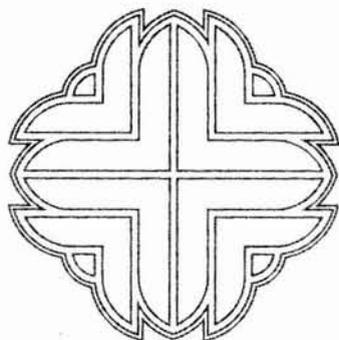
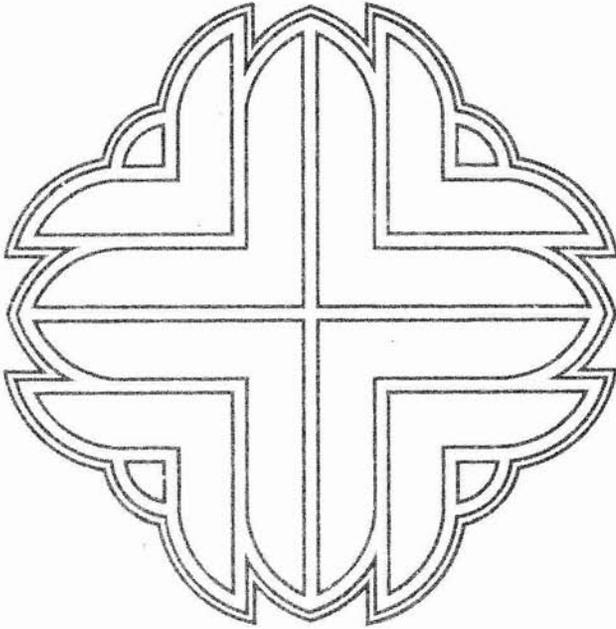


*BEACON
DICTIONARY
OF
THEOLOGY*



BEACON DICTIONARY OF THEOLOGY



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Associate Editors

J. Kenneth Grider & Willard H. Taylor



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Preface

One sign of an aroused interest in family or personal health is the presence in the home of a layman's medical dictionary or encyclopedia. In most homes such a volume is referred to frequently, with great interest and concern.

It is equally true that a person or household awakened intellectually and spiritually will desire to have handy a means of becoming informed concerning their faith, both in its major outlines and in its more intricate details. The desire to possess a dictionary of theology is therefore as natural and logical as the desire to have a medical guide. But the importance of such a reference work is as much greater than the medical guide as spiritual health is greater than physical health.

The ground covered in the following 954 articles is as comprehensive as would be covered by a standard systematic theology. The difference is that the subject matter is divided up into small units and arranged alphabetically, for easy reference. One can thus pursue one's particular interest of the moment, or seek out the answer to some puzzling question, without having to wade through scores of pages.

By following the cross-references at the end of the article, the student can pursue his special area of interest as far as he desires. In the process his theological horizons will be pushed farther and farther back, and he will discover the excitement of the intellectual chase—a chase of infinitely greater consequence and more lasting benefit than could ever accrue from pursuing the fox or the possum. Many an enthusiastic hunter thinks nothing of scrambling through brush all night, spurred on by the baying of his possum hounds. It is to be hoped that many a budding intellectual, or just plain honest Christian with an aroused thirst for knowledge, will follow his own inner inquiring "hounds," poring through this dictionary. At least if it is in the house, or on the student's or pastor's desk, as a readily available tool, it may even come second to the Bible itself for frequency of handling.

This volume has been designed for the busy pastor, evangelist, missionary, student,

teacher, doctor, and lawyer, as well as for the alert homemaker and farmer or shopkeeper who desires to acquire a better understanding of God and His redemption. The use of foreign words has been restrained, and those used are transliterated into English spelling. Some abbreviation has been used, but the key is found in the front of the book. Under the heading "For Further Reading," reference items have usually been reduced to last name of author and a minimal title.

It must be admitted that the desired simplicity and clarity will not be found in all the articles equally. But if the reader encounters more verbal fog than he can comfortably handle, he should glance at the cross-references and proceed to a related article. Perhaps by following through in this way the fog will be dispelled. In the process he will gradually find himself becoming more and more at home in these strange "lands," and in time will be a truly knowledgeable Christian. And really, he owes this much to his Lord.

Readers with some degree of expertise in these matters will note that this dictionary represents a very broad definition of *theology*. As a consequence, many topics are discussed which might be expected to be found in other kinds of dictionaries. The gamut covers such areas as philosophy, psychology, history, practices, and devotion. A sincere attempt has been made to relate every topic to the basic concerns of theology and the Bible.

This dictionary is unabashedly evangelical and just as unabashedly Wesleyan. Some immensely valuable help has been given by scholars who are not themselves identified with the Wesleyan-Arminian school of interpretation. We are grateful to them. This is possible because among evangelicals the basic points of agreement are very wide indeed. However, it is the conviction of the editors and publishers that a scholarly dictionary frankly committed to a Wesleyan understanding of salvation has been long overdue.

These 954 articles do not reflect total unanimity of opinion, either among the contributors themselves or between them and

the editors. There are areas of tolerable variation in viewpoint. But every effort has been sought to avoid a muffled or uncertain trumpet in respect to sin, salvation, holiness, and eternal destiny. Certainly it does not need to be stated that equal care has been taken to preserve utmost fidelity to the historic doctrines of the faith respecting the Trinity, Christ Jesus our Lord, the authority of the

Bible, the atoning death of Christ, and His bodily resurrection.

May God whet our intellectual and spiritual appetites, quicken our understanding, and mercifully bestow His blessing upon the efforts of the 157 contributors of this volume, to the edification of all and the misdirection of none.

RICHARD S. TAYLOR, *Editor*

Associate Editors

J. KENNETH GRIDER

WILLARD H. TAYLOR*

*The untimely death of Willard H. Taylor, just as this volume was in the final stages of completion, was a great loss to the project. He assisted as consulting editor only about 31 months, during which time his counsel was of inestimable value. He lived long enough to write some of the major articles, but was to have written

more—articles for which he had made partial preparation but in the providence of God had to leave to others. In many important and subtle ways the impress of his great mind, wide learning, mature experience, and intensely devoted heart is on this volume. It is stronger because he was on the team.

R. S. T.

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Abbreviations

- ARNDT, GINGRICH**—W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament*
- ASV**—*American Standard Version of the Bible*
- BAKER'S DCE**—Carl F. H. Henry, ed., *Baker's Dictionary of Christian Ethics*
- BAKER'S DT**—Everett F. Harrison, ed., *Baker's Dictionary of Theology*
- BBC**—Albert F. Harper, ed., *Beacon Bible Commentary*
- BBE**—*Beacon Bible Expositions*
- CC**—Adam Clarke, *Clarke's Commentary*
- DCT**—Alan Richardson, ed., *A Dictionary of Christian Theology*
- EBC**—*Expositor's Bible Commentary*
- EGT**—*The Expositor's Greek Testament*
- ER**—Vergilius Ferm, ed., *An Encyclopedia of Religion*
- ERE**—Hastings' *Encyclopedia of Religion and Ethics*
- GMS**—Purkiser, Taylor, and Taylor, *God, Man, and Salvation*
- HBD**—*Harper's Bible Dictionary*
- HDB**—Hastings' *Dictionary of the Bible*
- HDCG**—Hastings' *Dictionary of Christ and the Gospels*
- HDNT**—Hastings' *Dictionary of the New Testament*
- IDB**—George Buttrick, ed., *Interpreter's Dictionary of the Bible*
- ISBE**—James Orr, ed., *International Standard Bible Encyclopedia*
- KITTELL**—G. Kittel, ed., *Theological Dictionary of the New Testament*
- KJV**—*King James Version of the Bible*
- MOFFATT**—*The Bible: A New Translation*, by James A. R. Moffatt
- NASB**—*New American Standard Bible*
- NBD**—*The New Bible Dictionary*
- NBV**—*Modern Language Bible, New Berkeley Version in Modern English*
- NEB**—*New English Bible*
- NIDB**—*The New International Dictionary of the Bible*
- NIDCC**—*New International Dictionary of the Christian Church*
- NIDNTT**—T. Colin Brown, ed., *The New International Dictionary of New Testament Theology*
- NIV**—*The Holy Bible, New International Version*
- NKJB**—*New King James Bible*
- ODCC**—*Oxford Dictionary of the Christian Church*
- PHILLIPS**—*New Testament in Modern English*
- RSV**—*Revised Standard Version of the Bible*
- THAYER**—Joseph Henry Thayer, *Greek-English Lexicon of the New Testament*
- TLB**—*The Living Bible*
- TNTC**—*Tyndale New Testament Commentaries*
- TWNT**—*Theological Wordbook of the New Testament*
- VINE, ED**—W. E. Vine, *Expository Dictionary of New Testament Words*
- WBC**—Charles W. Carter, ed., *Wesleyan Bible Commentary*
- WESLEY, NOTES**—*Explanatory Notes upon the New Testament*
- WESLEY, WORKS**—*The Works of John Wesley*, 14 vols.
- WEYMOUTH**—*Weymouth's New Testament in Modern English*
- WILEY, CT**—H. Orton Wiley, *Christian Theology*, 3 vols.
- WILLIAMS' NTLP**—Charles B. Williams, *New Testament in the Language of the People*
- WMNT**—Ralph Earle, *Word Meanings in the New Testament*
- WTJ**—*Wesleyan Theological Journal*
- ZPBD**—Merrill C. Tenney, ed., *Zondervan Pictorial Bible Dictionary*
- ZPEB**—Merrill C. Tenney, ed., *Zondervan Pictorial Encyclopedia of the Bible*

Subject List

- Abba (See Lord's Prayer)
Abide, Abiding
Ability
Abomination of Desolation
Abortion
Abraham
Absolute (See Attributes, Divine)
Absolution
Absolutism
Abstinence (See Fasting)
Acceptance
Accountability
Acquired Depravity
Adam
Adamic Sin (See Original Sin)
Adoption
Adoptionism
Adoration (See Worship)
Adultery
Adventism
Adversary (See Satan)
Advocate
Aesthetics
Affections
Agapē
Age, Ages
Agnosticism
Alexandrian School
Allegorical Interpretation
Allegory
Alpha and Omega
Altar
Ambassador
Amillennialism
Anabaptists (See Rebaptism)
Analogy
Analyticism (See Positivism)
Anathema
Angel
Anger
Anglo-Catholicism
Anglo-Israelism
Annihilationism
Anointing
Anthropology (See Man)
Anthropomorphism
Antichrist (See Man of Sin)
Antilegomena
Antinomianism
Antioch, School of
Antitype
Anxiety
Apocalyptic, Apocalypse
Apocrypha
Apollinarianism
Apologetics
Apostasy
Apostle
Apostles' Creed
Apostolic Constitutions and Canons
Apostolic Decrees
Apostolic Fathers
Apostolic Succession
Arianism
Ark of the Covenant
Armageddon
Arminianism
Articles of Faith (See Dogma)
Ascension, The
Asceticism
Assumption of Mary (See Mother of God)
Assurance (See Witness of the Spirit)
Astrology
Athanasian Creed
Atheism
Atonement
Atonement, Theories of (See Governmental Theory, Moral Influence Theory, Mystical Theory, Penal Satisfaction Theory)
Attributes, Divine
Augsburg Confession
Augustinianism
Authentic Existence
Authenticity
Authority
Avarice (See Covetousness, Seven Deadly Sins)
Awakening
Awe (See Reverence)
Axiology
Baalism
Babylon
Backsliding
Baptism
Baptism for the Dead
Baptism with the Holy Spirit
Baptismal Regeneration
Baptists
Beatitudes
Beauty
Beelzebul (See Satan)
Beginning
Begotten (See Only Begotten)
Being
Belief
Believer (See Christian)
Benediction
Benevolence
Betrayal
Bible
Bible, Inspiration of (See Inspiration of the Bible)
Bible: The Two Testaments
Biblical Authority
Biblical Criticism, Lower (See Textual Criticism)
Biblical Inerrancy
Biblical Realism
Biblical Theology
Biblicism
Binding and Loosing
Birth of Christ (See Virgin Birth)
Birth of the Spirit (See New Birth)
Bishop
Bitterness (See Hardness of Heart)
Blame, Blameless
Blasphemy
Bless, Blessed, Blessing
Blood
Body
Body Life
Body of Christ
Boldness
Bondage
Breaking of Bread (See Love Feast)
Bride, Bridegroom
British-Israelism (See Anglo-Israelism)
Brotherhood
Brotherly Love
Buddhism
Burnt Offering
Cabala (See Kabbala)
Call, Called, Calling
Calvinism
Canon
Canon Law
Canonization
Canons of Dort
Capital Punishment
Cardinal Virtues (See Seven Cardinal Virtues)
Carnal Christians
Carnal Mind
Carnality and Humanity
Casuistry
Catastrophism
Catechism
Catholic
Catholicism

Catholicism, Greek
 (See Eastern Orthodoxy)
Catholicism, Roman
Cause and Effect
Celibacy
Ceremonial Purification
 (See Purification, Ceremonial)
Chain of Command
Chance
Character
Charismata (See Gifts)
Charity (See Love)
Chasten, Chastise
Chastity
Checks to Antinomianism
Cherub, Cherubim (See Angel)
Child, Children
Chiliasm (See Millennium)
Christ
Christ in You
Christian
Christian Education
Christian Ethics
Christian Holiness
 (See Holiness)
Christian Humanism
Christian Perfection
Christian Socialism
Christian Warfare
 (See Spiritual Warfare)
Christian Year
Christianity
Christlikeness
Christocentrism
Christology
Chronos
Church
Church Councils
Church Government
Church Growth
Church Music
Church Rules (See Canon Law)
Circumcision
Citizenship
City
Civil Disobedience
Civil Religion
Civil Rights
Clean, Unclean
Cleansing
Clergy
Collection (See Tithe)
Comfort
Comforter, The
Command, Commandment

