? p. 33bc.
28. T/F When we say that "Christianity is the absolute religion," we equate it with a "logically complete whole" and a "most perfect morality." p. 34.
- T/F The content of Matt. 22:27-40 constitutes the Christian religion. p. 35a + fn. 55; cf. Kant's ethical interpretation of religion.

29. Explicate and comment upon the two reasons for the absoluteness of Christianity!
pp. 35-40.
- Identify: Adolf Harnack (1851-1930), "historical criticism," and liberal theology. p. 37c.
30. T/F The Christian religion is an historical phenomenon with certain relative qualities; it is the result of a natural historical development. pp. 38b + 39a.
31. Look up some of the Scripture passages which prove the absolute and exclusive nature of the Christian religion. pp. 38c-39a.
- T/F It is correct to speak of the Christian religion as the "highest," the "most perfect," the "acme" of religions. p. 39b. Present your argument.
32. What does Dr. Pieper say about the distinction between Christian religion and Christian theology? What happens to this distinction when we consider their source? p. 40b.
- Note that the chief parts of Christian religion in the objective sense are presented in catechisms, *Religionslehre*, etc., while theology (again in the objective sense) is set forth in Textbooks of Theology, Dogmatics, Systematic Theology, Scientific Theology, *die christliche Lehre in wissenschaftlicher Darstellung*, *loci communes*, etc. p. 41a.
33. Review the etymology of "theology" and its definitions. pp. 41b-42a + fn. 65.
- T/F The term "theology" and its cognate "theologian" originated with the Christians. p. 42b.
34. Present the four meanings of "theology" held by the Church. pp. 42c-44b.
35. What do we mean when we say, "We take theology as a *habitus* (aptitude)?" p. 44c + fn. 71.
36. Make sure that you are acquainted with the classical orthodox Lutheran theologians as you encounter them (Quenstedt, Calov, Gerhard, etc.).
37. T/F The first and proper meaning of the term "theology" is theology in the subjective sense, i.e. aptitude (2 Cor. 3:5-6 [*ikanotees*]); only in its secondary, derived meaning does it denote objective theology, i.e. doctrine (2 Tim. 1:13). p. 45.
- Aptly said: "Theology must be first in the soul of a man before he can teach it, present it in speech and writing" (Walther). p. 45b.
38. Present in your own words the five qualifications described in Scripture and mentioned by Dr. Pieper as he talks about theology as aptitude (*habitus*). pp. 46-51.

39. What is *theologia irrogenitorum*? Is it possible? p. 46b.
- T/F It can and does happen that men are converted and saved through the ministry of an unconverted preacher. p. 47b.
40. Is there a legitimate reason for us to be informed about modern theologians and their thoughts? Present your argument.
41. How do you interpret Lutheran socio-political concern in light of Dr. Pieper's view on the "spirit of tolerance?" p. 50c.
42. Due to the absolute importance of Scripture as the sole source and norm of theology, Dr. Pieper presents a lengthy section on "Theology as Doctrine" (pp. 51-76). Read it carefully as you consider the following emphases:
- Objective theology** (theology in the sense of doctrine) - "...is nothing more and nothing less than the presentation in oral and written form of the doctrine presented in Holy Scripture." Identify: *theologia positiva*; *corpus doctrinae*; *quod non est biblicum*, *non est theologicum*. pp. 51-52 + fn. 80.
- Luther: Modern theologians "would lead us away from Scripture, obscure faith, lay and hatch their own eggs, and become our idol."
- "Objective theology is that knowledge of God and divine things originally found only in God, but which God has graciously communicated to man through His Word." pp. 52a, 58a.
- T/F Christian theology must be ectypal. Explain!
- What is the recurring basic issue between "modern" and Lutheran theologians? pp. 59b, 62bc, 74c.
 - In your own words explain and react to the "Ego theology" of Johann Christian Hofmann (1810-1877) and Sebastian Frank (1499-1543). pp. 60-63, cf. question 5.
 - How would you react to the charge: "Your adherence to the Scripture principle fails to establish psychological contact?" pp. 64c-65ab.
 - List the five delusions of modern theologians with your counter-arguments. pp. 66-74.
43. Consider Dr. Pieper's summary to this section. pp. 74b-76a.
- What three chief virtues are produced in the theologian by the conviction that Holy Scripture is God's own Word and the sole source of divine doctrine? p. 75b.

44. What is the chief contention of "modern theologians" who reject the distinction between Law and Gospel? pp. 76c-78.
45. What does Scripture say about Law/Gospel and their distinction? Look up the Bible passages! p. 78bc + fn. 112.
46. "A true theologian knows the art of dividing Law and Gospel!" What is the complete understanding behind this statement? pp. 78c-80a.
47. What is the "great practical value" in distinguishing between fundamental (doct. of Christ, doct. of justification) and nonfundamental (doct. of Anti-Christ, doct. of angels) doctrines? pp. 80bc-81.
48. Scripture clearly teaches that the _____ and of the _____, _____, is a prerequisite of saving faith. p. 82a.
49. According to Scripture, what other doctrines does faith in the forgiveness of sins for Christ's sake presuppose? Dr. Pieper presents four in addition to your answer in Question 48. pp. 82b-84.
50. What may result from denying the bodily resurrection of the dead and eternal life? pp. 84c-85b.
- What does "spiritualizing" the resurrection really mean? p. 85a.
51. T/F "Fundamental doctrines" originated with the Church. p. 85c.
52. We call Baptism and the Lord's Supper "secondary fundamental doctrines" while referring to the external Word, the Gospel, as "primary fundamental doctrine." Explicate! p. 86bc.
53. Contemplate Quenstedt's (1617-1688) definition of "secondary fundamental doctrine." p. 86c.
54. How does Dr. Pieper illustrate that "because of the close connection between the secondary and the primary fundamental articles one who denies the former would, for the sake of consistency, also have to deny the latter?" p. 87ab.
55. Who was Nestorius (d. ca. AD 451), and what is Nestorianism? p. 87b.
56. What is "synergism?" (Note the concise definition on page 88b and footnote 121).
57. Present the "felicitous inconsistency" of Nestorianism and synergism, and consider its possible effect upon our interaction with heretical theologians/laity. pp. 87c-88.

58. What did Luther mean when he said: "One article is all articles, and all articles are one, ..." pp. 89-91a.

T/F Luther was convinced that his writings were free from errors. p. 89c.

59. Comment on the following statements:

a. "The 'felicitous inconsistency' is superseded by the 'unfelicitous consistency.'" p. 91b.

b. "I am going to err after the manner of a Christian." p. 90c + fn. 124.

60. How can the denial of non-fundamental doctrines endanger faith? pp. 92b-93a.

61. What is the correct definition of "open questions?" p. 61ac.

62. T/F Any article may be treated as an open question binding no one, so long as the Church has not decided the matter in the Symbols. p. 93b.

63. What are some examples of "open questions?" p. 94b + fn. 135.

64. With what intent does Dr. Pieper quote Jer. 23:16 and 1 Tim. 6:3ff.? p. 94a.

What do theologians imply when they attempt to answer real "open questions" in theology? p. 95a + 1 Pet. 4:11; Jn. 8:31-32.

65. Cite and react to two fronts which challenge the need of Christian dogma. pp. 96-97a.

66. What is Dr. Pieper's understanding of the "Social Gospel" Movement? What is the Social Gospel Movement today? p. 96c + fn. 140 (*Die Moderne Diesseitstheologie* and *Das Christentum als Jenseitsreligion*).

67. Give four examples of "unchurchly dogmas which most insistently demand recognition as dogmas of the Church." pp. 97b-98.

68. Give the correct definition of "dogma." p. 99a.

T/F Ecclesiastical terminology which express the exact sense of Scripture, without employing the express words of Scripture, may not be termed "dogma." p. 99b.