Commission, Great
 (See Great Commission)
Common, Community
Common Grace
Communicate, Communication
Communion, Holy
 (See Holy Communion)
Communism (See Marxism)
Comparative Religion
Compassion
Complementarianism
Conceptualism
Conciliarism
Concupiscence
Condemn, Condemnation
 (See Judge, Judgment)
Conditional Immortality
Confession, Confessional
Confession of Faith
Confession of Sins
Confidence (See Self-Image)
Confirmation
Conformity
Congregationalism
 (See Church Government)
Conscience
Consecrate, Consecration
Consolation (See Comfort)
Consubstantiation
Contentment
Contingent
Contrition (See Penitence)
Conversion
Convict, Conviction
Corban
Cornerstone
Corruption (See Original Sin)
Cosmology
Councils (See Church Councils)
Counseling
 (See Pastoral Counseling,
 Rogerian Counseling)
Counteraction
Courage
 (See Seven Cardinal Virtues)
Covenant (See New Covenant)
Covenant Theology
Covenants
Covetousness
Creation
Creationism
Credentials of Scripture
Credulity (See Superstition)
Creed, Creeds
Crisis
Crisis Theology
 (See Neoorthodoxy)

Criticism, NT
Criticism, OT
Cross
Cross-bearing
Crown
Crucifixion
Cults
Culture
Culture, Personal
Cup
Curse
Custom, Customs

Darkness
Darwinism
Davidic Promises
 (See Promises, Davidic)
Day of Atonement
Day of the Lord
Days of Creation
Deacon
Dead Sea Scrolls
Death
Death of Christ
Death of God Doctrine
Death to Self
Decalogue
Decision
Decrees (See Divine Decrees)
Deism
Deity of Christ (See Christ)
Deliverer (See Redeemer)
Deluge (See Flood)
Demiurge
Demons, Demon Possession
Demythologization
Denomination
Deontology (See Duty)
Depotentiality Theories
 (See Kenosis)
Depravity (See Total Depravity)
Deprivation
Descent into Hell
Desire
Despair
Destiny, Eternal
Determinism
Development, Theories of
Devil (See Satan)
Devote, Devotion
Dialectic
Diaspora (See Dispersion)
Dichotomy
Dictation Theory
 (See Inspiration of the Bible)
Didache
Discernment

Disciple
Discipleship
Discipline
Discipling
Discrimination
Dispensation
Dispensation of the Spirit
Dispensationalism
Dispersion
Divination (See Sorcery)
Divine Attributes
 (See Attributes, Divine)
Divine Decrees
Divine Essence
 (See Attributes, Divine)
Divine Image
Divine Presence
 (See Presence, Divine)
Divine Sovereignty
Divinity of Christ (See Christ)
Division
Divorce
Docetism
Doctrine
Dogma, Dogmatics
Dominion
Double Predestination
Double-mindedness
 (See Carnal Mind)
Doubt
Dove
Dreams
Drunkenness
Dualism
Duty
Dyothelitism
 (See Monothelitism)
Earnest
Easter (See Holy Week)
Eastern Orthodoxy
Ecclesia, Ecclesiology
 (See Church)
Ecclesiastical Offices
 (See Offices, Ecclesiastical)
Ecology
Economic Trinity
Ecumenical, Ecumenism
Edification
Effectual Calling
Elder
Elect, Election
Elijah
Elohim
Emanation (See Gnosticism)
Emblems of the Holy Spirit
Emotion, Emotionalism
Encounter
Entire Sanctification
Envy
Episcopacy
Epistemology
Eradication
Eros (See Love)
Error
Eschatology
Essenes
Essential Trinity
Estates of Christ
Eternal Generation
Eternal Life
Eternal Punishment
Eternal Security
Eternally Begotten
Eternity
Ethical Relativism
Ethical Sin (See Legal Sin)
Ethics
Eucharist
Euthanasia
Eutychanism
Evangelical
Evangelism
Evangelist
Event
Evil
Evolution
Ex Cathedra
Exaltation of Christ
Example
Excommunication
Exegesis
Exhortation
Existential, Existentialism
Exodus
Exorcism
Expediency
Experience
Expiation
Failure
Faith
Faith Healing
Faithful, Faithfulness
 (See Integrity)
Fall, The
False Christs
False Decretals
Family
Fanaticism
Fasting
Fatalism
Fatherhood of God
Fathers
Faults, Faultless
Fear
Feasts, Jewish
Federal Theology
Feeling (See Emotion)
Feet Washing
Fellowship
Festivals (See Feasts)
Fideism
Fidelity
Fig Tree
Filioque
 (See Procession of the Spirit)
Filled with the Spirit
Final Perseverance
 (See Perseverance)
Fire (See Emblems of the Holy Spirit)
First Work of Grace
Firstborn
Flesh
Flood, The
Fool, Foolishness, Folly
Foot Washing (See Feet Washing)
Foreknowledge
Foreordination
 (See Predestination)
Forerunner
Forgiveness
Form Criticism
Formalism
Fornication
Foundation
Free Agency (See Freedom)
Free Gift
Free Will (See Freedom)
Freedom
Freedom of Speech
Friendship
Fruit of the Spirit
Fruit of the Vine
Fulfill, Fulfillment
Full Salvation
Fullness
 (See Filled with the Spirit)
Fundamentalism
Future Probation
Gehenna
General Revelation
 (See Revelation, Natural)
Generation
Geneticism
Gentleness
Genuineness of Scripture
Gethsemane

- Gifts of the Spirit**
- Glorification**
(See Resurrection of the Body)
- Glory**
- Gnosticism**
- God**
- God as Subject**
- Godliness**
- Gods** (See Polytheism)
- Good, the Good, Goodness**
- Good Works**
- Gospel**
- Governmental Theory of the Atonement**
- Grace**
- Gratitude** (See Praise)
- Grave** (See Hades)
- Great Commandments**
- Great Commission**
- Greek Orthodox**
(See Eastern Orthodoxy)
- Grotian Theory**
(See Governmental Theory of the Atonement)
- Grow, Growth**
- Guide, Guidance**
- Guilt**
- Hades**
- Hagiographa**
- Halfway Covenant**
- Hamartiology** (See Sin)
- Happiness**
- Hardness of Heart**
- Hare Krishna**
- Hate, Hatred**
- Head, Headship**
- Heal, Healing**
- Hear, Harken** (See Obedience)
- Heart**
- Heart Purity**
- Heathen, Fate of**
- Heaven**
- Heilsgeschichte**
- Heir**
- Hell**
- Hellenism**
- Heresy**
- Hermeneutics**
- Heterodoxy** (See Orthodoxy)
- Hierarchicalism**
- High Priest**
- High Priesthood of Christ**
- Higher Criticism**
(See Criticism, NT, OT)
- Higher Life**
- Hinduism**
(See Non-Christian Religions)
- Historical Jesus, The**
- Historical Theology**
- Historicism**
- History of Religion**
(See Comparative Religion)
- History, Primal**
(See Primal History)
- Holiness**
- Holiness Movement, The**
- Holy Communion**
- Holy of Holies**
- Holy Spirit**
- Holy Week**
- Homologoumena**
(See Antilegomena)
- Homosexuality**
(See Sex, Sexuality)
- Honesty**
- Honor**
- Hope**
- Human Nature**
- Humanism**
- Humanity of Christ**
- Humiliation of Christ**
- Humility**
- Hypocrisy**
- Hypostasis**
- Hypostatic Union**
- Icon, Iconoclasm**
- Idealism** (See Realism)
- Idol, Idolatry**
- Ignorance**
- Illusionism**
- Image**
- Imagination**
- Imago Dei** (See Divine Image)
- Imitation of Christ**
- Immaculate Conception**
- Immanence**
- Immanuel**
- Immersion**
- Immortality**
- Immutability**
- Impanation**
- Imparted Righteousness**
- Impeccability of Christ**
(See Sinlessness of Christ)
- Impenitence**
- Imputed Righteousness**
- In Adam**
- In Christ**
- Inbred Sin** (See Original Sin)
- Incarnation**
- Indulgences**
- Inerrancy**
(See Biblical Inerrancy)
- Infallibility, Biblical**
(See Biblical Inerrancy)
- Infallibility, Papal**
(See Papal Infallibility)
- Infant Baptism** (Pro)
- Infant Baptism** (Con)
- Infant Communion**
- Infant Salvation**
- Infanticide**
- Infidelity** (See Unbelief)
- Infinite, Infinity**
- Infirmities**
- Infralapsarianism**
- Inheritance**
- Inherited Sin** (See Original Sin)
- Iniquity**
- Initial Sanctification**
- Inspiration of the Bible**
- Institutions of Christianity**
- Integrity**
- Integrity Therapy**
- Intellectualism**
- Intention**
- Intercession**
- Intercession, Problem of**
- Intermediate State**
- Interpretation, Biblical**
(See Hermeneutics)
- Islam**
- Israel**
- I-Thou**
- Jealousy**
- Jehovah, Yahweh**
- Jerusalem**
- Jesus** (See Christ)
- John the Baptist**
- Joy**
- Judaism**
- Judaistic Controversy**
- Judge, Judgment**
- Just, Justify** (See Justification)
- Justice**
- Justification**
- Kabbala**
- Kairos** (See Chronos)
- Kenosis**
- Kerygma**
- Keswick, Keswickianism**
- Keys of the Kingdom**
- Kingdom of God**
- Kingly Offices of Christ**
- Knowledge**
- Koinonia**

Labor
Laity
Lamb, Sacrificial
Lamb of God
Language, Theological
(See Theological Language)
Lasciviousness
Last Days, The
Latitudinarianism
Law
Law and Grace
Law of Liberty
Lay Baptism
Laying On of Hands
Leaven
Legal Sin, Ethical Sin
Legalism
Leisure
Lent
Liability to Sin
Liberalism
Liberation Theology
Liberty (See Freedom)
License
Lie, Liars
Life
Life-style
Light
Likeness (See Divine Image)
Limbo
Limited Atonement
(See Atonement)
Liturgy, Liturgics
Logos
Long-suffering
Lord
Lord's Day
Lord's Prayer
Lord's Supper
(See Holy Communion)
Lost, Lost Soul
Love
Love and Law
Love Feast
Lust (See Desire)
Lutheranism
Macedonianism
Magic (See Sorcery)
Majesty
Mammon
Man
Man of Sin
Manhood of Christ
(See Humanity of Christ)
Manichaeism
Marcionism

Mariolatry
Marriage
Martyr, Martyrdom
Marxism
Mass
Materialism
Maturity
Means of Grace
Mediation, Mediator
Meditation
Meekness
Melchizedek
Memorial Theory
(See Holy Communion)
Mercy
Mercy Seat
Merit (See Work, Works)
Messiah
Metaphysics
Metempsychosis
(See Reincarnation)
Methodism
Might (See Power)
Millennium
Mind
Mind of Christ
Minister, Ministry
Miracle
Mission, Missions, Missiology
Mission of Christ
Mistakes
Modalism (See Sabellianism)
Moderation (See Temperance)
Modern Realism
Modernism (See Liberalism)
Monarchianism
Monasticism
Monergism
Money
Monism
Monophysitism
Monotheism
Monothelism
Montanism
Moral Attributes of God
Moral Influence Theory of the
Atonement
Morality
Mortal, Mortality
Mortify, Mortification
Mosaic Law
Moses
Mother of God
Motif Research
Motives
Murder

Mystery, Mysteries
Mystical Theory of the
Atonement
Mysticism
Myth
Nation
Natural Law
Natural Man, The
Natural Revelation
(See Revelation, Natural)
Natural Theology
Nature
Nazarene
Necromancy (See Sorcery)
Neighbor
Neoevangelicalism
Neorthodoxy
Neo-Pentecostalism
Neoplatonism
Neo-Thomism
Nestorianism
New Being
New Birth
New Commandment
New Covenant
New Heavens and New Earth
New Hermeneutic
New Morality
New Testament (See Bible: The
Two Testaments)
Nicene Creed
Nominalism
(See Realism and Nominalism)
Non-Christian Religions
Nonconformity
Nondirective Counseling
(See Rogerian Counseling)
Numinous, The
Nurture (See Discipling)
Obedience
Obedience of Christ
Objectivity
Oblation (See Offer, Offering)
Occult, Occultism
Offer, Offering
Offices, Ecclesiastical
Offices of Christ
(See Estates of Christ)
Old Man
Old Testament (See Bible: The
Two Testaments)
Omnipotence
Omnipresence
Omniscience
(See Attributes, Divine)
Oneness (See Unity)

Only Begotten
Ontological Argument
Ontology
Ordain, Ordination
Ordinances
Ordination of Women
Original Righteousness
 (See Divine Image)
Original Sin
Orthodoxy
Overseer (See Bishop)

Pacifism
Paganism
Pain (See Suffer, Suffering)
Panentheism
Pantheism
Papacy (See Catholicism, Roman)
Papal Infallibility
Parables
Paraclete
Paradise
Paradox
Pardon (See Forgiveness)
Parents and Children
Parousia
Paschal Controversy
Passion of Christ
 (See Death of Christ)
Passover
Pastor
Pastoral Counseling
Pastoral Theology
 (See Practical Theology)
Patrippassianism
 (See Monarchianism)
Peace
Pelagianism
Penal Satisfaction Theory of the Atonement
Penance
Penitence
Pentateuch
Pentecost
Pentecostalism
Perdition, Son of Perdition
Perfect, Perfection
Perfect Love
Perfectionism
Perish (See Lost, Lost Soul)
Permissive Will
 (See Providence)
Permissiveness
Perpetual Virginity
Persecution (See Tribulation)
Perseverance
Person, Personality

Personalism
Personality of God
Personality of the Holy Spirit
Pharisaism
Pharisees
Philanthropy (See Liberty)
Philia (See Brotherly Love)
Philosophy
Pietism
Pietism, English Evangelical
Piety
Pigeon (See Dove)
Pilgrim
Pity, Pitiful (See Compassion)
Platonism
Pleasure
Plenary
Pluralism
Polygamy
Polytheism
Pope (See Catholicism, Roman)
Positional Holiness
Positivism
Postmillennialism
Poverty
Power
Powers
 (See Principalities and Powers)
Practical Theology
Pragmatism
Praise
Prayer
Prayers for the Dead
Preaching
Predestination
Preeminence
Preexistence of Christ
Preexistence of Souls
Prejudice
Premillennialism
Presbyter (See Elder)
Presence, Divine
Presumption
Prevenient Grace
Pride
Priest, Priesthood
Priesthood of Believers
Primal History
Primitive Holiness
 (See Divine Image)
Principalities and Powers
Principles
Priority (See Values)
Priscillianism
Probabilism
Probation

Process Theology
Procession of the Spirit
Profane, Profanity
Progressive Revelation
Progressive Sanctification
Promise
Promises, Davidic
Property Rights
Prophet, Prophecy
Propitiation
Propositional Theology
Proselyte
Proselytism
Protestantism
Providence
Prudence
Pseudepigrapha
Pseudo-Isadorian Decretals
 (See False Decretals)
Psychoanalysis
Psychology
Psychology of Religion
Psychotherapy
Public Prayer
Punishment
Purgatory
Purification, Ceremonial
Purification from Sin
 (See Heart Purity)
Puritan, Puritanism
Purity and Maturity

Quietism

Rabbinic Theology
Racial Sin (See Original Sin)
Racism
Ransom
Rapture
Rationalism
Rationality
Real Presence
Realism
Realism and Nominalism
Realism in Theology
Reality Therapy
Realized Eschatology
Reason
Rebaptism
Receiving the Holy Spirit
Reconciliation
Redeemer, Redemption
Reformation
 (See Protestant Reformation)
Regeneration
Reincarnation
Rejoice (See Joy)

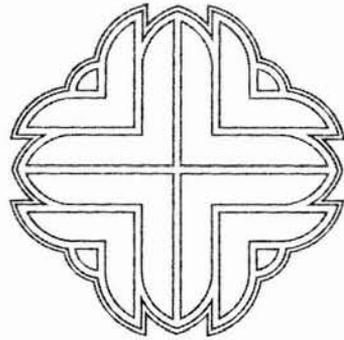
Relational Theology
Religion
Religious Education
 (See Christian Education)
Religious Knowledge
Remarriage (See Divorce)
Remission of Sins
 (See Forgiveness)
Remnant
Remonstrants
Remorse (See Repentance)
Repentance
Representative Theory
Reprobation
Resentment
 (See Hardness of Heart)
Respect
Respect of Persons
 (See Prejudice)
Responsibility
 (See Accountability)
Rest, Rest of Faith
Restitution
Restoration of Israel
Restorationism
Restore, Restoration
 (See Backsliding)
Resurrection of Christ
Resurrection of the Body
Retaliation (See Revenge)
Retribution, Retributive Justice
Revelation, Book of
Revelation, Natural
Revelation, Special
Revenge
Reverence
Revival
Revivalism
Rewards
Riches (See Money)
Right, Righteousness
Right Hand
Righteousness of God
 (See Attributes, Divine)
Rights
Ritschlianism
Ritual
Rogerian Counseling
Roman Catholicism
 (See Catholicism, Roman)
Rule, Ruler
 (See Kingdom of God)
Rule of Faith
Sabbatarianism
Sabbath (See Lord's Day)
Sabellianism

Sacramentarianism
Sacraments
Sacraments: Quaker and Salvation Army Views
Sacrifice
Sacrificial Lamb
 (See Lamb, Sacrificial)
Sadducees
Saint, Saintliness
Salt
Salvation
Sanctification
Sanctification, Progressive
 (See Progressive Sanctification)
Sanctity of the Body
Sarx (See Flesh)
Satan
Satan Worship
Satisfaction
Savior
Scandal
Schism
Scholasticism
Scottish Realism
Scripture (See Bible)
Sealing of the Spirit
Second Blessing
 (See Second Work of Grace)
Second Chance
 (See Future Probation)
Second Coming of Christ
Second Death (See Death)
Second Work of Grace
Sect (See Church)
Secularism
Self
Self-control (See Discipline)
Self-crucifixion
 (See Death to Self)
Self-examination
Self-image
Semi-Pelagianism
Separation
Seraph, Seraphim (See Angels)
Servant
Servant of Jehovah
Service
Servitude (See Bondage)
Seven Cardinal Virtues
Seven Deadly Sins
Sex, Sexuality
Shame
Shekinah
Sheol
Sign
Simplicity of Moral Action
Sin

Sin, Origin of
Sin Offering
Sincerity
Sinless Perfection
Sinlessness of Christ
Sinning Religion
Sins Against the Spirit
Situation Ethics
 (See New Morality)
Skepticism
Slave, Slavery
Social Ethics
Social Holiness
Social Welfare
Socinianism
Sociology
Son of God
Son of Man
Son of Perdition (See Perdition)
Sorcery
Sorrow (See Suffering)
Soteriology
Soul
Soul Sleep
Soul Winning
Sovereignty
 (See Divine Sovereignty)
Sowing and Reaping
Speaking in Tongues
 (See Tongues)
Spirit
Spirit, Holy (See Holy Spirit)
Spirits in Prison
 (See Descent into Hell)
Spiritual Death (See Death)
Spiritual Gifts
 (See Gifts of the Spirit)
Spiritual Warfare
Spiritualism, Spiritism
Spirituality
Standing and State
State, The
Stewardship
Stigmata
Stoicism
Sublapsarianism
 (See Infralapsarianism)
Submission (See Obedience)
Substance, Substantive
Substitution (See Vicarious)
Suffer, Suffering
Suicide
Sunday
Supererogation
Supernatural, Supernaturalism
Superstition
Supplication

Suppression
Supralapsarianism
 (See Infralapsarianism)
Surrender
Swedenborgianism
Symbolic Eschatology
 (See Eschatology)
Symbolics (See Creed, Creeds)
Symbolism
Syncretism
Synergism
Systematic Theology
Tabernacle (See Temple)
Talmud
Targum
Teach, Teaching, Teacher
Teleological Eschatology
 (See Eschatology)
Teleology (See Theistic Proofs)
Temperance
Temple
Temptation
Temptation of Christ
Ten Commandments
 (See Decalogue)
Testimony, Witness
Textual Criticism
Thanksgiving (See Praise)
Theism
Theistic Evolution
Theistic Proofs
Theocracy
Theodicy (See Evil)
Theological Language
Theological Methodology
 (See Systematic Theology)
Theology
Theology, Natural
 (See Natural Theology)
Theology of Missions (See
 Mission, Missions, Missiology)
Theophany
Theosophy
Theoathanatology
 (See Death of God Doctrine)
Thomism
Thought (See Reason)
Time
Tithe, The
Tolerance
Tongues, Gift of
Torah (See Mosaic Law)
Total Depravity
Tractarianism
Tradition
Traducianism
Transactional Analysis
Transcendence
Transcendental Meditation
Transfiguration
Transgression (See Sin)
Transignification
Transmigration of Souls
 (See Reincarnation)
Transubstantiation
Tribulation
Trichotomy
Trinity, The Holy
Tritheism (See Trinity)
Trust (See Faith)
Truth
Type, Typology
Ultimate Concern
Unbelief
Unblamable
 (See Blame, Blameless)
Unconditional Election
 (See Election)
Unction (See Anointing)
Understanding (See Wisdom)
Unification Church
Union with God (See Mysticism)
Unitarianism
Unity
Universalism
Universals
Unlimited Atonement
 (See Atonement)
Unpardonable Sin
Unrighteousness (See Iniquity)
Upright, Uprightness
 (See Right, Righteousness)
Values
Values Clarification
Veil
Vengeance (See Revenge)
Verbal Inspiration
 (See Inspiration of the Bible)
Vicarious
Vice
Victory, Victorious Living
Virgin Birth
Virtue
Vision
Vocation
Voluntarism (See Intellectualism)
Vows
Walk (See Life-style)
War
Warfare, Spiritual
 (See Spiritual Warfare)
Water
Wealth (See Money)
Wedding Garment
Wesleyan Synthesis
Wesleyanism
Whitsunday (See Christian Year)
Whole, Wholeness
Wholly Other
Wicked, Wickedness (See Sin)
Will (See Freedom)
Will of God (See Guide,
 Guidance; Providence)
Wine (See Temperance)
Wisdom
Witchcraft (See Sorcery)
Witness (See Testimony)
Witness of the Spirit
Woman
Women, Ordination of
 (See Ordination of Women)
Women's Liberation
Word of God
Work, Works
Work Ethic (See Labor)
World, Worldliness
World View (See Cosmology)
Worship
Wrath
Write, Writing, Written
Yahweh (See Jehovah)
Yoke
Zeal
Zealots
Zionism
Zoroastrianism

*BEACON
DICTIONARY
OF
THEOLOGY*



A

ABBA. See LORD'S PRAYER.

ABIDE, ABIDING. To abide is to remain or to endure. God abides (Ps. 9:7; Dan. 6:26), in contrast to what is earthly and human (Isa. 40:6-8). Therefore, His *word* endures and prevails (1 Pet. 1:23-25), and His *purpose* stands undefeated (Isa. 14:27; Rom. 9:11).

The primary Greek word for abide is *menō*. It occurs 112 times in the NT, 66 in Johannine literature, 40 of these in his Gospel. John 15:1-17, where *menō* is found 11 times, is a key passage for understanding the concept.

The Christian life is essentially *union with Christ*: "Abide in me, and I in you" (v. 4). The *condition* for abiding is obedience: His "words" abide in the believer, who keeps His "commandments" and thus abides in His love (vv. 7-10; 1 John 2:17). The *consequence* of abiding is continued fruit bearing (v. 5), and this fruit is unselfish, sacrificial love (vv. 10-13). When we abide in Christ and His words abide in us, answered prayer is assured (v. 7).

Abiding in Christ is not automatic or unconditional, as His imperatives ("Abide in me . . . abide in my love") indicate. It calls for resolute decision. The *alternative* to abiding is separation and destruction (v. 6).

The believer is promised an abiding place (*monē*) in the Father's house (John 14:2) for eternity. Meanwhile, Father and Son have an abiding place in the believer's heart (14:23) through the abiding Holy Spirit (14:16-17). The Spirit abiding in us is the assurance that we abide in God (1 John 4:13).

Believers abide in *light* (1 John 2:10), *love* (4:16), *life* (3:14-15) and *truth* (2 John 9). Unbelievers, in sharp contrast, abide in *darkness* (John 12:46), in *death* (1 John 3:14), and under God's *wrath* (John 3:36).

Abiding salvation is grounded upon the abiding priesthood of Jesus Christ as Sacrifice and Intercessor (Heb. 7:23-25).

See ETERNAL SECURITY, PERSEVERANCE, OBEDIENCE.

For Further Reading: Kittel, 4:574-88; Westcott, *The Gospel According to St. John*; Morris, *The Gospel According to John*.
W. E. MCCUMBER

ABILITY. This term, as used in the Bible, has reference to the idea of strength or capacity to perform in material, mental, or moral realms (cf. Dan. 1:4; Matt. 25:15; 1 Pet. 4:11). Theologically, ability has reference to the question of the extent to which man can respond to divine revelation and to what degree he is responsible for the decisions he makes.

In the main, three answers have been given. First, some contend that unregenerate man's fallenness is so total as to make him incapable of any initiation or response whatsoever, except as God is pleased to impart a measure of power to him on a highly selective basis. Hence the explanation for some being saved and others lost reverts to the eternal decree.

A second answer, in marked contrast to the first, is to affirm native ability to such an extent that little or no damage occurred to anyone except Adam. Hence man retains his full power of self-determination and is capable of negotiating his own destiny with little more than instructional and inspirational help from outside sources.

A third answer is to affirm that notwithstanding the tragedy of the Fall and man's consequent moral impotence, there is given to all men as a gift of grace sufficient strength and illumination to make them fully dependent upon God's grace on the one hand and fully responsible for its use on the other. Thus it is of grace that man can respond to grace, for grace includes God's power acting *in* man as well as *for* him. Man's accountability is based upon the grace-given ability to respond as God would have him to (cf. Josh. 24:15; Phil. 2:12-13; Luke 13:1-5; Acts 5:31-32; Rev. 9:20; 16:9, 11). Such is the teaching of the Bible generally as well as in explicit statement.

See SIN, RESPONSIBILITY, SYNERGISM, MONERGISM, PREVENIENT GRACE.

For Further Reading: Wiley, CT, 2:356-57; Hills, *Fundamental Christian Theology*, 1:356-75, 2:144-51.

ELDON R. FUHRMAN

ABOMINATION OF DESOLATION. This phrase is first found in Dan. 11:31 and 12:11, the latter being translated in the RSV by "the abomination that makes desolate." This certainly refers to the abominable act of Antiochus Epiphanes, king of

Syria, who in 168 B.C. built a pagan altar on the site of the great altar in Jerusalem and offered heathen sacrifices on it.