69. How do theologians become "church theologians?" p. 99c.

a. T/F It is correct to say that the "old dogmaticians" started with the corpus doctrinae fixed by the Church, using Scripture merely as a collection of proofs for what they had already accepted as true doctrine. p. 100b.

- b. T/F Lutherans operate with "Scripture as a whole" to establish doctrine. p. 100b.
70. It is the _____, that is, the _____, which stamps the various branches of theology (historical, exegetical, practical) as theological disciplines and unifies them. pp. 100c, 101c.
71. Describe the functions of historical, exegetical, and practical theology. pp. 100c, 101a, 101b.
- a. T/F Each dogmatist, exegete, historian, and practical theologian should confine himself to his own discipline, overlooking the Scriptural doctrine of the other disciplines. p. 101c.
- b. T/F Walther felt that as long as a sermon had exhortation, rebuke, and comfort, it should be considered a "good sermon." p. 102a.
72. What is the purpose of theology since the fall of man? [Consider 1 Tim 4:16; 3:1; Matt. 13:52, and Walther's quotation of Balthasar Meisner (1587-1626)]. pp. 103b, 104b.
- a. Who was Christoph Luthardt (1823-1902)? pp. 103c-104a.
- b. What does deriving Christian doctrine from the "Ego of the dogmatizing subject" actually mean? What relation does this type of theology have to man's salvation? p. 104a.
- c. T/F The "purpose of theology" automatically excludes all things pertaining to the spread of culture, the establishment of civil righteousness, and the intellectual craving of the human mind. p. 103c.
73. What is the proper attitude and action of "theology" toward the "evildoer" (homo peccator)? p. 104c.
- T/F Sanctification and good works is another objective of theology. p. 105a + Titus 3:8; Gal. 1:8.
74. What is our position on the use of worldly might, external compulsion, state support, "social affairs," and the like to achieve the purpose of theology? p. 105b.
75. Theology is NOT "a systematized natural knowledge;" therefore, Christian theology is not a science. Explicate! pp. 106-110.
- a. T/F The theologian comprehends what the ordinary Christian merely believes. p. 107b.

- b T/F Also in the case of the theologian, knowledge is faith and faith is knowledge. p. 107b.
 - c T/F A theologian's greater philosophical, philological, and historical learning is a source of spiritual knowledge. p. 107b.
 - d T/F Theology aims at elevating faith to knowledge. p. 107c.
- 76 In what sense is theology a science? p. 107c-108a.
- 77 Ponder over the statement: "Objective certainty does not guarantee subjective certainty." What is your reply? p. 108ab.
78. Why do "modern theologians" call theology a science? p. 109a.
- Aptly said: Our task is not to prove the Gospel, but to proclaim it. p. 109b.
- The best apology of the Christian religion is its proclamation. p. 109c + fn. 158.
- 79 What is the task of the Christian apologist? p. 110a.
80. Why do "modern theologians" raise the *erkenntnis-theoretische Frage*? p. 110b.
- a. How do we receive *Wahrheitsgewissheit*? p. 110c-111a.
 - b. Ponder over Luther's axiom: "Man is *certus passive, sicut Verbum Dei certum est active*." p. 111a.
- 81 Who is Friedrich Schleiermacher (1768-1834)? Become well acquainted with this theologian! pp. 113-115 (and outside reference materials as needed).
- 82 Dr. Pieper maintains that a certainty which in principle rejects the Word of God as the foundation of assurance (*Gewissheit*) is _____, _____, and _____. p. 115a.
83. Make an analogy between the "Archimedian *poo sto*" and our "foothold." pp. 117a, 118a.
- 84 Respond to the following statement: "Again, modern theology betrays its uncertainty by treating Christian doctrines as 'problems.'" pp. 118c-119.
- 85 Formulate your thoughts concerning "certainty" after reading pages 117 through 122, including 126b (cp. "self-certainty," "self-uncertainty," "Christian-certainty," etc.).
86. Respond to the statement: "Modern theology asks us to make Christ's person, and not Christ's Word, our foundation." p. 124ab.

87. What "twofold effect" on man does the Word of God have?" p. 125a.
88. After reading about "Theology and Doctrinal Development" (pp. 129-134), formulate your understanding in regard to the following questions:
- Is Christian doctrine to be developed? Present both pro and con arguments. p. 129.
 - Present the "doctrinal development theory." How would you respond to an advocate of this theory? p. 131.
 - What is your understanding of the "finality and immutability" of doctrine? p. 130b.
 - Does Paul leave room for an "interim theology?" Check the Biblical references on page 130.
 - What are theologians often called who oppose "doctrinal progress?" p. 129, fn. 182 + pp. 133a, 134a (cf. question 2).
 - Read and respond to the words of C.F.W. Walther (1811-1887) in his article, "Was ist es um den Fortschritt der modernen Theologie in der Lehre?" p. 133, fn. 186.
89. Christian liberty consists in this, _____. (Rom. 6:22)
- Doctrinal liberty consists in this, _____. (Jn. 8:31f)
- Under the watchword "academic freedom" (Lehrfreiheit) our age demands _____. pp. 134c-135a.
90. Comment on "academic freedom" and "theological science" (theologische Wissenschaft). Why must they discredit the theologian? What is the only way to learn and know the truth? p. 136b.
91. In what sense is Christian doctrine a "system?" p. 138c.
- Christian doctrine forms a complete, unified, homogeneous whole in a twofold respect. What is this "twofold respect?" pp. 138c-139a.
 - T/F Scripture contains varying human types of doctrine.
- Luther accurately states: "The doctrine must be one continuous and round golden ring in which there is no break." p. 140ab.

92. In what sense is Christian doctrine not a "system?" pp. 140c-141.

Respond to the following statement: "Christian doctrine is a finished product, which no human thinking may or can change in the least." pp. 141a, 143b.

93. Explicate the unique nature of the Bible. p. 142a.

94. How does "modern theology" view Holy Scripture? p. 142b.

95. Comment on the analogy made between natural history and theology. p. 143a.

96. There are only two systematizing modes or methods. What are they and how do they differ? pp. 144c-145ab.

On one hand, there is the position that every article of Christian doctrine is taken directly from God's Word, the *principium cognoscendi*, while, on the other hand, there is the human attempt to construct the doctrine from one's mind, turning to Holy Scripture merely for support and revision. pp. 146c-147.

Read the comments of Luthardt and Luther. pp. 145c-146.

97. When is "faith" a false faith? p. 147c.

98. Distinguish between the "synthetic" and "analytic" methods used by Lutheran theologians. p. 150ab.

a. Acquaint yourself with the theologians who used the "synthetic" method. p. 150c.

b. Acquaint yourself with the theologians who used the "analytic" method. p. 151a.

c. Which of these methods did Dr. Pieper use?

99. Is the method employed in grouping the doctrines of utmost importance? What point is all-important? pp. 152, 154b.

100. Dr. Pieper presents an extended section on "Theology and Method." Which single "point of departure is ruinous and forbidden within the Christian Church?" pp. 154, 156b-157b.

101. Respond to the critical statement of Nitzsch-Stephan against the "Protestant scholastics of the seventeenth and eighteenth centuries." p. 157c. Also consider the criticism/defense against/for classical Lutheran orthodox theologians. pp. 158-160a.

102. After reading this section, what is the foremost point of disagreement between "restitution theology" and "modern theology?" pp. 160b-168a.

- 103. What is the theological method of Luther and the Lutheran dogmaticians? p. 168b.
- 104. Consider the theology of Schleiermacher and its impact upon the "entire theology of Germany." p. 170b.
- 105. Summarize the views of Adolph Hoenecke (1835-1908). pp. 171b-172.
Synthesize his doctrinal agreement with C.F.W. Walther. pp. 173-175a.
- 106. Summarize the Missouri Synod's position in dealing with the crux theologorum. p. 175c.
- 107. Who is Charles Porterfield Krauth (1823-1883)? pp. 179b-180a, 182a + fn. 247.
- 108. Who is Henry E. Jacobs (1844-1932)? pp. 180-181.
- 109. Luther's theological methodology, based upon Psalm 119, is well expressed by his popular phrase: "Oratio, meditatio, tentatio faciunt theologum." p. 186.
 - a. Explicate "oratio." p. 187.
 - b. Explicate "meditatio." pp. 187c-188b.
 - c. Explicate "tentatio." pp. 188c-189b.