In the NT the phrase occurs in Matt. 24:15 and Mark 13:14, where it seems to have a double meaning. Luke 21:20 renders it "when you see Jerusalem surrounded by armies." Therefore, the nearer meaning of the phrase is seen in the conquest of Jerusalem by Rome in A.D. 68-70. However, most scholars see a secondary meaning in the phrase, referring it to Antichrist, who will demand universal worship of man and thus profane the temple of God. 2 Thess. 2:4 describes him as one who "opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God" (RSV). However these words may be interpreted, they mean that Antichrist tries to displace God in favor of himself.

See JERUSALEM, MAN OF SIN, TEMPLE, TRIBULATION.

For Further Reading: Biederwolf, *The Millennium Bible*.
GEORGE ELTON LADD

ABORTION. This term is usually used to mean the intended termination of a woman's pregnancy. Most at issue in the question of the morality of abortion is when human life begins. If a fetus is not an individual human being when it is aborted, to force it to exit the womb before the time when it can live outside the mother is not as serious a matter as if it is already in fact a human being. The pro-abortion advocates tend to suggest that it is not a human being. Often they have said that it is simply "tissue" of the mother's body.

Numerous factors argue for the fetus' being a human individual from conception onwards. Nothing that is obvious happens between conception and birth that is an originatively new step-up in the fetus' life. It used to be thought by many that the time of the so-called quickening is the time when the soul joins the fetus, making it a human person. Yet it is not now believed by knowledgeable persons that the quickening is anything more than the first time the mother is aware of the fetus' movements. The chromosomes are present at conception, the later changes being only more or less quantitative, not qualitative. Not even at birth is there any special step-up qualitatively. At that time, respiration and nutrition occur by direct contact with the environment, but that is not a material qualitative change in the fetus. It is now known that the baby's circulation is an independent one during almost the whole of the pregnancy—and does not start when the umbilical cord is cut. One reason why the new specialty of fetology is being replaced by

the still newer specialty of perinatology, which cares for its patients from conception to about a year after birth, is because the birth does not change the fetus very much—except to make it more accessible.

Scripture seems to teach that the unborn fetus is an individual person. Isaiah says, "The Lord called me from the womb" (49:1, RSV). Paul says that God "set me apart before I was born, and had called me through his grace" (Gal. 1:15, RSV). John the Baptist was "filled with the Holy Spirit, even from his mother's womb" (Luke 1:15, RSV). And a psalm writer called himself a "me," a self, when referring to the time of his conception, as he wrote that "in sin did my mother conceive me" (Ps. 51:5, RSV). Also, in Ps. 139:13 we read, "Thou didst knit me together in my mother's womb" (RSV). And in Jeremiah, Yahweh says to the prophet, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations" (1:5, RSV).

Another significant factor in the question of abortion is that of whose rights are to take precedence. Since the right in question, to the fetus, is the right to life itself, its right to live should take precedence over the mother's various less-basic rights. Yet most Protestants concede the legitimacy of abortion in those rare instances when the pregnancy clearly jeopardizes the life of the mother. In contrast Roman Catholic law forbids abortion under any circumstances.

See FAMILY, CHRISTIAN ETHICS, MURDER.

For Further Reading: Lester, "The Abortion Dilemma," *Review and Expositor* (Spring, 1971); Hilgers and Moren, eds., *Abortion and Social Justice*; Bonhoeffer, *Ethics*, ed. E. Bethage. J. KENNETH GRIDER

ABRAHAM. Abraham, who lived about 2000 B.C., was the father of the people of Israel, which in time became a political order. Called by God to leave idolatrous Ur of the Chaldees and journey to a land which God promised him, he was to become the father of a people through which the knowledge of the true God would be preserved. In a covenantal relationship, God promised him in Genesis—chapters 12; 13; and 15—that through his seed all nations of the earth should be blessed. This promise was fulfilled when God sent, through Abraham's descendants, two outstanding blessings to humanity: God's personal Revelation, the Messiah; and God's written Revelation, the Bible. Abraham believed God's promise, and the Scripture declares his faith was accounted to him for righteousness (15:6).

This OT background becomes the foundation on which certain vital NT doctrines are built. The

great truth at the heart of the gospel is justification by faith. In Romans 4, when Paul shows how a guilty world can be reconciled through the death of God's Son, Paul cites Abraham's faith, describes it, and concludes that one is justified by faith (5:1). This subject is treated again in Galatians 3, where the idea that the deeds of the law could justify is countered by the fact that the promise to Abraham antedated the law and represents God's true way of justifying men in all ages.

This doctrine of justification by faith came into collision with the belief that physical lineage from Abraham ensured acceptance with God. John the Baptist refuted this idea in Luke 3:8, and Jesus pointed out in John 8 that mere claim of Abraham as ancestor should be matched by deeds that would correspond to those of Abraham. Paul goes so far as to say in Rom. 9:6 that "they are not all Israel, which are of Israel."

Another theological truth founded on the life of Abraham is the obedience of faith. The doctrine of justification by faith has been misapplied to teach the antinomian doctrine that men may be justified while continuing in disobedience. The Bible refutes this error by declaring that true faith produces obedience. The passage in Jas. 2:21-23, which some have taken to contradict Paul in Romans 4, insists that the faith that Abraham had was more than nominal, but was practical in producing obedience to God. This obedience of faith is presented in Hebrews 11, where Abraham is listed among the heroes of faith, and again the stress is on the fact that obedience in Abraham's life demonstrated that he possessed an operative faith.

See JUSTIFICATION, OBEDIENCE, ANTINOMIANISM, IMPUTED RIGHTEOUSNESS.

For Further Reading: Greathouse, *BBE*, 6:69-86; Clark H. Pinnock, *Truth on Fire: The Message of Galatians*, 37-49; Thomas, *Genesis: A Devotional Commentary*, 217-22; Wiley, *The Epistle to the Hebrews*, 366-69.

LESLIE D. WILCOX

ABSOLUTE. See ATTRIBUTES (DIVINE).

ABSOLUTION. This is a term which denotes release from obligations, penalties, or consequences attached to motives and actions. It declares that censures are removed.

According to the Roman Catholic view, absolution means that sin and/or punishment due to sin is remitted. The power to do this absolving of sin is peculiarly vested in the Roman Catholic priesthood. It is not only declaratory; it is judicial and effective. It was received from Christ and

continues to be valid in the history and life of the church as given to the priesthood. For the valid execution of this sacrament, contrition, confession, and satisfaction are required of the penitent before the act of absolution can be pronounced by the priest. It is understood that the confession of sin is to be humble, sincere, and entire.

Charismatic prayer for the healing of the whole person in connection with the act of absolution is a recent development. Six steps are usually followed in the execution of this sacrament. They are: (1) the priest receiving the penitent; (2) the reading of an appropriate passage of Scripture; (3) the penitent's confession of sin; (4) the penitent's prayer of confession of sin in his own words; (5) the prayer of absolution by the priest; (6) the expression of praise to God for sins forgiven.

Protestant theology rejects the concept that the minister has the power to absolve a person from the guilt and consequences of sin, either in a declaratory or a judicial way. It does not even teach the absolution concept in any formal sense. Instead, it teaches and even emphasizes something much less formal and priestly: forgiveness, simply. For this forgiveness, the penitent can go directly into the presence of Christ, repent of his sins, accept forgiveness by faith, and receive the assurance of that forgiveness. Authority for the information about forgiveness is in Scripture.

See CONFESSION OF SINS, CATHOLICISM (ROMAN), REPENTANCE, JUSTIFICATION.

For Further Reading: Dyer, *The American Catholic Catechism*; Hodge, *Systematic Theology*, Vol. 3.

NOBEL V. SACK

ABSOLUTISM. The term *absolute* or *objective* as employed in the phrase *ethical absolute* or *ethical objectivism* is much like the term *ethical relativism* or *ethical subjectivism*, in that it is frequently employed in contexts in which its meaning is unclear. Most theologians and philosophers, however, would accept that when one speaks of ethical absolutes or objective moral values, one is asserting that certain values such as (but not limited to) goodness, beauty, and right are true and commendable as defined irrespective of personal, cultural, or temporal considerations. This theory is to be contrasted to ethical relativism or ethical subjectivism, which holds that there are no values which are true and commendable apart from personal, cultural, or temporal considerations.

One of the most characteristic aspects of Christian ethical teaching has been its commitment to ethical absolutism. According to this theory, God has declared certain actions to be right and certain actions to be wrong, and that it is impossible for

two people, one of whom claims that certain action is right and the other that the action is wrong, both to be correct.

Within this absolutist framework, Christian ethicists have taken at least two distinct positions on why certain values are absolute. One school has argued that the fact that God commands us to do X makes X a moral absolute. Another school has suggested that the intrinsic rightness of X is what leads God to enjoin it as a value. Both of these views can be objected to, the first on the grounds that God could command a certain action X which might be *prima facie* wrong, and the second on the grounds that God would appear to be determined by an independent moral order. This suggests that perhaps it should be maintained that X is good and X is commanded by God are one and the same thing.

As to the question of which values are absolutes, again one finds in the history of Christian ethical thinking at least two decidedly different theories, each of which has various formulations. On one hand there are the views known variously as antinomianism, nominalism, contextualism, or situationalism, which hold that there is but one ethical absolute, generally described as some form of Jesus' summary of the law of love. On the other hand there are the views of those who might be described as Christian deontologists or Christian formalists, who argue that there are ethical absolutes additional to and independent of the law of love.

See ETHICAL RELATIVISM, ETHICS, INTELLECTUALISM, AUTHORITY, DUTY.

For Further Reading: Lehmann, *Ethics in a Christian Context*; Ramsey, *Basic Christian Ethics*; Thomas, *Christian Ethics and Moral Philosophy*. JOHN C. LUIK

ABSTINENCE. See FASTING.

ACCEPTANCE. The family of English words which derive from "accept" translates a large slice of Hebrew and Greek words. Because of this plurality, it is difficult for the Bible student to settle upon one central meaning which in turn gathers all the different nuances and contexts together. There are, however, three critical senses to consider in understanding in a general way how Scripture defines "accept."

First, there is the *relational* sense. Whether one accepts by taking or by receiving something from someone else, the assumption or sense of such a transaction is that *two* parties are involved. What is exchanged between the two parties can be tangible (i.e., an acceptable prayer or behavior, monies, gifts) or intangible (i.e., an acceptable or

accepting attitude); yet, the critical observation in every context is that a relationship is being established or recognized in such acceptance.

Second, in most cases, Scripture speaks of God-human relationships; it is acceptance which has a *covenantal* sense. In the OT, acceptance as covenantal is often scored cultically. An offering is said to be accepted (*rasa*) by God when it conforms to a certain pattern of worship as established in the covenant between Yahweh and Israel. So not to submit the covenant to an external form only, the OT is very careful to establish certain internal requirements as well (such as faith or obedience, or a repentant attitude). Thus, an acceptable offering was one which met both religious and spiritual conditions.

Yet, the OT story of the covenant between Yahweh and Israel (especially in the prophetic books) stresses the grace and faithfulness of God, who accepts Israel or who will accept Israel at some future point in spite of her disobedience. Such acceptance of Israel would presuppose a purpose to cleanse her from her disobedience (e.g., Ezek. 36:25-27).

God's loyal commitment for His people which assures an ongoing acceptance of them is fully interpreted by the incarnation of His Son, Jesus Christ. Thus, acceptance has, in the third place, a *messianic* sense. This is true especially in the NT, where the story of God's acceptance of the whole world is told by His Messiah who has come to earth in the "acceptable year of the Lord" (Luke 4:19; 2 Cor. 6:2). Further, anyone who accepts God's salvation as worked out through Jesus finds life (Eph. 1:6).

See NEW COVENANT, JUSTIFICATION, REPROBATION.

For Further Reading: Purkiser, ed., *Exploring Our Christian Faith*, 290-301; GMS, 336 ff, 390, 403-7, 421-32.

ROBERT W. WALL

ACCOUNTABILITY. Accountability implies sufficient knowledge of duty and freedom of action to justify being called to account, or being held responsible. Implied also is a reasonable level of both native intelligence and current sanity. A moron or insane person cannot be held accountable for his actions. Small children have not reached the age of accountability, hence are not subject to judgment as are those who have.

The Bible universally presents man as a being who in his normal state is responsible to God, and who therefore will be held accountable by God for the way he lives, and punished or rewarded accordingly (Matt. 12:36-37; Luke 16:2 ff; 2 Cor. 5:10; 1 Pet. 4:5).

A further refinement is that accountability ex-

tends only to the measure of light and opportunity one has (Luke 12:47-48). However, one may properly be held accountable for knowledge which could and should have been acquired but was missed through carelessness or deliberate blindness (Matt. 11:16-24; 23:37-38). Obviously persons in Western nations, where Bibles are readily available and churches abound, bear a greater relative accountability for religious ignorance than do those completely without access either to the Bible or to the spoken gospel. The accountability of the latter will necessarily be limited to the light of conscience (Rom. 2:14-16).

Theologically, the pervasive assumption of human accountability found in the Scriptures implies a true freedom, or free moral agency. This, in turn, argues for a divine sovereignty which decrees this freedom and adjusts to it, and likewise for a sufficient degree of prevenient grace to counteract the paralyzing effects of the Fall. Otherwise, free moral agency would be a theoretical but not a practical reality. If God's relation to man is completely and monergistically deterministic, accountability is impossible in any truly moral or meaningful sense.

See FREEDOM, DETERMINISM, PREVENIENT GRACE, DIVINE SOVEREIGNTY, MONERGISM.

For Further Reading: Curtis, *The Christian Faith*, 117-41, 464-69; Purkiser, ed., *Exploring Our Christian Faith*, 212-22; GMS, 410-38. RICHARD S. TAYLOR

ACQUIRED DEPRAVITY. Acquired depravity refers to the pollution resulting from one's own choice and acts of sin (cf. Rom. 3:23). Defilement and guilt increase as long as one commits sin. Thus, an unconverted person at age 40 is more depraved than he was at 20, and more sinful at 20 than he was at 10.