THE HOLY SCRIPTURE

- 110. Present Dr. Pieper's interpretation of Genesis 3:8-15. p. 193ab.
- 111. Relate the "Church of the Old Testament" to the "Church of the New Testament." p. 194 + Eph. 2:20; 1 Pet. 1:10-12.
- 112. "Where does the Church of the New Testament find this Word of the Apostles with certainty?" pp. 195b-196a.
- 113. When and how was the Scripture principle rejected and the human Ego installed as teacher in the Church? Present and explicate Dr. Pieper's six points. pp. 196c-213a.
- 114. What do we mean by "natural reason?" p. 196c.
- 115. "It has also been shown that nothing else than rationalism is the mother of _____ (denial of the _____) as well as of _____ (denial of the _____)." pp. 197b, 32c-33a.

116. Distinguish the "ministerial use of reason" (*usus rationis ministerialis, organicus*) from the "magisterial use of reason" (*usus rationis magisterialis*). pp. 197b-199a.
117. How is reason used as *principium quo* and *principium quod*? p. 198b.
118. Compare the *ministerium* and *magisterium* of reason, and distinguish between "reason left to itself" and "reason kept under the discipline of divine Word." p. 199a.
119. Is faith contrary to reason? Is reason contrary to faith? p. 199b.
120. Is philosophy opposed to the divine truth? p. 200a.
121. Familiarize yourself with the "regenerate reason" (*die wiedergeborene Vernunft* or the human reason after spiritual regeneration). pp. 200b-201a + fn. 7. Read carefully Walther's comment on "regenerate reason."
122. Present Dr. Stoeckhardt's (1842-1913) view of Frank's theology. p. 201b.
123. What is wrong with the demand that "the Christian doctrine must not be taken from the *sedes doctrinae*, but from 'the whole of Scripture?'" pp. 201c-202a.
124. T/F According to Scripture the Church has no doctrine of its own, no doctrine alongside and without Christ's Word.
- a. Explicate your response to this statement. pp. 202c-205.
- b. How is the infallibility of the Church viewed by Roman Catholic and Lutheran theologians? pp. 206b-207b.
125. What does "private revelations" mean? Which groups appeal to them? pp. 207c-209.
- Aptly said: "New revelations in regard to the Christian doctrine either coincide with the doctrine contained in Scripture, and then they are superfluous, or they offer something else than is recorded in the Word of the Apostles and Prophets, and then they are to be rejected." p. 210b.
126. What is challenged by the demand that the Christian religion be interpreted "historically?" In which sense is "historical interpretation" to be declined? pp. 211-213a.
127. "The chief fault which modern theology finds in the Early Church, in Luther, and in the Lutheran dogmaticians is that they 'identify' Scripture with the Word of God." Read the remarks of Nitzsch-Stephan and Ihmels (1858-1933), and present your reaction. p. 213.
128. Scripture teaches the identity of Scripture and God's Word through quotations of the Old Testament in the New Testament.

- a. Look up the examples on page 214ab.
 - b. Refer to the passages which state that all events in the world are directed by the Word of God. pp. 214c-215a.
 - c. How about the writings of the New Testament Apostles? pp. 215b-216a.
129. The Bible truly is a "unique book." Present the complete meaning of that statement. p. 216bc.
130. Why are the Scriptures the Word of God? p. 217b.
- a. T/F Inspiration consists in "subject inspiration" (*Realinspiration*) and "inspiration of persons" (*Personalinspiration*). p. 217c.
 - b. Verbal inspiration (Scripture) does not consist of _____ or _____, but of _____. p. 217c.
 - c. T/F "Inspiration applies to men, not to written words" (Hastings). p. 218a.
 - d. List passages which prove divine inspiration of Scripture. pp. 217b-219b.
131. Dr. Pieper presents five truths contained in passages speaking of inspiration. Present four in addition to the one dealt with in Question 130. pp. 219c-228a.
132. What does the predicate *theopneustos* teach us when applied to Scripture? pp. 219c, 220a (Quenstedt).
133. Present Quenstedt's view on inspiration. pp. 220c-221b, 222c-223b.
134. How is "verbal inspiration" described? p. 222a.
- Luther correctly states: "The Scriptures have never erred. One little point of doctrine is of more value than heaven and earth; and therefore we cannot abide to have the least jot thereof corrupted." p. 222b.
135. Review Philippi's (1809-1882) distinction between *Wortinspiration* and *Woerterinspiration*, and his later understanding of inspiration. pp. 224ab, 228b + fn. 39.
- a. T/F Inspiration implies the impulse of executing the act of writing. p. 225a.
 - b. T/F It is correct to say that the Apostles wrote by the will, inspiration, and suggestion of God, but not by His command. p. 225a.

136. Read Dr. Pieper's discussion concerning the views of Roman Catholicism and modern theology on Scripture. pp. 225b-227a.

Which group concedes: "God's Word is in Scripture; Apostles in their writings stand closer to the divine revelation than the later generations?"

137. After presenting some false views on the relation of the Holy Spirit to the human writers of the Bible, Pieper concludes: "God employed the holy writers as His tools, or instruments, in order that men might have His Word fixed in writing." Explicate this statement. pp. 228-232, especially pp. 229c, 230bc.

a. T/F In this relationship the writers were "machines." As a matter of fact, God had to "dehumanize" them first. p. 230a.

b. T/F Lutheran dogmaticians, in the relationship of the writers to the Holy Spirit, accept a mechanical or external concept of dia. p. 231b.

c. T/F The holy writers wrote in a state of trance or unconscious ecstasy. p. 231b.

d. T/F The relation of the Holy Spirit to Scripture did not include the personal mental activity of the Biblical authors. p. 232b.

138. An analogy is made between the inspiration of Holy Scripture and the satisfactio vicaria of Christ. What is the consequence of denying the inspiration of Scripture? pp. 232c-233a + Question 176.

139. List five arguments against the inspiration of Holy Scripture. pp. 233b-251.

a. T/F Lutheran dogmaticians do not take seriously the "different style" in the various books in Scripture, for there is in fact no difference in style due to its inspiredness. p. 233bc.

b. T/F Diversity in style is actually demanded by inspiration. p. 233c.

c. T/F Holy Scripture is written in God's own celestial style. p. 234bc.

140. Contemplate the analogy between the condescension of Christ to the form of man and the Spirit's condescension to use the style and natural aptitude of man. pp. 234b, 280b.

141. What is meant by the "divine" and "human" sides of Scripture? Explicate! p. 235bc.

142. How do "modern theologians" and Lutherans differ in their views concerning the "human side" of Scripture? p. 236a.

143. T/F The holy writers utilized "historical research" as they wrote the Bible. Read Dr. Pieper's concise explanation! p. 236bc.
144. How can we consistently maintain inerrant inspiration while there are variant readings in copies of the originals? pp. 237c-238b + p. 240, fn. 47.
145. Explicate the following statement: "We know we have this Word a priori." pp. 238b-239a, 240b.
146. Again explicate the statement: "We reach the same result also a posteriori, on the basis of scientific investigation." pp. 239b-240b.
- a. T/F The establishing of Christian doctrine considerably depends upon modern textual criticism. p. 240ab.
- b. Should modern textual criticism be presented in the theological classroom?
147. Make note of Dr. Pieper's valuable advice "in disputing with opponents." Why does he use 1 John 5:7-8 as an illustration? Which passages might we cite in our discussions with Unitarians? p. 241ab.
148. What is your position concerning the "alleged contradictions and discrepancies" in Scripture? Allow a careful reading of pages 241c through 246c to direct your thoughts.
149. Present the claims and counterclaims regarding "inaccurate quotations" in the New Testament. pp. 246c-251b + fn. 54 (pay particular attention to the quotes in this footnote).
- T/F The New Testament method of quoting always preserved the original sense of the Old Testament words? pp. 247c-248a.
150. How does Dr. Pieper explain the "trivialities," "solecisms," and "barbarisms" in Scripture? pp. 251c-260b + Mueller's Dogmatics, p. 112f.
151. Certain portions of Scripture are said to contradict inspiration. Present the challenges as well as our responses. pp. 260b-262 + Mueller's Dogmatics, p. 113f.
152. Respond to the alleged evil consequences of the doctrine of inspiration. pp. 262c-265a.
- T/F The end result of believing in an absolute Verbal Inspiration impels Christians at all places and at all times to cling to the unadulterated doctrine of Christ, as expressed in the Bible, and to deny church fellowship to all false teachers. p. 265a.

153. How far back does Dr. Pieper trace the history of the doctrine of inspiration? pp. 265b-267b + fn. 76.
154. Describe the views of "rationalism" and Schleiermacher. pp. 267b-268a.
155. Review the position of "modern theologians" toward Scripture. p. 269ab.
- Examine the context of this view.
 - Refer to James Hastings' (1852-1922) description of the a posteriori method of modern theology. p. 269, fn. 81.
156. In what way does Karl Kahnis (1814-1888) deal with Biblical inspiration? How would you respond to his method? pp. 269c-271a, 283b-285b.
157. Describe the "contemporary" view of inspiration in Dr. Pieper's day. Has it changed? pp. 271b-273.
158. Comment on Calvin's view of "inspiration," and its understanding/practice by later Calvinists. pp. 274-275b.
- Comment on the views of inspiration made by synergists and Romish theologians. pp. 275c-276b.
159. Is it justifiable to say that Luther took a more liberal attitude toward the doctrine of inspiration than the Lutheran dogmaticians? pp. 276c-278, 282b, 286c.
160. Consider Quenstedt's statement concerning Scripture as the inspired Word of God. Why did liberal theologians call this statement a dictum horribile? pp. 277c-278a.
161. Give Luther's understanding of the "human side" of Scripture. p. 278c.
162. What does Luther have to say regarding the "filthy stories" of Scripture? p. 280b.
- Well said: "The Holy Ghost is wonderfully diligent in narrating this shameful, adulterous history; He describes everything to the last detail.... What induced the most pure mouth of the Holy Ghost to condescend to such low, despised things...?"
163. Do you agree a priori that contradictions in the Bible are utterly impossible? p. 282b.
- T/F We ascertain the "inerrancy" of Scripture by human investigation (a posteriori). p. 281a.
164. How do "modern theologians" and Luther differ when they compare the inspired writers of Scripture with enlightened teachers of the Church? pp. 283b-284b.

165. Are the Gospel of John, Romans, and I Peter more inspired than the other books in the New Testament? Present your own argument. p. 285.
166. Compare Luther's comment on Psalms 127:3 with his explanation of *meditatio*. p. 286b.
167. Read carefully Dr. Pieper's discussion of Luther's "hay, straw, and stubble" quotation. Explain Luther's use of these words. pp. 287b-290a.
168. Again modern theologians attack Luther with his "too weak for a thrust" passage (regarding Paul's use of allegory in Gal. 4:21-31). Explain Luther's use of these words based upon the Latin original of his Commentary on Genesis. pp. 290b-291a.
169. Is Luther's distinction between *homologumena* and *antilegomena* proof of his "free attitude toward inspiration?" Read this section carefully. pp. 291b-292b.
170. Present the false contention of modern theologians that Luther limited the divine authority of Scripture to whatever in Scripture "deals with Christ." p. 292c + fn. 99.
171. When considered within context, what does Luther mean by the following comment: "If our adversaries urge Scripture, we urge Christ against Scripture?" pp. 293-294a.
172. What does Luther really mean when he writes in his preface to the Epistles of James and Jude: "Whatever does not teach Christ, that is not Apostolic, even though St. Peter or Paul taught it; again, what preaches Christ would be Apostolic, even though Judas, Annas, Pilate, and Herod did it?" pp. 293a, 295b.
173. Give the meaning and the implication of Luther's statement: "Every man must believe solely for this reason that it is the Word of God and that he in his heart finds that it is the truth." p. 296ab.
174. Present the difference between "old theology" and "modern theology" as to their attitude toward Scripture. p. 298b.
- a. Read carefully the descriptions of Strahan. What is modern theology's chief criterion? pp. 298b-299a.
- b. What does modern theology mean by the "intrinsic merits" of the Bible, and how do these "merits" affect their view of Biblical inspiration? p. 298c.
- c. What does Theodore Kaftan (1847-1932) mean when he writes: "We are realists?" p. 299b.
175. Why do people fail to recognize the Scriptures as the Word of God? pp. 299c-300a + John 8:37, 43, 47; 10:4, 26.

176. Why does denial of the *satisfactio vicaria* also entail a denial of the inspiration of Scripture? pp. 300b-301a + Question 138.
177. Comment on the following statement: "Truth cannot be fought with truth, but only with untruth." p. 301b.
178. Those who attack the teaching of inspiration are compelled to operate with "untruths." Review and examine the validity of four "historical untruths" and four "alogisms" cited by Dr. Pieper. pp. 301c-303a.
179. Carefully read and comment on the writings of Kahnis and Reinhold Seeberg (1859-1935). p. 304ab.
180. Certainly the denial of Scripture's inspiration is a sign of academic arrogance and spiritual pride. List and consider the eight results of denying inspiration. pp. 305-306a.
181. Walther offers a powerful polemic against the denial of inspiration. Summarize his comments in your own words. p. 306bc.
182. What are the "properties" (attributes, *die Eigenschaften*) of Scripture? What effect does surrendering the inspiration of Scripture have upon these "properties?" p. 307a.
183. What is the source of Scripture's absolute authority, and how is this authority recognized? pp. 307b-308a.
184. How can one distinguish true "Christian certainty" (*die christliche Gewissheit*) from false self-conviction? pp. 308-309a.
185. Explicate the *testimonium Spiritus Sancti internum*. pp. 308c-309a.
186. Present the "arguments of reason" which bring about a "purely human conviction" of the divine authority of Scripture. p. 310ab.
187. How does one "overestimate" and "underestimate" the value of arguments that produce only a human faith? pp. 310c-312a.
- a. What is the value of such arguments? pp. 311b-312a.
- b. T/F The self-attestation of Scripture pertains only to its contents, and not to its words. p. 312a.
188. Who has the inner testimony and witness of the Holy Spirit? Present three negative points and one decisive positive point. pp. 312b-313c.
189. What is the "sensation of joy" which Christians sometimes feel? p. 314bc.