R. T. Williams lists "spiritual death," "transgression, or sins committed," and "acquired pollution" as necessitating "regeneration (conversion, or the new birth)." "Thus regeneration has cleansing, not from the moral corruption inherited through the fall, but cleansing from the moral pollution acquired by his [one's] own acts of disobedience" (*Sanctification*, pp. 12, 14).

The new birth delivers one not only from sin in act but also this acquired sin in condition. Besides pardon, men need "washing and cleansing from this acquired pollution resulting from their sins" (C. W. Ruth, *Entire Sanctification*, p. 36). This "washing of regeneration" is a work of the Spirit (cf. Heb. 9:14; 1 John 1:9).

Wesleyanism holds therefore that sanctification begins with regeneration, but limits this "ini-

tial sanctification" to "cleansing from the pollution of guilt and acquired depravity" attached to sinful acts (cf. Wiley, *CT*, 2:423, 476). The corruption of actual sins must first be cleansed before the state of inherited depravity is cleansed in entire sanctification (Wiley, *CT*, 2:480-81).

See SANCTIFICATION, INITIAL SANCTIFICATION, ORIGINAL SIN.

For Further Reading: Taylor, *A Right Conception of Sin*; Corlett, *The Meaning of Holiness*; Williams, *Sanctification*.

IVAN A. BEALS

ADAM. In its more general usage, the Hebrew word *adham* occurs approximately 560 times in the OT, and most frequently means "man" or "mankind" (e.g., Gen. 1:26-27). As a proper name, however, in the opening chapters of the Book of Genesis, Adam is the first man and "son of God" (Luke 3:38), the crown and climax of God's creation. The name which God gave him (Gen. 5:2) is akin to the Hebrew word for ground or earth, *adamah*, thereby denoting the earthly element in man, or physical life he shares in common with animals. Man was formed by the Creator out of the dust of the ground, and through divine inbreathing he became a living soul (2:7). Created in God's image (1:26-27) and endowed with superior qualities, Adam was given dominion over all other creatures. And for a helper and companion, God gave him Eve, who became his wife, "the mother of all living" (3:20).

Although created perfectly by God and placed on probation in an ideal situation in the Garden of Eden, Adam had the power of choice, was temptable, and liable to sin. From that lofty estate he fell through the temptation of Satan, thereby bringing a curse upon himself and his posterity (Rom. 5:12).

Adam was not only an individual; he was also a racial being. As an individual, he was responsible for his own transgression. As a racial being, his fall implicated the human family. In that sense, we are bound to Adam by birth (Gen. 5:3; Ps. 51:5; Eph. 2:3).

Before Adam and Eve were banished from the garden, God graciously gave them a "lamp of promise," thus revealing that a Deliverer would eventually come who would crush the serpent's (i.e., Satan's) head (Gen. 3:15). Expelled from Eden, Adam's life was reduced to toil, sorrow, and pain. The enormity of his fall became more fully apparent when his firstborn son, Cain, murdered his brother, Abel (4:8). Other sons and daughters were undoubtedly born in the first home, though only the name of Seth is given (v. 25). Adam lived to the age of 930 years (5:5).

The full significance of the fall of Adam is unfolded in the NT, particularly in the writings of the apostle Paul. Romans 5 and 1 Corinthians 15 are especially illuminating, where Paul, by a series of contrasts, sets forth the tragedy which the human race has sustained through the first Adam, and the gracious benefits which have been made possible through Jesus Christ, the God-man, whom he calls the "last Adam" (1 Cor. 15:45). Paul accepts without question the fact that Adam was a historical personality, and that the account in Genesis was a record of facts, though couched in rich symbolism. In Rom. 5:12-21 he recognizes Adam as the head of the race, whose disobedience introduced sin and death into the human family, and, at the same time, points to Christ as the Head of a new race and the Source of righteousness and salvation. The loss that accrues through Adam is more than matched by the gain through Christ (Rom. 5:20).

In 1 Cor. 15:22 the contrast between Adam and Christ relates to death and life: "For as in Adam all die, even so in Christ shall all be made alive." Our Lord assures us that the hour will come when they who are in their graves shall hear His voice and all will rise, whether to life or condemnation (John 5:28-29). In 1 Cor. 15:45 Paul declares that "the first man Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit." The first part of the verse is obviously a reference to Gen. 2:7, while the latter part of the verse concerning the "last Adam" calls attention to Christ's redemptive ministry in making men spiritually alive (Eph. 2:1), as well as His power to resurrect all men hereafter.

The historical approach here presented is in contrast to the interpretation of many contemporary theologians. They have been strongly influenced by Soren Kierkegaard who regarded the account of the Fall as myth (*The Concept of Dread*, p. 42). Reinhold Niebuhr viewed Adam symbolically (*The Nature and Destiny of Man*, 2:77-78). "Adam" is "Everyman" (J. S. Whale, *Christian Doctrine*, p. 52; Alan Richardson, ed., *A Theological Word Book of the Bible*, pp. 14-15). For Karl Barth the entire account is a saga, and thus Adam is the name of the transgressor "which God gives to world-history as a whole" (*Church Dogmatics*, 4:1, 508). Generally, these views reject the biblical doctrine of inherited depravity, thus precluding the gracious provision of God's sanctifying work in the heart as a full remedy for racial corruption.

See FALL, MAN, HUMAN NATURE.

For Further Reading: Pearce, *Who Was Adam?* Scroggs, *The Last Adam*; Barth, *Christ and Adam*; Wiley, *CT*, 2:7-140.
WILLIAM M. ARNETT

ADAMIC SIN. See ORIGINAL SIN.

ADOPTION. This is one of the concomitants of the first work of grace. It refers to God's welcome of the converted person into His family as one of His children. This occurs at the same time as justification, regeneration, and initial sanctification, though logically it follows other aspects of conversion. It is the consequence of getting right with God. The Holy Spirit, as the "Spirit of adoption," bears witness to our acceptance by God as His children. This inner assurance puts within us the cry "Abba, Father," which is the spontaneous recognition by children of their father (Rom. 8:15-17; Gal. 4:6-7). It is on the basis of adoption that we become "joint-heirs with Christ" of all the treasures, resources, and privileges of God's kingdom.

See NEW BIRTH, JUSTIFICATION.

J. KENNETH GRIDER

ADOPTIONISM. Adoptionism is a type of Christological thought which arose in Spain in the seventh and eighth centuries. Its first proponent was Elipandus of Toledo, although its most vigorous champion was Felix of Urgel. The theory distinguished between a "natural" and an "adoptive" sonship, the former predicated of the deity and the latter of the humanity of Christ. Christ was held to be naturally and properly the Son of God only in respect to His divinity, but in respect to His humanity He was Son of God only by adoption and grace. This view was condemned by the Synod of Frankfort in A.D. 794 and by the Synod of Rome in A.D. 799.

Although the term *adoptionism* itself usually refers to this Spanish heresy, the theory has antecedents in earlier Christologies such as Ebonism, Dynamic Monarchianism, and Nestorianism. The latter, by making a strict separation between the divine and human natures of Christ, is especially anticipatory of the views of Elipandus and Felix. Adoptionistic tendencies characterized the entire "Antiochene school" of theology.

The strength of adoptionism, and of Antiochene Christology in general, lies in its grasp of the real humanity of Christ as over against the Alexandrian theology in which Christ's humanity tends to be truncated. Its weakness is that if God had to wait until a man proved good enough to be adopted as His Son, Christian faith

would have to abandon its central affirmation that God *sent* His Son to redeem the world. Belief in the divine initiative in salvation and in the prevenience of grace would thus be impoverished.

See ANTIQCH (SCHOOL OF), CHRISTOLOGY, HYPOSTATIC UNION, MONARCHIANISM, NESTORIANISM.

For Further Reading: Gonzalez, *A History of Christian Thought*, 1:253-58, 2:105-10; Kelly, *Early Christian Doctrines*, 115-19, 138-40, 301-17; Pelikan, *The Christian Tradition*, 1:175-76. ROB L. STAPLES

ADORATION. See WORSHIP.

ADULTERY. This is a term used in the Bible to designate the act of voluntary cohabitation with a person other than one's legal spouse. It differs from fornication inasmuch as adultery implies marriage, whereas fornication is a term applicable to any kind of sexual irregularity whether married or not.

In the Bible adultery is treated as a heinous sin. Not only is it explicitly prohibited in the Ten Commandments, but under Mosaic law adulterous parties were both to be put to death. The gravity of the sin is in its betrayal of trust, its violation and destruction of the most sacred human relationship, and its disruptive effects on the home and society in general.

The Bible also speaks of spiritual adultery, as constituting the unfaithfulness of Israel or the Church, or an individual Christian, in his sacred relationship to God. Spiritual adultery occurs when one relates more loyally to the world than to God.

While the gospel offers forgiveness for either physical or spiritual adultery, rather than demanding the death penalty, it in no degree minimizes its gravity. Moreover, Jesus refused to allow guilt for adultery to be confined to the overt act, but attached it to the intent of the heart. According to the NT standards of pure motivation, persons could be adulterous in God's sight even when the outward act was avoided. This must not be interpreted, however, as a condemnation for every thought which is sexual in nature or every experience of involuntary temptation. It is an expression of the moral principle that God weighs character by secret decisions and intentions, rather than by behavior alone.

See FAMILY, DECALOGUE, SEX (SEXUALITY).

For Further Reading: Wiley, *CT*, 3:79-94; *Baker's DCE*. RICHARD S. TAYLOR

ADVENTISM. Adventism is the belief in the imminent and literal return of Jesus Christ to the

earth. The English word *Advent* is derived from the Latin *adventus*, which means "arrival" or "coming." The NT equivalent of the word *Advent* is the term *parousia* (Gr., "coming" or "presence"). A significant facet of the second coming of Christ included in Adventism is the inauguration of a new age when the wicked will be overcome and the kingdom of the saints will be established on earth for 1,000 years.

In a generic sense millenarianism (Latin *mille*, "thousand"), chiliasm (Gr. *chilioi*, "thousand"), and apocalypticism are related to Adventism. The belief in a coming age of divine rule has its historical roots in late pre-Christian Judaism and early Christianity. Parts of the books of Daniel and Ezekiel are Jewish canonical literary examples of the apocalyptic genre. Several apocalyptic books teach millenarian and Adventist tenets (e.g., 2 Esdras 7:50; 14:5; 1 Enoch 93:1-19; 91:12-17; 2 Enoch 33:1-2; 2 Baruch 44:11; 48:50; Testament of Issachar 6:1; and Testament of Judah 25:3).

Historically, Adventism has had prominent proponents in early Christianity, including Polycarp, Ignatius, Papias, Hermas, and Justin Martyr. Montanus prophesied (between A.D. 150 and 175) that a new age would begin with the descent of a heavenly Jerusalem near Pepusa in Phrygia. Tertullian espoused one form of Montanism in the early third century A.D.

Reaction against Montanism squelched Adventist interests for nearly a thousand years until Joachim of Fiore, a priest (c. 1132-1202), began to write about a new age of the Spirit which was to commence in c. 1260. The Taborites in the 15th century and certain Anabaptists during the Reformation period promoted Adventism. The term has a particular historical connection with the Adventist groups which arose as the result of the preaching of William Miller, a Baptist cleric born in 1782, in Massachusetts.

Miller began preaching in 1818 that the second coming of Christ would occur in 1843-44. He based his pronouncements upon a somewhat literal interpretation of portions of Daniel 9—10 and Rev. 20:1-10. America was experiencing the Second Great Awakening which heightened interest in Miller's prophecy. Great expectation was followed by great disillusionment when the proclaimed dates passed with no return of Christ.

Ellen Harmon, a Methodist teenager, was one of the followers of Miller who was not disillusioned. She had a vision which aided her in reinterpreting Miller's schedule for the Second Coming. Ellen married Elder White and became the guiding voice in the development of the

Seventh-Day Adventist church, the largest of several Adventist groups which remain active.

Although most of the doctrines of the Seventh-Day Adventist church are generally orthodox, they hold to at least three doctrines which set them apart from orthodoxy. They believe in the "doctrine of the sanctuary" as a special and final ministry of Christ in the holy of holies in the "heavenly" sanctuary; in the observance of the seventh day to keep the commandments of God; in the "spirit of prophecy" (Rev. 19:10) which pertains to special latter-day messages. Ellen White was accepted as the latter-day possessor of the "spirit of prophecy."

See APOCALYPTIC (APOCALYPSE), SECOND COMING OF CHRIST, JUDGE (JUDGMENT), MILLENNIUM.

For Further Reading: Martin, *The Kingdom of the Cults*, 360-423; Russell, *The Method and Message of Jewish Apocalyptic*, 263-303; GMS, 642-48; Wiley, *CT*, 3:243-319; Meagher, "Adventism," *Encyclopedic Dictionary of Religion*, 55-56. KENNETH E. HENDRICK

ADVERSARY. See SATAN.

ADVOCATE. Only in 1 John 2:1 is the Greek word *paraklētos* translated "advocate" in the KJV and the RSV. In John's Gospel (14:16, 26; 15:26; and 16:7) the words "Counselor" or "Comforter" are used to identify the Holy Spirit as the One who is called to stand alongside of the accused.

The word "advocate" in John's First Epistle uniquely refers to Jesus Christ, the first Comforter. It was the prayer of Jesus Christ which was answered by the Father on the Day of Pentecost by the sending of another Comforter in the person of the Holy Spirit (John 14:16).

The setting for this exceptional use of the word "advocate" is a court of law where the condemned is not forsaken but lovingly represented by the only One who can stand between the sinner and a just God. This Advocate does not plead the case but points to His own blood as an acceptable substitute for penalty.

It should not be overlooked that in this setting, sin is not an inevitability in the life of the Christian, but rather it is an ever-present possibility. If sin should be committed, the Advocate becomes the assurance of fresh forgiveness and continued acceptance with the Father. The mediation is not a vindication (as if the Christian were falsely accused and needed to be exonerated) but an ever-available basis for forgiveness, based on the once-for-all atonement of Calvary.

See PROPITIATION, ATONEMENT, MEDIATION (MEDIATOR).

For Further Reading: Kittel, 5:800-14; Westcott, *Gospel According to St. John*, 2:188-91.

ROBERT A. MATTHEW

AESTHETICS. Aesthetics is a branch of philosophy which investigates the meaning and forms of beauty. It is sometimes described as a normative science like ethics and logic since it deals with the field of values. It studies the nature of aesthetic pleasure, the objective and/or subjective character of beauty, even the very nature of beauty itself. Included in this field are music, poetry, drama, literature, painting, and sculpture. It also includes the field of natural beauty like the waving fields of grain, the setting sun, the gorgeous leaves of autumn, and the human face and form. It is also a study of the mind and emotions in relation to the sense of beauty.

History. The great art periods of history were in ancient Greece and the medieval and Renaissance periods in Europe. The older theories of beauty were metaphysical and religious. Both religion and national feeling inspired the work of the Greek masters. Plato believed beauty to be a reality in itself, a kind of eternal and unchanging essence or form. Plotinus, the Neoplatonist, believed beauty to be the pure effulgence of the divine reason. Ruskin believed that beauty in objects is found in certain qualities such as unity, repose, symmetry, purity, and moderation, which typify divine attributes.

The modern theories of beauty are psychological in contrast to the earlier ones. Immanuel Kant represents the beginning of the modern scientific and psychological study of aesthetic theory. For him beauty was a quality of objects, not a merely subjective taste. Today, the nature of beauty is much in question. People vary so widely in the area of artistic appreciation that many thinkers who would insist upon the existence of norms in ethics and religion, are inclined to be quite subjective in the field of aesthetic appreciation.

Theories. (1) The ancient Greeks, especially Plato, thought of art and the art object as an imperfect attempt and result to portray the universal. (2) Those who are involved in the creation of beautiful objects, to them art is pleasure, and pleasure is its proper function. (3) Related to pleasure, art can be seen as an escape from life. It can be a form of relaxation in which man uses his creative imagination to pursue the arts. (4) Psychologists interpret art as empathy, in which people experience to a lesser degree what they would experience if they were participating in a situation or performing the actions which the

work of art depicts. (5) Art is also a means of communication. Leo Tolstoy says, "By art man transmits his feelings." (6) According to the Italian philosopher B. Croce, art is intuition that is expressed; it reveals preference and sense of values. (7) For John Dewey art is experience. Art reflects experience, like the grace of a baseball player. Art is a judgment on the quality of life and a means of promoting its development.

For the Christian the field of aesthetics says something basic about the nature of the universe and its Creator. Warren C. Young expresses it succinctly: "If man is to receive aesthetic satisfaction, this must be the kind of universe which works with his efforts. The interrelation of man and nature reflected in aesthetic experience is an additional argument for the existence of a Supreme Being." This Supreme Being is revealed in the Bible. The Psalmist in Ps. 96:5-6 testifies that "the LORD made the heavens. Splendor and majesty are before Him, strength and beauty are in His sanctuary" (NASB). To understand, experience, and appreciate the world of the aesthetic in its fullness, one needs to research the One who is the Source of all beauty, and to enter into a relationship with Jesus Christ, who is altogether lovely.

See AXIOLOGY, BEAUTY, VALUES, CHRISTIAN ETHICS.

For Further Reading: Wiley, *CT*, 2:51-61; Titus, *Living Issues in Philosophy*, 5th ed., 380-97; Taylor, *A Return to Christian Culture*.
NOBEL V. SACK

AFFECTIONS. Affections are one's emotional attachments; in a popular usage, one's "loves." To possess an affection for or toward a person or thing is to be *affected*, i.e., moved by that object.

Pathos and *pathēma* are in the NT "inordinate affection," i.e., irregular and uncontrolled emotional attachments and desires (translated "passion" in recent versions, Rom. 1:26; Gal. 5:24; Col. 3:5; 1 Thess. 4:5). Approved affections are represented by *splanchna*, lit. "the bowels." By the Greeks the bowels were regarded as "the seat of the more violent passions, by the Hebrews the seat of the tender affections" (Vine); hence in the NT the word is rendered "affection" in such passages as 2 Cor. 6:12; 7:15; Phil. 1:8 (NASB); a "heart of compassion" in Col. 3:12 (NASB).

While not an exact translation, perhaps, of *phroneite* (Col. 3:2), the KJV admirably expresses the sense: "Set your affection on things above"; for the Bible holds us accountable for the quality and direction of our affections. They are to be controlled by the will and directed, first to God, then toward persons and things in a holy and lawful way. Straying affections may very proba-

bly be the most common cause of backsliding. Loving people with deep and tender attachment is not in itself to be feared, as long as such affection is disciplined by a primary passion to please God. Christians are to be "devoted to one another in brotherly love" (Rom. 12:10, NASB).

See LOVE, DISCIPLINE, VALUES.

For Further Reading: Vine, *Dictionary*; Wesley, *A Plain Account of Christian Perfection*.

RICHARD S. TAYLOR

AGAPĒ. Deriving from the verb *agapaō*, this is the most significant biblical term for love. Found almost exclusively in the LXX and the NT (of its three supposed occurrences in prebiblical Greek, two are now read otherwise and the third is doubtful), *agapē* has become the word which expresses most accurately the Christian meaning of love.

The three key verbs for love in prebiblical Greek are *eran*, *philein*, and *agapan*. *Eran* (n. *eros*) describes the passionate love which desires the other for itself, in order to experience personal fulfillment. *Philein* (n. *philia*) usually denotes the love of gods for men or friends for friends. In *agapan* is found little of the passion of *eran* or the warmth of *philein*. *Agapan* means "to prefer," "to esteem one person (or thing) more highly than another."

The specific meaning of *agapan* now becomes apparent. *Eran* expresses a general love seeking satisfaction where it can; *agapan* means to love another by choice. *Eran* speaks of a love determined by its object; *agapan* denotes the free and decisive act of the subject. So, *eran* is more emotional while *agapan* is carefully volitional.

Probably because of its orgiastic associations *eran/eros* does not occur in the NT. However, *philein* is found in 25 references, sometimes synonymous with *agapan* (e.g., John 16:27; 1 Cor. 16:22; Rev. 3:19) but usually in its etymological sense (e.g., John 11:3, 36; 20:2; 21:17 [3]; trans. "kiss" in Matt. 26:48; Mark 14:44). *Agapan*, however, occurs 140 times, and *agapē* 85.

The volitional meaning of *agapan/agapē* is everywhere apparent in the NT. *Agapē* may be good or evil, depending on whether one "prefers" God or the world (cf. Matt. 22:37 with 1 John 2:15; 2 Tim. 4:10; and see John 3:19).

In the Great Commandment Jesus uses *agapēseis*, "thou shalt love," and declares our obligation to love God with our whole being. The same word is used to affirm our obligation toward our neighbor. To love God is to assign supreme value to Him, i.e., to worship Him alone. To love neighbor as oneself is to prefer his high-

est good as one should seek his own true welfare. In Matt. 5:43-48 (cf. Luke 6:32-36) *agapē* is love of enemy on the pattern of God's own inclusive love (cf. 1 John 4:10-11).

The Cross is the supreme expression of the divine *agapē* (Rom. 5:8-10). This is the love of God which is not "caused" by anything attractive or worthy in man but, originating in God's own being, is directed toward the unlovable and unworthy. *Agapē* does not seek but creates goodness. God, who loves us, does not seek anything for himself (cf. 1 Cor. 13:5); all He desires is to benefit us. And the benefit He wishes to impart is not some "thing" but His very Self. By His Spirit He pours His *agapē* into the believer (Rom. 5:5). Imparted to us by the new birth (1 John 4:7), *agapē* is "perfected" in us when, by God's sanctifying grace, it reaches its intended goal of becoming fully regnant within us so that of us it may be said, "As he is, so are we in this world" (vv. 17-18; cf. Rom. 12:9-21; 1 Corinthians 13). *Agapē* is both God's gift (Rom. 5:5) and His command (13:8-10).

Agapē was also a term used for a solemn meal held in the Early Church in connection with the Lord's Supper. It probably began with the separation from the original eucharistic meal of everything except the two acts connected with the bread and the cup instituted by Jesus. The practice of the *Agapē* varied from place to place, and was largely extinct by the seventh century in the Western church.

See AFFECTIONS, GREAT COMMANDMENTS, BROTHERLY LOVE, DEVOTE (DEVOTION).

For Further Reading: Kittel, 1:20-55; Moulton and Milligan, *The Vocabulary of the Greek New Testament*; Nygren, *Agape and Eros* (2 vols.); Williams, *The Spirit and Forms of Love*; Furnish, *The Love Command of the New Testament*; Wynkoop, *A Theology of Love*.

WILLIAM M. GREATHOUSE

AGE, AGES. The concept of age can be associated with the years of a person's life, indicating how old he or she may be. Old age was respected in the OT (Lev. 19:32; Deut. 32:7) and also in NT times (1 Tim. 5:1-2). Thus honor and the blessing of God were associated with old age (Prov. 16:31).

The term "age" was also loosely used of a long span of time, whether in the past, or the future. Even the eternity of God could be expressed in the phrase *Rock of Ages* ("Rock eternal," [Isa. 26:4, NIV]). The KJV margin of Ps. 145:13 states that the Lord's kingdom is "a kingdom of all ages," meaning it has no beginning or end.

In the OT, KJV has other translations for the

Hebrew word behind "ages," such as "everlasting" and "ancient." The Hebrew word is *olam* or *olamim* (plural). Its basic meaning is unlimited time; or, a future without an end. The word designates both God's covenant and promises as everlasting. The same is true of the Messianic King and His kingdom (Ps. 45:6; 89:35-37; 110:4). It is part of the title "Everlasting Father" (Isa. 9:6, NIV). The Hebrew word is also employed in NIV to describe existence after death in such phrases as "eternal home" (Eccles. 12:5) and "everlasting life . . . everlasting contempt" (Dan. 12:2).

In the NT, the concept of eschatological time is found in the phrase "in the coming ages" (Eph. 2:7, NIV), when the full riches of salvation will be revealed. This idea of a future without an end is also found in the phrase "for ever and ever" (3:21, NIV). These phrases rest in the Greek word *aiōn*, which has the meaning of indefinite past time and indefinite future time. It is often translated with futuristic words like "everlasting," "eternal," "eternity," "forever," etc. See passages such as 1 Tim. 1:17; Eph. 3:11; 1 Pet. 1:25; Heb. 5:6.

See ETERNITY, TIME.

For Further Reading: *ERE*; *IDB*, 2:135-410.

GEORGE HERBERT LIVINGSTON

AGNOSTICISM. This is the doctrine that man cannot have any certainty about God's existence or the supernatural generally, since such knowledge is by nature beyond the limits of human reason. Agnosticism is a type of skepticism. The skeptic is concerned with showing that human reason is restricted to function within set boundaries. These boundaries limit the types of knowledge which are available to the mind. While the skeptic has doubts about the availability of human knowledge in general, the agnostic confines his doubts to the areas of theology and metaphysics.

In the Greek language agnosticism means "unknown" or "without knowledge." The term was first used in the 19th century by Thomas Huxley. Annoyed by the dogmatic assertions of the church which he felt were unsupported, Huxley reacted by refusing to commit himself on theological issues.

For all practical purposes the agnostic is one who claims to be ignorant of the answers to life's ultimate questions. He refuses to take responsibility for this ignorance because the fault, he believes, lies not in himself but in the subject matter. The Christian response is that the agnostic is responsible, since he has kept the blind

drawn on the sunlight of revelation. The Holy Spirit will bring assurance to a willing mind (John 7:17).

See EPISTEMOLOGY, KNOWLEDGE, FAITH, THEISTIC PROOFS.

For Further Reading: Schaff, ed., *Encyclopedia of Religious Knowledge*, 1:36-38; Muggeridge, *Albion Agnostics*; "Man's Relationship with His Creator," *Vital Speeches*, Oct. 30, 1975. ROBERT A. MATTKE

ALEXANDRIAN SCHOOL. The name may apply to either the Christian catechetical school which originated with Pantaenus (c. 180) in Alexandria, Egypt, or to a school of Christian thought developed there by such famous teachers as Clement (150-216) and Origen (185-254). The school finally closed because of local theological controversies at the close of the fourth century, but the influence of its teachers on all subsequent Christianity has been unceasing.

The greatest significance of this school lay in bringing Greek philosophy, particularly Platonism and Stoicism, to the service of Christian theology, creating what is commonly known as Christian Platonism. The impact of this union upon Christianity as a whole is inestimable. Its mystical theology set the permanent patterns of Eastern Orthodox thought; through Gregory of Nyssa and the Cappadocian Fathers this interpretation of Christianity in Neoplatonic categories passed into the mainstream of the church's life. By the end of the eighth century speculative Alexandrian theology had overcome the opposition of the more historically oriented school at Antioch. Through the growing influence of the teaching of Augustine, the mystical theology of Alexandria soon became dominant in the Western church as well.