- T/F This "sensation of joy" belongs to the inner witness of the Holy Spirit.
190. Wherein does the divine efficacy (*die goettliche Kraft*) of Holy Scripture consist? Present Dr. Pieper's five points. pp. 315c-317a.
191. Wherein does the perfection or sufficiency (*die Vollkommenheit*) consist? Reflect upon Dr. Pieper's three points. pp. 317b-319a.
- a. T/F The Bible reveals all divine matters. p. 318b.
- b. T/F The Bible, in order to attain its purpose of making men wise unto salvation, does not in any way need to be supplemented with any outside material. p. 318c.
192. Wherein does the perspicuity (*die Deutlichkeit*) of Holy Scripture consist? pp. 319c-320c.
- a. Which group relies upon "the self-consciousness of the theologizing subject" to clarify Scripture? pp. 319c-320a.
- b. All false views regarding the perspicuity of Scripture have one common feature:
_____. p. 320a.
193. Clear Scripture remains an obscure book for whom? pp. 321-322b.
194. Present five objections raised against the perspicuity of Holy Scripture. pp. 322c-329.
195. Explain in your own words the following passages often misused to question the perspicuity of Scripture:
- a. 2 Peter 3:16 -- p. 327bc.
- b. 1 Corinthians 13:12 -- 328ab.
196. Present the "witness of history" (*die geschichtliche Bezeugung*) for Scripture in your own words. pp. 330-333a.
197. If German is not a hindrance for you, read Walther's important article in *Lehre und Wehre* (1856, pages 204-216), which Dr. Pieper refers to on page 331b. Moreover, carefully read Walther's quote from Chemnitz (1522-1586). pp. 333-336a.
- a. T/F The fathers of the Missouri Synod recognized the distinction between homologoumena (universally accepted books) and antilegomena (disputed books). p. 331b.
- b. Why was there doubt concerning some writings of Scripture? p. 334b.

c. Familiarize yourself with the development of the "canon" (how the Bible, as we know it, was collected and organized). Consult such works as:

1. Alexander Souter -- The Text and Canon of the New Testament. London: Gerald Duckworth, 1954.
2. Kurt Aland -- The Problem of the New Testament Canon. London: A.R. Mowbray, 1962.

198. Does the distinction between homologoumena and antilegomena have any sweeping dogmatical significance? p. 337bc.

T/F The number of Christian doctrines increases with the number of Biblical books. p. 337c.

199. It is important to note that the integrity of the Biblical text is assured both a priori by the promise of Christ (John 8:31-32, 17:20), and a posteriori by scientific investigation. In light of this, read the material on "The Integrity of the Biblical Text." pp. 338-343.

T/F The question whether the Old Testament originally contained vowel points greatly affects the inspiration of Scripture and the integrity of the text. p. 338b.

Well said: "What the Church lacks in our day is not a reliable text of the Bible, but the faith in the sufficiently reliable text." p. 340a.

200. Comment on the importance of knowing the fundamental articles of Christian faith in relation to the reading of Scripture. p. 344a.

T/F A man may come to faith and become a member of the Christian Church without as much as knowing that there is a Holy Scripture. p. 344a.

201. Does the act of translation "deprive Scripture of its character of being the infallible Word of God?" Explain. pp. 348c-349a.

202. Upon which foundation is the following assertion grounded: "Scripture is to be used as norma doctrinae and as iudex controversiarum?" p. 350ab.

203. Present and comment on the two rules for settling doctrinal controversy. p. 350c.

Give your understanding of the proper use of Scripture in controversy, and the role of the Christian as arbitrator.

204. Does the Roman Church of today still consider the Bible a "dumb book" for the layperson? p. 351bc + fn. 156.

205. If doctrinal issues are decided by Scripture, why then are doctrinal disputes so seldom resolved? p. 353.
206. Why are the Confessions so important for the teaching and preaching ministry of the Church? p. 354a.
207. Define and explicate the *quia* and *quatenus* forms of subscription to the Confessions. What is right or wrong about them? p. 354bc, 356bc.
208. Read carefully and comment on four possible forms of the *quatenus* subscription. pp. 355-356a.
209. Read Dr. Walther's statements on "unconditional subscription" to the Confessions. pp. 357-358, fn. 160.
210. Define the following terms: *norma* and *norma normata*, *norma primaria* and *secundaria*, *norma decisionis* and *discretionis*. What truth is expressed by these terms? p. 358a.
211. All Christian exegesis should be based on what fact? pp. 359-360a.
- Luther correctly states: "No clearer book has been written on earth than Holy Scripture. Among all other books it is like the sun among all lights."
212. What are the four qualities of exegetes? p. 361b.
213. Exegesis "according to the faith" or "according to the analogy of faith" (*die Analogie des Glaubens*) has been and is wrongly defined and applied.
- Present the correct definition of the "analogy of faith," and its exegetical application. pp. 361c-362b.
 - Present the false conception of the "analogy of faith," and show how this results in the perversion of Scripture. p. 362c-363a.
214. What is the double function of exegesis? p. 364c.
215. Comment on the influence of "linguistic usage" and "historical circumstance" in the interpretation of a text. pp. 365b-366b; also cf. pp. 101a, 161ff.
- T/F The sure understanding of Scripture depends on one's acquaintance with its secular-historical background. p. 366a.
216. Carefully explicate the following statement: "The Lutheran Church does not stand on an interpretation of Scripture, but on Scripture itself." p. 367b.

T/F All church bodies stand on Scripture and differ only in their interpretation of it.
p. 367b.

THE DOCTRINE OF GOD

217. What is the only source of man's knowledge of God (*die Gotteserkenntnis*)? How has God accomplished this? p. 371a.
218. How much is man able to know from the realm of nature? p. 371b.
219. Explicate the "cosmological argument" for the existence of God. pp. 371c-372a.
220. Explain the "historico-theological argument" for the existence of God p. 372b.
221. Clearly present the "moral argument" for the existence of God. p. 372c.
222. Present your assessment of "atheism."
- a. T/F Atheism springs from the suppression and denial of the natural knowledge of God. p. 373a.
- b. T/F Truth (*aleitheia*) is in the sphere of the natural knowledge of God. p. 373b.
223. Carefully consider and explicate the following confessional statement: "Natural right is really divine right, because it is an ordinance divinely stamped on nature" p. 373b + Ap. XXIII, 12.
- T/F It is possible for men to become atheists. Explain in your own words.
224. Is the natural knowledge of God innate or acquired? Include the thoughts of Quenstedt in your answer. p. 373c.
225. What does Scripture teach concerning the practical result of the natural knowledge of God? p. 374.
226. What are Chemnitz's views concerning the natural knowledge of God? p. 375, fns. 5-6.
227. What is the "Christian knowledge" of God as derived from Scripture? pp. 376b-377b.
228. How is this "Christian knowledge" brought to us and worked in us? p. 377c.

229. Consider Luther's distinction between natural and Christian knowledge of God. Why does modern theology attempt to erase this difference? pp. 377c-378a.
230. Why are only Christians able to "intelligently speak of what the Godhead essentially is, and of His outward manifestation in His creatures and of His will toward men concerning their salvation?" pp. 380a-381b.
231. What is the basis for the doctrine of the Trinity? p. 381c.
- T/F The doctrine of the Trinity and the deity of Christ were developed by the church councils of the fourth and fifth centuries. p. 381c.
232. In what way does the Koran ridicule the doctrine of the Trinity? p. 381, fn. 11 + p. 382a.
233. What are Modalism and Dynamic Monarchianism, and how do they oppose true Scriptural doctrine? pp. 382b-383a.
234. Present the three Scriptural proofs used by the Christian Church to overcome Unitarianism. pp. 383b-384a.
235. What do the Tritheists and Subordinationists teach? Identify and become acquainted with two individuals within each of these "heresies." p. 384b.
236. Who upholds and teaches "*tres personas et unam numero essentiam in divinitate*?" p. 384, fn. 15.
- T/F The Divine Being exists in three separate essences or natures. p. 385a.
237. Differentiate between the Biblical uses of "eloheem" and "Yahweh." pp. 385-386a.
- a. T/F The divine attributes are divided by the three Persons of the Godhead into three equal parts. p. 386b.
- b. T/F Scripture ascribes the same divine works to the Son and the Holy Spirit, as well as to the Father. p. 386c.
- c. What does it mean to worship "the Trinity in Unity and the Unity in Trinity?" p. 387a.
238. What are four objections to the unity of the Godhead? Respond to those objections in your own words. pp. 387b-393b.
- Well said: "The 'only true God' is revealed only in the incarnate Son of God, whom the Father has sent" (John 17:4).
- a. Review the Athanasian Creed's clear explication of the Trinity.

b T/F Christ is inferior to the Father only according to His human nature in the State of Humiliation. p. 392b.