Largely rejected by the Reformers, Alexandrian theology nevertheless has left its impact upon Protestantism. In England it became the theological base for the Cambridge Platonism of the 17th century. Its emphases upon (1) all truth being God's truth wherever it may be found; (2) the permeation of all creation with the active presence of the Logos, who is leading all persons to the truth; and (3) wholehearted love of God as the goal and sum of Christian perfection, contributed to the central Wesleyan doctrines of prevenient grace and perfect love. Wesley's *Christian Library* drew heavily upon Macarius, the Greek fathers, and the Cambridge Platonists.

The Alexandrian School will always be a source of controversy in Christian theology, not only because of its use of speculative allegory in interpreting Scripture, but because its union of

Greek and biblical thought in the service of Christian theology continually raises two radically contradictory responses. The abiding issue is: Was Greek thought radically altered by being Christianized, or, Was Christian teaching radically altered by being Hellenized?

See ANTIOCH (SCHOOL OF), ALLEGORICAL INTERPRETATION, PLATONISM.

For Further Reading: Biggs, *The Christian Platonists of Alexandria*; Oulton and Chadwick, *Alexandrian Christianity*; Sellers, *Two Ancient Theologies*.

MELVIN EASTERDAY DIETER

ALLEGORICAL INTERPRETATION. This is a method of interpreting the Bible which is based on the assumption that the narratives of Scripture are divinely designed to represent hidden spiritual truths, and that the task of the interpreter is to get behind the literal sense to the intended allegorical meaning. The method was used by Philo of Alexandria, later adopted by Origen and the Alexandrian School. Augustine also was prone to allegorical interpretation. For example, he allegorized the parable of the Good Samaritan by forcing a correspondence between each detail of the parable and the gospel plan of salvation.

There is little allegorical interpretation, as such, in Scripture. One instance is Paul's reference to the "allegory" of Hagar and Sarah as representing two covenants, one of bondage and one of freedom (Gal. 4:21-25). A different type of allegory is found in Eccles. 12:1-7; John 10:1-16; and Eph. 6:1-17.

A parable differs from an allegory, inasmuch as a parable is a true-to-life illustration, or extended metaphor, which is designed primarily to teach one truth. The allegory, in contrast, is an illustration so designed that each detail represents a corresponding spiritual meaning. Often modern Christians mistakenly attempt to treat parables as allegories.

Allegorical interpretation, in which one finds hidden meanings in casual details of events and personages, leads to uncontrolled speculation, resulting in a bewildering variety of theories and fancies.

Although the lessons which can be drawn from historical narratives and events may be apt, and may be edifying, they are not to be understood as a discovery of the true meaning or interpretation of the passage itself. Seeing events as illustrative of truth, and making practical applications to everyday life, is not the same as seeing events as representing a divinely written code language.

Doctrines may therefore be supported and illustrated by allegorical application but not established or grounded on such, excepting in those few cases where we have clear NT support for such procedure.

See ALLEGORY, HERMENEUTICS.

For Further Reading: *Baker's Dictionary of Practical Theology*, ed. Turnbull, 99-147; Taylor, *Preaching Holiness Today*, 99-106.

MILTON S. AGNEW

ALLEGORY. Greek *allos*, "other," and *agoreuō*, "to speak in a place of assembly" (*agora*, the market-place). The term has come to mean a veiled presentation in a figurative story of a meaning metaphorically implied but not expressly stated. It may be called a prolonged metaphor, such as *Pilgrim's Progress*. Allegory produces a dual interest—in the story and in the ideas or truths being conveyed. The incidents may be historical or fictitious. An allegory always veils its true meaning (its underlying or allegorical sense) by leaving that to be deduced from the story it tells. There may be more than one allegorical meaning.

See ALLEGORICAL INTERPRETATION.

MILTON S. AGNEW

ALPHA AND OMEGA. These two terms are the names of the first and last letters of the Greek alphabet. The compound expression is of great theological significance because in the NT it is used as a title for God and also for Christ.

All three of its occurrences are in the Book of Revelation (1:8; 21:6; 22:13). Neither term is found elsewhere in the NT. (The KJV has the expression in Rev. 1:11, but it is not in the best Greek text.) It is generally held that God is the Speaker in 1:8 and 21:6. Without question Christ applies this title to himself in 22:13. This is one of John's strong affirmations of the full deity of Jesus.

The meaning of the title—literally, "the Alpha and the Omega"—is given in 21:6 as "the Beginning and the End" and in 22:13 as also "the First and the Last" (NIV). Not only is God the Beginning and End of all things, but Christ, as Creator and Redeemer, is in a unique way the Beginning and End of all history. The main thrust of the title is on the eternity of God and of Christ. Swete says: "The phrase is seen to express not eternity only, but infinitude, the boundless life which embraces all while it transcends all" (*Apocalypse of St. John*, 11).

See CHRIST.

For Further Reading: *Baker's DT*, 37-38; *ZPEB*, 1:111.

RALPH EARLE

ALTAR. An altar is a structure or place where religious rites are performed and offerings are made to God.

In the OT, the Hebrew word for altar is "slaughter," usually signifying an elevated structure where sacrifices were made. However, incense was burned on the altar of incense (Exod. 30:1-7). An altar could be made from a mound of earth (20:24), an unhewn stone (v. 25), or bronze (2 Kings 16:15). A large rock became the central place of sacrifice on Mount Moriah (2 Sam. 24:15-25) and can now be seen in Jerusalem under the Moslem prayer place, the Dome of the Rock.

The altar reminded Israel that "without shedding of blood is no remission" of sin (Heb. 9:22).

In the NT, *thusiastērion*, place of sacrifice, refers either to the Temple altar or a pagan altar until Heb. 13:10, when the concept is spiritualized. The Christian's altar is the place where the soul meets God on the basis of faith in Christ's atoning sacrifice. The believer thus erects his own altar in his heart. He may also think of it as a place where he meets God.

However, when the church reverted to a Judaistic type of formalism, the visible altar in the church again became the center of worship. So it is today not only in Roman Catholicism but in so-called high Protestant churches.

In revivalistic circles another type of altar has come into vogue, a kneeling rail or bench to which penitents or other distressed persons are invited to come for prayer. With some denominations this kind of an altar has virtually become a hallmark. Whether it is a crude bench or one of finished craftsmanship, it becomes a place to meet God, to pray, to receive members, to baptize, to give marriage vows, and to make commitments of life to God.

The term *family altar* applies to the practice of worshipping God as a family, usually in a semi-structured setting and routine.

See PRAYER, WORSHIP, ATONEMENT.

For Further Reading: *IDB*, 1:96-100; Child and Colles, *Christian Symbols*; Stafford, *Christian Symbolism in the Evangelical Church*; Oke, *We Have an Altar*

J. OTTIS SAYES

AMBASSADOR. An ambassador is an official representative sent by or to a sovereign power. By regulations adopted at the Congresses of Vienna and Aix-la-Chapelle and accepted by all nations, diplomatic agents are divided into four classes, the highest of which is ambassador (see *Webster's New International Dictionary*).

In the OT ambassadors were distinguished

messengers, but something less than absolute representatives entitled to the same honors as their sovereigns. The word "ambassador" is the rendering of three different Hebrew words, *mal'ak*, messenger, *sir*, envoy, *melis*, interpreter (2 Chron. 35:21; Josh. 9:4; 2 Chron. 32:31).

Evangelical interest in the word centers around the NT usage where it is rendered from the Greek words *presbeuō* (2 Cor. 5:20; Eph. 6:20) and *presbeia* (Luke 14:32). As used by Paul, "ambassador" gives to every Christian witness the dignity of being a representative of the King of Kings.

Careful interpretation of the Scriptures seems to lend authority to the scriptural believer who proclaims the "Thus saith the Lord," but to remind him of his creatureliness, thus restraining him from claiming excessive honors or "diplomatic immunity." He is a "voice," a messenger.

See EVANGELIST, APOSTLE, GREAT COMMISSION, TESTIMONY.

For Further Reading: *Baker's DT*; Fallows, Zenos, Willett, *Bible Encyclopedia*; Purkiser, *The NT Image of the Ministry*, 41 ff.

JOHN E. RILEY

AMILLENIALISM. This view finds traditional premillennialism impossible and therefore interprets the 1,000-year reign of Christ with His saints (Rev. 20:4) spiritually, not literally. This interpretation usually takes one of two forms: Those who come to life again may refer to those who have been martyred by the Beast, the Antichrist. Contrary to appearances when they were martyred, they really were not dead. Rather, they lived with Christ in heaven throughout the Church age.

The other interpretation is that the "millennial" passage refers to the Church. It is to be understood in light of such passages as Eph. 2:1-6: "And you he made alive, when you were dead through [your] trespasses and sins . . . even when we were dead through our trespasses [he] made us alive together with Christ (by grace you have been saved), and raised us up with him" (RSV). The binding of Satan has an analogy at Matt. 12:26-29, where Jesus speaks of a binding of Satan He has accomplished.

The main reason for interpreting Revelation 20 in an amillennial manner is that this is the only passage in the NT that speaks of such an event.

Two things must be admitted. First, usually the NT sees the resurrection of redemption occurring at the second coming of Christ; and second, a premillennial interpretation is also beset by some theological difficulties. Two other points could be emphasized: Those who hold the amillennial in-

terpretation do so because they are convinced that the NT demands it. However, those who reject the amillennial interpretation argue that if the phrase about coming to life in verse 5 refers to eschatological resurrection, which is generally admitted, then the same word in verse 4 must refer to the same kind of event, viz., bodily resurrection, with the 1,000 years intervening.

See MILLENNIUM, PREMILLENNIALISM, POSTMILLENNIALISM, RESURRECTION OF THE BODY.

For Further Reading: Ludwigion, *A Survey of Bible Prophecy*; Ladd, *Crucial Questions About the Kingdom of God*; Hughes, *A New Heaven and a New Earth*.

GEORGE ELDON LADD

ANABAPTISTS. See REBAPTISM.

ANALOGY. Analogy exists when a term applied to one thing is directed to another in a related, though not identical, thus analogical, sense. For instance, creation reflects the Creator. If parallels can be drawn, analogies exist to some extent.

As Thielicke suggests, there is scant, if any, relation between a man and a star, with only slight similarity between man and dog; but through Christian truth there is an encounter that concerns man's existence, that touches his personal identity, and thus applies to him unconditionally. On that account vital major analogical relevance is presupposed.

Harvey notes that analogy answers two vital theological questions: (1) How can one make significant statements about the infinite in concepts that are derived from the finite? (2) How can one draw inferences about the nature of the Creator from the created, and thus provide the basis for natural theology that requires no special appeal to revelation? Roman Catholic use of analogy of being, *analogia entis*, was rigorously attacked by Barth, who argued that when theologians embrace it, they create an intolerable division between all general knowledge of God and knowledge of His action as revealed in Jesus Christ.

See NATURAL THEOLOGY, ANTHROPOMORPHISM.

For Further Reading: Gundry, *Tensions in Contemporary Theology*; Harvey, *A Handbook of Theological Terms*; Thielicke, *The Evangelical Faith*.

MEL-THOMAS ROTHWELL

ANALYTICISM. See POSITIVISM.

ANATHEMA. A thing or person which is under the ban, forbidden, untouchable, polluted, accursed. Some interpret the word to mean "the object of a curse"—that which has been found as taking an unworthy place and, hence, has been

cursed or ruled forbidden. The word occurs in 1 Cor. 16:22—"If any one has no love for the Lord, let him be accursed [anathema]" (RSV). Anathema thus signifies a thing or person devoted to destruction. The Jews, in pronouncing any man anathema, were pronouncing a curse upon him.

Another strong use of "anathema" is in Gal. 1:8-9. Here Paul uses the term in reference to anyone, even though an angel, who would dare dilute or distort the gospel. Such is termed "anathema" or accursed.

But to pronounce such a curse on Jesus would be impossible, if the Holy Spirit is in charge (1 Cor. 12:3).

Paul's desire to see his fellow Jews saved was so intense that he went so far as to be willing to be "anathema" himself, if such personal loss would bring about their faith (Rom. 9:3).

These NT renderings would imply the category of the finally lost. At the judgment, those accursed will be banished.

If Paul's imprecations seem unchristian, it should be remembered that the Holy Spirit was prompting him to remind the church (and us) of what was already a solemn, inherent fact. Deuteronomy was God's proffer to the Israelites of either blessing or cursing—the option was theirs. In the NT we learn that this option hangs not now on the Mosaic Law but on one's attitude toward Jesus Christ.

See UNBELIEF, APOSTASY, ETERNAL PUNISHMENT.

For Further Reading: BBC, 8:483; 9:30; Wesley, *Explanatory Notes upon the NT*, ad loc.

C. NEIL STRAIT

ANGEL. The term "angel" is derived from the Greek word *angelos*. The English word denotes a supernatural being; the Greek word, like its Hebrew counterpart, may additionally mean any kind of messenger.

In the Old Testament. Two distinguishable uses are found. First, there is the "angel of the Lord" who comes to give help or guidance to the individual or nation in need and who is usually recognized as one in whom God himself is present and is treated accordingly (Gen. 16:13; 22:15-16; 31:11-13). Second, there are heavenly beings who are sharply distinguished from God (Gen. 28:12-13; 32:1-2). These are variously called "sons of God" (Job 1:6), "the host of heaven" (1 Kings 22:19)—and are regarded as divine servants or attendants (Isa. 6:2).

Between the Testaments. Already in the OT the doctrine of angels was developing. In the Book of Daniel they are presented as intermediaries between God and men (4:13, 17; 7:10); as rulers

and guardians (10:13, 21); and they are individualized by being given personal names (8:16; 10:13). This tendency was greatly increased during the period between the Testaments in the belief that this was the fulfilment of OT teaching. In the Apocrypha and Pseudepigrapha angels are arranged in hierarchies; while in the Dead Sea Scrolls they are ranged on opposing sides, light and darkness, each side under a leading angel or prince. In all of this, however, there is no suggestion that the angels are divine or independent. Always they are seen as subordinate to Yahweh, representing His presence and power; and even though on occasion they are pictured as presenting men's prayers to God (Enoch 99:3), it is not as intercessors so much as conveyors of men's petitions.