239 Summarize Luther's position on the doctrine of the Trinity in the Old Testament. pp. 393c-394a.

Aptly stated: "In the New Testament everything is clearly and powerfully attested of the holy, divine Trinity that in the Old Testament is not so clearly set forth, though it is strongly indicated also there." p. 397b.

240. In what ways do the Helmstedt school of George Calixt (1586-1656), Luthardt, and Otto Kirn (1857-1911) conflict with Luther's stance on the doctrine of the Trinity in the Old Testament? p. 394b.

241. How is the doctrine of the Trinity in the Old Testament settled once and for all in the Christian Church? Explicate thoroughly with Biblical references. pp. 394c-395c.

242. What does Scripture teach regarding the "Angel of the Lord/Jehovah's" relationship to the Trinity? Could this "Angel of the Lord" be a created angel? pp. 396-397.

243 Explain the use of reason in comprehending the Trinity. Note Luther's warning: "Metaphysics and every speculation on the part of a creature must be excluded in the doctrine of God." p. 398ab.

a T/F We should differentiate between a divine Person and the Divine Being of the Godhead. Present your argument. p. 398a.

b T/F The manner in which the Person of God differs from His Deity is a mystery only understood by angels. p. 398.

c T/F Reason is able to comprehend that one thing contains no distinctions and at the same time is three distinct things.

244. How have some misguided Christians attempted to explain the Trinity? How are these two methods limited and false? pp. 398c-400a.

245. How did Augustine (354-430) attempt to "prove" the Trinity from God's attribute of love? What is your response to this "trinity of love?" p. 399, fn. 31.

246. Present the methods of rationalization used by the "later Melancthon" and Bartholomaeus Keckermann (1571-1609) to derive the divine Trinity from the divine essence. pp. 399c-400a.

247. How do orthodox Lutheran dogmaticians respond to these trinitarian views of Melancthon and Keckermann? Note in particular Quenstedt's response. p. 400ab.

248. What are two general categories within which the human speculations of modern theology fall concerning the doctrine of the Trinity? pp. 400c-401b.
249. Is the doctrine of the Trinity contrary to reason? Particularly note the words of Karl Hase (1800-1890) and Luther. pp. 402-403a.
250. There are three unwarranted charges by which Unitarians attempt to discredit the doctrine of the Trinity. Explain them in your own words. pp. 403b-405.
- a. Traditional Trinitarian doctrine is an "artificial theory!" p. 403bc.
 - b. Orthodox doctrine encumbers the mind with dead formulas and actually proves to be a detriment to true piety! p. 404ab.
 - c. Orthodox doctrine must inevitably lead to tritheism! p. 405bc.
251. How does Scripture reveal the doctrine of the Trinity as an "exceedingly practical article of faith necessary for salvation?" Note Luther's emphasis upon unity between the Trinity and God's plan for salvation. p. 406ab.
252. What has "modern theology" actually rejected in their attacks upon the doctrine of the Trinity? p. 407ab.

Luther aptly states: "...from the beginning of the Christian Church down to our day neither the outspoken opponents nor the compromising theologians have been able to suppress this doctrine" (of the Trinity).

253. List and define the seven most significant terms used by the Church in presenting the Christian knowledge of God. (These terms will be dealt with more extensively in Systematics II.) pp. 408b-417a.
254. What does the term "trinity" summarize?
- a. T/F The term "trinity" occurs in Scripture.
 - b. Who is credited with being the first to use the term "trinity?" p. 408, fn. 43.
- Luther correctly states: "...the word 'Trinity' conveys the Christian knowledge of God, namely, that the Divine Majesty is three distinct Persons in one divine essence."
255. How do "modern theologians" and orthodox Lutherans differ in their use of the term "person" (persona, prosoopon) to designate the inter-Trinitarian relationship? pp. 409-410b.
- a. Assess the root cause of this difference in "modern theology." p. 410a.

- b. Point out the unique *usus loquendi* of "person" in the doctrine of the Trinity. Carefully consider the views of Chemnitz. pp. 410b-411b.
- 256. Thoroughly explicate the meaning of the term "essence." p. 411c.
 - a. What does Augustine mean when he states: "Essence is ascribed to the three Persons in an ineffable and incomprehensible manner?" 412ab.
 - b. T/F The Christian Church uses the term "essence" in the same way as man uses the universal terms "genus" and "species." p. 412b.
- 257. What does *homoousios* mean/express? What does this term condemn? (If necessary, look up Arianism in a reliable resource.) p. 413bc.
- 258. How is it that the term "*filioque*" is later than the doctrine? Cite Scriptural support for this doctrine. pp. 414c-415a + fn. 50.
- 259. What is meant by the term "interpenetration?" Give its Scriptural basis. p. 415c.
- 260. Carefully define and explicate the following ecclesiastical terms used to clarify the Scriptural doctrine of the Trinity in response to Unitarianism:
 - a. *Opera ad extra*: _____. p. 416ac.
 - Opera ad extra sunt indivisa*: _____. pp. 416a, 420b.
 - b. *Opera ad intra*: _____. pp. 416bc, 420ab.
 - Opera ad intra divisa sunt*: _____. p. 416c.
- 261. In sum, the two axioms in Question 260 express the Scriptural truth that the inward operations are performed by individual Persons (b), while the outward operations are performed by the three Persons in common or together (a).
 - a. T/F This terminology became necessary to defend and uphold the distinction of the three Persons against Unitarianism and Arianism. pp. 416c-417a.
 - b. T/F We may make a distinction between the "Son's generation" and the "Spirit's procession," and at the same time we may define fully the manner in which they differ. pp. 418c-419a.
- 262. Is the procession of the Holy Spirit from the Father temporal, eternal, or both? pp. 424c-425b.

- a. Present Luther's position concerning the terms *trinitas* and *homooousios*. pp. 425c-426b.
 - b. T/F It is always dangerous to substitute ecclesiastical terminology for the clear Word of God. p. 426b.
263. What two points must be maintained, on the basis of Scripture, when considering the relation of the divine essence to the divine attributes? pp. 428b-429a.
- a. T/F The divine essence and attributes in God are absolutely identical. p. 428b.
 - b. T/F A Scriptural theologian will not assume parts in God. p. 430a.
 - c. T/F The knowledge of God in Scripture is partial, fragmentary, and piecemeal. pp. 430a, 432a.
264. Why do Jews, Muslims, Catholics, etc. vainly babble the names of God? p. 433bc.
- a. The unique name "Jehovah," based upon _____ (passage), means _____. p. 433b.
 - b. T/F "Liberal theology," after its scientific and historical study, has succeeded in understanding the meaning of God's names and attributes. p. 433c.
- Well said: "The entire Scriptures are in reality nothing else than an elaboration of God's name (*ein ausgebreiteter Name Gottes*)."
265. What do we mean if we label some attributes of God "quiescent" and others "operative?" p. 435a.
266. What do we mean if we label some attributes of God "negative" and others "positive?" p. 435b.
267. What do "modern theologians" find wrong with the orthodox method of describing and classifying the divine attributes? p. 435c.
- T/F Classification of the divine attributes by orthodox theologians is fully adequate and solely acceptable? p. 436b-437a.
268. Why is the "attribute of God's grace" so important? p. 437a.
269. How is God "in a class by Himself" (*Unitas Dei*)? p. 437b.
270. What else are termed "gods" in Scripture? Is there any danger of confusing these "gods" with the God? p. 437c.

271. Explicate the great practical value of God's unity. p. 438b.
272. Is it possible to define God? Why is this impossible? p. 438cd.
273. Explain the "simplicity of God," and what it has to do with a knowledge of God "in part" (1 Corinthians 13). p. 439ab.
274. Ponder over the following statements:
- a. "God is above time and space, cause and effect." p. 440b.
 - b. "God enters into time and space without becoming temporal or local in His essence (Jer. 23:24) ... His majesty is being above time and space." p. 440c.
275. How would you respond to the assertion that the creation of the world and the incarnation of the Son imply a change in God? pp. 441a, 443c.
276. What do the following passages reveal for us regarding the infinity of God: Ps. 145:3; 147:5; 1 Tim. 6:16. pp. 441b-442a.
277. Summarize in three points the Scriptural teaching on God's omnipresence. pp. 442b-444b.
278. How would you explain the following statement to a layperson: "God is present everywhere without local extension, contraction, multiplication, or division?" p. 443c.
- a. T/F God is omnipresent according to His essence and His operation. p. 442c.
 - b. T/F Space exists beyond the universe. p. 444c.
 - c. T/F At Marburg, Luther made the claim that every true body must exist locally and spatially. p. 444c; also see "The Person of Christ" in Volume II.
 - d. T/F The essential presence of God permeates the entire universe (Jer. 23:24). p. 445a.
279. What are the two practical results of the doctrine of God's omnipresence? p. 445b.
280. In what sense is the idea of "eternity," which can be predicated only of God, used for our warning and our comfort? pp. 445c-447a.
281. Differentiate between life in an absolute sense and life in a derived sense. p. 447a.
282. Thoroughly explain the difference between the knowledge of God and the knowledge of man. p. 448ab.

283. Present the Socinian position on the foreknowledge of God in relation to man's free will and responsibility. p 449c.
284. Present the three understandings of God's foreknowledge, revealed for us by Scripture. pp. 449c-450c.
285. On the basis of Scripture, what procedure does the Formula of Concord suggest for our dealing with the apparent contradiction between God's prescience and human free will? p. 451ab.
- a. T/F Since there is no past or future with God, we are unable to accurately speak of God's prescience. p. 451c.
- b. T/F Man is able to partially know the future. p. 452a.
286. What distinction does Scripture make between God's wisdom and His knowledge? pp. 452b-453a.
287. What are some of the positive attributes related to God's will? pp. 453c-454a.
288. Do causes influence God's will? What is the Scriptural distinction between cause and effect in God? p. 454b.
289. Is a classification of the divine will permissible? Present the classifications which Scripture teaches us to observe. pp. 454c-456a.
290. What does the holiness of God denote? p. 456bc.
291. What does the revelation of God's holiness teach us? p. 457a.
292. What difficulty do we encounter when we attempt to comprehend God's righteousness with human reason? How is this difficulty resolved? p. 457c + fn. 96.
293. God's absolute truthfulness is connected with the indisputableness of His Word. Explain! p. 458bc.
- "The absolute truthfulness of God in His wrath (Law) as well as in His grace (Gospel) should _____." p. 458c.
294. How does the power of God differ from the power of creatures? p. 459ac.
- a. What is the Scriptural definition of a miracle? p. 459b.
- b. T/F God can do apart from means what He ordinarily does through means. p. 459b.

- c. T/F God has bound us to the appointed means. p. 459c.
- 295. Ponder over the following statement: God alone is the cause of all goodness. p. 460b.
 - a. Differentiate between the objective and subjective goodness of God. pp. 460b-461b.
 - b. T/F Scripture focuses our attention in particular on God's goodness toward man as a sinner. p. 461b.
 - c. T/F Among all the attributes of God, Scripture assigns a unique place to God's goodness as grace in Christ. p. 462c.
- 296. Explicate the foundational importance of the Trinity for the doctrine of God. "The Triune God is the gracious God, and the gracious God is the Triune God." p. 463c.

THE CREATION OF THE WORLD AND OF MAN

- 297. What is the only reliable source for our knowledge of the world's origin? p. 467ab.
 - T/F We are able to know *a posteriori* (reasoning from effect to cause) that all things were created by God. p. 467a.
- 298. Explicate *creatio ex nihilo*. p. 468ab.

Please read the CTCR Document entitled "Creation in Biblical Perspective."
- 299. What is the *Hexaemeron*? How are they to be interpreted? p. 468c + fn. 4.
 - T/F Ps. 90:4 and 2 Pet. 3:8 indicate that these days are to be interpreted as "periods." pp. 468-469, fn. 4.
- 300. What simple truth does Genesis 1 teach us regarding the order of creation? Review the order of creation. p. 469a.
 - a. What is the "two factors theory" of creation? p. 469c.
 - b. T/F The order of creation observed by God can be interpreted as a self-development of the creature. p. 469b.
 - c. T/F The "two factors theory" is actually evolutionism and should be rejected. p. 469c.
- 301. Give the full significance of the following statements:

- a. "Even today the origin of life is an impenetrable mystery. How something comes into being no man can tell, and we shall never discover it." p. 470b.
 - b. "In Him we live, and move, and have our being" (Acts 17:28). See also Job 12:10 and Daniel 5:23. p. 470b.
302. Read carefully the section on "The Work of the Six Days." pp. 470c-475.
- a. When did "time and space" begin? p. 470c.
 - b. T/F There was light before the sun, moon, and stars existed. p. 471c.
 - c. T/F The firmament is the uppermost portion of the atmosphere surrounding the earth. pp. 471c-472a.
 - d. For what purpose and for whose good were the celestial bodies made? Do they have any independence apart from the earth? pp. 472c-473a.
 - e. How do we explain the creation of poisonous plants and predatory animals? pp. 474c-475a.
 - f. Present the Biblical circumstances of man's creation. What overarching fact do these indicate? p. 475.
303. Does man consist of three (trichotomy) or two (dichotomy) essentially different parts? Present both views, and your personal response. pp. 476-477a.
304. Why is the understanding that "all men are Adamites" important? p. 477b.
305. Consider the following questions, and formulate a response in your own words:
- a. Did Moses receive the account of creation by direct divine revelation, or was it handed down to him by oral transmission from our first parents, who received it from the Lord? p. 478.
 - b. Are Genesis 1 and 2 different stories about creation? p. 479a.
 - c. Could God have created a better world? p. 479b.
306. How would you refute the argument that God's ultimate purpose for the world is motivated by selfishness? p. 479c.
307. Why is it so important to assert that creation is the work of the Triune God? pp. 479c-480a.

T/F Creation was a necessary act of God. p. 480b.

**DIVINE PROVIDENCE,
OR THE PRESERVATION AND GOVERNMENT
OF THE WORLD**

308. What is "divine providence?" p. 483a.
309. What relationship is there between the "laws of nature" and God's will/operation in this world? pp. 483b, 489b.
310. In what way did God rest after His act of creation? Are the categories "resting" and "non-resting," as we know them, applicable to almighty God? pp. 483b-484a.
311. May we call divine providence a "continuous creation?" Why or why not? p. 484b.
312. How does our "natural, God-estranged" mind argue against the providence of God? pp. 485b-486.
313. Does divine providence extend even to the minutest creatures? Explain with Scriptural support. p. 486 + fn. 4.
314. Explain the following statement: "God operates, and the means operate." p. 487a, 488bc.
- a. T/F The operation of God and the operation of the *causae secundae* are two separate operations. pp. 487a, 488b.
 - b. T/F The operation of the second causes is the result of a preceding action of God, rather than the result of an uninterrupted operation of God on and through the creatures. p. 488a.
315. Contemplate the truth that "what the creatures (and properties of this world) do naturally, they do because of God's influence on the creatures." pp. 487b-488a.
316. Present our understanding of "first cause" and "second cause" as opposed to that of the deists. p. 489b + fn. 6.
317. How far does God concur in the performance of sinful actions? Include the Scriptural understanding of "evil acts" in your answer. pp. 489c-490b.
318. Does God permit men to sin? How does God punish sin? Explain your answer. pp. 490c-491a.

319. Carefully answer the following questions:

- a. Must all events in the world occur just the way they happen, or could they take place in a different way? p. 492bc.
- b. Why is it important to teach the Scriptural truth regarding your answer to Question a.? Include an absolutely necessary "rule of life" in your answer. pp. 492c-493a.
- c. "Shall the creature make bold to explore God in His bare majesty?" How does this limit our consideration of divine providence? p. 493a.

320. Is the *terminus vitae* subject to change or unchangeable? Your answer will be twofold -- from God's standpoint as well as our own. p. 493b-494.

ANGELOLOGY

321. What are the attitudes of liberals, the "more conservative wing," and modern theologians regarding the existence of good and evil angels? p. 497.

322. What is our understanding of the doctrine of angels? p. 498b.

323. When were angels created? p. 499a + fn. 4.

324. Describe the nature and properties of angels. List some properties of angels. pp. 500-503.

a. T/F Consumption of food by angels is a real eating for the nourishment of their assumed bodies. p. 500b.

b. What is the difference between God and angels? p. 501a.

c. T/F The devils can perform real miracles. p. 502a.

325. Based upon Scripture, what are we able to say about the number and ranks of angels? p. 504ab.

326. How did the existence of two classes of angels come about? When did this take place? pp. 504c-505 + fn. 13.

327. Describe the good angels and their functions. pp. 506ac-507b.

T/F Each Christian has his own particular guardian angel. p. 507a.

- 328 Does "moral freedom" in eternity necessitate the freedom of angels to do evil? p. 506a.
329. May we speak of an "election of the angels?" What do we know for certain from Scripture? p. 506b.
- 330 Describe the activities of evil angels against man (spiritual and bodily possession), Church, the divine order of the state, and family. pp. 508-511 + fn. 18.

THE DOCTRINE OF MAN

- 331 Describe the original state of man in creation. pp. 515-516a.
- a. T/F The word "image" signifies man's mind and will, while "likeness" indicates a mind which knows God and a will which is in agreement with His will. p. 515b.
- b. T/F Perhaps man was created after the image of the human nature of Christ. p. 516a.
- 332 How does Quenstedt refute the erroneous notion that man was created after the likeness of Christ's human nature? Present his seven points with Biblical support. p. 516, fn. 2.
- 333 What does the image of God consist of? pp. 516b-517a + fn. 2, point #6.
334. What other two truths does Scripture reveal for us regarding the original condition of man? p. 517a.
- T/F Man in his created state was a "morally indifferent" being, neither good nor bad. p. 517b + 518, fn. 6.
- 335 Present Luther's distinction between "childlike" and "manly" innocence. p. 518b.
- T/F Man in his original state merely had the quality or capability of doing good. p. 518b.
336. Note how Lutheran theologians differ on the question as to whether in Gen. 9:6 and James 3:9 a divine image is still ascribed to man after the Fall. Present their solutions. p. 519a.
337. How does the image of God in its "wide" and "proper" senses help us understand the differing interpretations in Question 336. Do they actually differ? p. 519b.
338. Is a "still extant image of God" the only sound reason for respecting and preserving human life?

- a. How would Luther answer this question? p. 519c.
 - b. What is the "great practical importance" of his viewpoint? pp. 519c-520a.
339. As you read and study "The Relation of the Divine Image to the Nature of Man," answer the following questions:
- a. What is the "divine image?" p. 520b.
 - b. Define donum superadditum and donum concreatum. Was the divine image superadditum or concreatum? p. 520c + fns. 7 and 8.
 - c. In what way is the iustitia originalis part of "fallen" man? pp. 520c-521a.
 - d. Where is the "real seat" of the divine image in man? p. 521b.
340. What are the two immediate consequences of possessing the divine image? What does Luther say about the dominion exercised by man over "the earth, the sea, and the air?" pp. 521c-522 + fn. 10.
341. Describe the purpose of man's creation in the image of God. p. 523a.
342. How is this "original purpose" revived again? p. 523a.
343. Carefully read the interesting section on "Woman and the Divine Image."
- a. In your own words, apply the Scriptural truths in this section to the role of women in the church and society. pp. 523c-526b.
 - b. How are women "subordinate" to men?
344. Present your response to the three erroneous views of the Fall. p. 526c.
345. Define sin "according to Scripture!" p. 528-529b.
346. Present some of the views which limit sin to only those evil acts committed voluntarily. p. 529, fn. 16.
- How would you Biblically refute these views?
347. How does the Formula of Concord, Solid Declaration V, 17 (Tappert, p. 561) define the Law? pp. 530a-531b.
348. What are the functions and limitation of "conscience" after the Fall? pp. 531c-532b.

349. What is the causa peccati? pp. 533c-534.
- a. T/F The body is the true seat of sin in man. pp. 534b, 550b-551b.
 - b. T/F The heart is the true birthplace of all internal and external sinful acts (Matt. 15:19). p. 534c.
350. What are the threefold consequences of sin? pp. 535b-536c, 551bc.
- T/F Eternal death is the annihilation of man and the cessation of his existence. p. 536c.
351. What is the true nature of sufferings which come upon believers in this life (Ps. 73:14; Is. 53:5-6; 1 Cor. 11:32)? p. 537bc + fn. 22.
352. What is original sin comprised of (Rom. 5:18-19; Ps. 51:5; John 3:6)? p. 538ab, 541b-543.
353. What do Pelagians, Socinians, Arminians, and Quakers say about original sin? p. 538, fn. 24 + p. 542, fn. 28.
354. Is it right that the son should bear the iniquity of the father? Explain. pp. 540-541a.
355. What are the effects of original sin on the mind and will of man? pp. 543b-547b + AC and Ap II.
356. In what way is original sin something positive? p. 547c.
357. Present the distinction between "substance" and "accident." How are these terms used to clearly present the Scriptural understanding of original sin? pp. 548-549b.
- a. T/F Original corruption is an "accident" which has infected the entire substance of human nature. pp. 548a, 549a.
 - b. T/F Our human nature has two substances, one good and the other bad. p. 548b.
358. Briefly summarize the effects of original corruption. pp. 551b-554.
359. How does Dr. Pieper concisely outline "free will" so that it might be clearly taught where ambiguity of meaning prevails (Bene docet, qui bene distinguit)? pp. 554c-557b + fn. 42; also consult Luther's Bondage of the Will.
360. Present your understanding of Luther's distinction between original and actual sin. p. 558a + fn. 43.
361. Concisely define "actual sin" in your own words. pp. 557c-559a + fn. 45.

T/F When the measure of service does not correspond to the measure of gifts, an actual sin is committed. p. 558c.

362. What are the causes of actual sin within man (general and special)? pp. 559b-560a.

363. What are the causes of actual sin outside of man? pp. 560b-561a.

364. What does it mean to "give offense?" How might we give offense through the use of permissible things? pp. 561b-562a.

365. As a general rule for exercising our freedom in Christ, Dr. Pieper states: "We must waive the use of our Christian liberty unless the truth of the Gospel is at stake." How would you apply this rule "when the weak brother insists that his error be acknowledged as the true doctrine" (Col. 2:16; Gal. 5:1)? p. 562b.

366. Present the Scriptural doctrine of temptation to good and evil. pp. 563b-564a.

367. Read and briefly summarize the nine Scriptural classifications of actual sins. pp. 564b-577.

The most grievous of all sins is _____.

368. Differentiate between voluntary and involuntary sins. pp. 564c-565a.

T/F The will of man plays a part in every sin, whether he is aware of it or not, and in that sense we might call all sins voluntary sins. p. 564c.

369. What is the danger of committing actual sins against a rightly informed conscience? pp. 565c-566a.

What is the relation of actual sin to erring and doubting consciences? p. 566ab.

370. The section on "The Sin Against the Holy Ghost" is of utmost importance. Read it carefully and present the five points in your own words. pp. 571b-577.

What is the meaning of Matthew 12:32? p. 571c.

Well said: "The sin against the Holy Spirit is precisely the malicious revolt against the internally convincing operation of the Holy Spirit." p. 576a.

A similar STUDY (Reading) GUIDE is also available for Volumes II and III.

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