In the New Testament. The Greek word *angelos* is used approximately 175 times in the NT, only 6 of which refer to human messengers. The remainder, referring to supernatural beings, are concentrated in the Synoptic Gospels (51), the Acts of the Apostles (21), and the Book of Revelation (67), with the balance chiefly in the Pauline Epistles. However, Paul uses other terms to refer to evil angels (e.g., "principalities and powers") which increase the incidence considerably. In general, the NT writers take over the views of the OT and of Judaism on the subject; angels are mentioned in a purely incidental way; there is no direct teaching about them.

Aside from Paul the NT teaching is that in nature, angels are part of God's invisible creation, though capable of visibility when occasion requires (Acts 10:3; 12:15). They are possessed of free will (2 Pet. 2:4; Jude 6) and knowledge, though of a limited variety (Mark 13:32). Little stress is laid on their individuality, however. Only two are named: Gabriel (Luke 1:19) and Michael (Jude 9). Their qualities of power (Rev. 10:1) and glory (Luke 2:9; 24:4) are stressed more than their personality; and in some contexts there seems to be an intent to reduce the estimation of them as much as possible (Heb. 1:14). Not only is there no suggestion of equality between the angels and Jesus (v. 4); it is repeatedly insisted that the saints themselves are greater (2:16; Rev. 19:10; 22:8-9).

In function, apart from their engagement in the ceaseless praise of God, angels are the media of God's service of men. Accordingly, all creatures and even created things have their angels (Matt. 18:10; Acts 12:15; Rev. 7:1; 9:15; 14:18) through whom God is able to effect His purposes (Matt. 26:53). Their chief role, however, is in furthering the work of redemption, and the vast

majority of NT references to angels indicate their role in the three great events of redemptive history: the Incarnation (1:20; 2:13; Luke 1:11, 19, 26, etc.); the Death and Resurrection (24:4, 23; Acts 1:10); and the Consummation (Rev. 8:2, etc.).

Paul's basic conception of angels does not differ from that of the rest of the NT. The distinctiveness of his teaching lies more in emphasis, triggered no doubt by the situation he confronted. In response to the Gnostic worship of angels, Paul stressed the uniqueness of Christ and His Lordship over all angelic beings (Eph. 1:20-21; Phil. 2:9-10; Col. 1:15-16; 2:18-19). But inasmuch as such angelic beings were rivalling Christ, they constituted the real enemy in the spiritual realm which lay behind the visible order (Gal. 1:8; Eph. 6:12). Paul's tendency is to depreciate angelology, not because angels are unreal but because the best of them are vastly inferior to Christ and the worst of them have been defeated by Him (Col. 2:15).

Theological Evaluation. In Scripture, angels are expressive of God's active care for His creation, while their evil counterparts are concerned to subvert His loving purposes. The rationalistic mind has consistently scouted such conceptions. However, both the scale and significance of the biblical evidence make it difficult to dissent from the conclusion of J. S. Stewart that "here we are dealing, not with some unessential apocalyptic scaffolding, but with the very substance of the faith" (*Scottish Journal of Theology* 4 [1951]:300). Brunner argues persuasively that "the truth of Christ, the Victor, implies negatively, the presupposition that there is a supra-human power of darkness" (*The Christian Doctrine of Creation and Redemption*, 2:134). The spiritual world is no less real than the visible, both underlying it and at times overflowing on to it like a subterranean sea so that in important respects it is the world of true reality.

See SATAN, DEMIURGE, GNOSTICISM, DEMONS (DEMON POSSESSION).

For Further Reading: Bietenhard and Budd, "Angel," *NIDNTT*; Schlier, *The Relevance of the New Testament*, 172-92; Stewart, *The Scottish Journal of Theology*, 4:292-301; Brunner, *The Christian Doctrine of Creation and Redemption*, 2:133-47. ALEX R. G. DEASLEY

ANGER. We must deal with two manifestations of anger both in the NT and the OT, the anger of God and the anger of man. The anger of God is always righteous and is ethically motivated. It is the other side of holiness, love, and His justice, so that it is always against sin, and eventually the

sinner, if he remains unrepentant. Repentance and petition can stay or reverse the anger of God which is like a consuming fire, and ultimately hell is the result for the unrepentant.

Human anger, on the other hand, is often vicious and self-defensive. The Scriptures remind us that human anger may be righteous or unrighteous. For this reason the Bible gives us about three or four different admonitions to deal with the emotion.

First, we are admonished by the writer of Proverbs (6:34; 15:1; 16:14) not to incite others to anger.

Second, we are not to yield to unholy anger (Ps. 37:7-9; Prov. 14:29; 15:18; 16:32; 19:19; 21:14; 27:4) because as Jesus reminds us, it is the root of murder (Matt. 5:22), it does not produce righteousness (Jas. 1:19-20), and it must be controlled by those in authority (1 Tim. 2:8; Titus 1:7).

Third, it is an essential element of the man of God, whether he be a prophet of the OT or a minister of the NT. Man must be capable of a great love and/or a great anger. He must not only love God with all his soul, mind, and strength, but he must hate sin. Hate and anger are inseparable, as Jesus points out. Therefore it is imperative that we hate sin and love the sinner. God is the consuming Fire to settle the destinies of the sinner (Heb. 4:1-6; 12:18-29).

The fourth admonition is related to the third in that as we are re-created in the image of God, we are to be angry and sin not, and not let "the sun go down" on our anger (Eph. 4:26; Matt. 5:2).

See HATE (HATRED), PERFECT LOVE.

For Further Reading: *Baker's DCE*; Snaith, *A Theological Word Book of the Bible*.

ROBERT L. SAWYER, SR.

ANGLO-CATHOLICISM. The term Anglo-Catholicism denotes the loosely defined conviction of a large and influential minority of adherents to the Anglican tradition (Church of England, Protestant Episcopal church, etc.) that an authentically Christian church bears two marks: a line of specially ordained leaders, normally called bishops, which reaches back to the apostles in unbroken succession; and fidelity to the doctrinal and liturgical tradition of that succession.

Some Anglo-Catholics demand quite explicit and detailed conformity to the pre-Reformation tradition, insisting on the sacramental character of such acts as confession, confirmation, and ordination, in addition to the two sacraments accepted by Protestantism (baptism and the Lord's

Supper). They also claim an authority for the church and for tradition close to that claimed for Scripture, and give to worship, public and private, a priority coordinate with that of formal doctrinal statement.

"Anglo" refers to roots in the Church of England and is meant to distinguish this form of "catholicism" from Roman Catholicism. It rejects absolute papal authority and is not unanimous on such matters as purgatory, the invocation of saints, and the number and nature of the sacraments. It is not doctrinally anchored to the principle of justification by grace alone through faith, though many Anglo-Catholics believe thus. "Catholic" conveys the conviction that there is but one true church across the world and across time. With this conviction, many Anglo-Catholics do accept the pope as the first bishop among equals.

Always of influence within Anglicanism since the 1530s, Anglo-Catholicism's heyday was in the 19th century under the leadership of the Oxford Movement. Principal advocates have been Thomas Bilson (16th century), Lancelot Andrewes, and William Laud (17th century), William Law (until toward the end of his life, 18th century), and R. H. Froude, John Keble, and E. B. Pusey (19th century).

See CATHOLICISM (ROMAN), PROTESTANTISM.

For Further Reading: Hurst, *History of the Christian Church*, vol. 2.
PAUL M. BASSETT

ANGLO-ISRAELISM. This teaching is concerned primarily with the identity of the Anglo-Saxon and Celtic peoples. These are found in Britain, Western Europe, the United States, and the Anglo areas of the British Commonwealth, i.e., Canada, Australia, and New Zealand. Anglo-Israelism claims that these peoples are the lineal descendants of the house of Israel, the 10 tribes of the Northern Kingdom, and are therefore the heirs of the OT promises concerning their expansion, prosperity, and divine protection (e.g., Isa. 27:6; 49:3, 6; 54:17; Jer. 51:20). "British Israelism," as this theory is frequently called, is neither a religious sect nor a political organization but regards itself as a fellowship of all those who embrace what it terms the "national message," viz., the Anglo-Israel identification.

Traces of this teaching are found in various Christian writers since the Reformation, but the more standard expositions are John Wilson's *Our Israelitish Origin* (London, 1840) and Edward Hine's *Identification of the British Nation with Lost Israel* (London, 1871). Currently there are affiliated Anglo-Israel federations in many parts of

the world. The main organizational and publishing body is the British Israel World Federation with headquarters in London. This body is responsible for the most influential British-Israel periodical, the monthly, *The National Message*.

Following the fall of Samaria in 722-21 B.C., the 10 tribes, i.e., Israel as distinct from the Southern Kingdom of Judah, were taken captive to Assyria (2 Kings 17:5-18). From that time, the OT is silent about those exiled Israelites, but Anglo-Israelism claims that during the subsequent dissolution of the Assyrian Empire, they fled from Assyria and settled in areas south and east of the Black Sea. Centuries later they trekked through Asia Minor and finally into Europe and the British Isles in particular. These Jutes, Vikings, Angles, Normans, and Saxons, known collectively as Anglo-Saxons, are said to have been distinguished by their enterprise, expansion, and colonization. In the 17th and 18th centuries many of them migrated to populate North America, southern Africa, Australia, New Zealand, etc. Anglo-Israelism claims that this alleged continuing identification and worldwide influence is a fulfillment of the divine promises made to Abraham (Gen. 13:14-16; 17:19-21; 22:15-18) and particularly the promises renewed to Jacob (i.e., Israel, Gen. 35:11-12). Outside Scripture, British Israelism claims corroborating evidence in heraldry, archaeological discoveries, history, philology, and ethnology.

Most reputable Bible scholars view Anglo-Israelism as a fabric of fancy and speculation. The thesis depends not only on a literal, and very nationalistic, interpretation of the many promises made to Israel in the OT, but proof positive of the ethnic connections back to those people. In the light, however, of how the NT reinterprets many of these OT prophecies, it is equally acceptable to see all these promises spiritually fulfilled in the worldwide fellowship of Christ's Church (see, e.g., Acts 15:13-18; Rom. 9:24-26; Heb. 8:8-13). Also, whether or not these Anglo-Israel claims can be substantiated, salvation is only by personal faith in Christ and not on any grounds of alleged Israelite identification or privileged ancestry (Matt. 3:8-9; Rom. 9:6-9; Gal. 3:6-9).

See ISRAEL, PROMISES (DAVIDIC), CHURCH, KINGDOM OF GOD, RESTORATION OF ISRAEL.

For Further Reading: Berry, *British-Israelism: The Problem of the Lost Tribes*. HERBERT MCGONIGLE

ANNIHILATIONISM. This doctrine comes from the term *nihil*, which means "nothing," hence the doctrine that after death man ceases to exist and

is "like the beasts that perish" (Ps. 49:12). This was the teaching of the ancient Sadducees, who denied the survival of the soul after death and appealed to the OT. Several biblical texts seem to support their position. When the Psalmist is facing death, he prays for a prolongation of his life with the plea, "Shall the dust praise thee?" (30:9; cf. 6:5). The voice of the cynic appears also in the Preacher, "For the fate of the sons of men and the fate of beasts is the same" (Eccles. 3:19, RSV).

The prevailing mood of the writers of the OT could infer that the soul survives in sheol in a semiconscious state, not unlike animals in hibernation. Even when it may assume (as in the Book of Kings) that no *future* rewards and punishments are to be expected, the writers come short of annihilationism. This view of extreme cynicism is attributed to the ungodly who not only deny a future life but even deny God's existence (Ps. 53:1; cf. 63:9-10).

Modern advocates of this doctrine, such as the Adventists, argue that it is a much more merciful doctrine than that of everlasting punishment for the impenitent; it is better that sinners be simply deprived of eternal life—that is punishment enough. However, it is contrary to many passages in the Scriptures, especially in the NT, which teach that all souls will survive the body either in everlasting bliss or torment. Jesus, specifically and emphatically, warned against eternal punishment (Matt. 5:29-30; 13:42, 50; 22:13; 25:30, 41, 46; Luke 16:19-31). And He refuted the Sadducees by declaring that they misinterpreted their Scriptures on the subject (Matt. 22:29-32).

See IMMORTALITY, CONDITIONAL IMMORTALITY, HELL.

For Further Reading: Smith, *The Bible Doctrine of the Hereafter*; Bultmann, *Thanatos* (Death); Kittel, 3:7-25; Stendahl, ed., *Immortality and Resurrection*.

GEORGE ALLEN TURNER

ANOINTING. Anointing, literally, is applying oil (or fat or grease) to a person or object. Persons have long been anointed to give relief from the sun (Ps. 104:15) or for cosmetic and medical purposes. In hot climates, oils and ointments were applied generously to the body after bathing. Herodotus reports that the Scythians never bathed but plastered their bodies with a sweet-smelling substance of thick consistency. Ancient Egyptians considered ointments a necessity. Workers have been known to strike because of lack of food and ointments. In many parts of the world today oils, ointments, and salves are used as cure-alls.

The ceremonial and metaphorical uses of

mashach (in the OT) and of *chriō* (in the NT) are of special importance. From the Hebrew word comes *Messiah* and from the Greek word comes *Christ*. Oil is a symbol of the Holy Spirit. And Jesus is the Messiah or Christ—the Anointed One. In revealed religion, God uses anointing as the symbol of His relation to His people.

In the OT, kings and priests were inducted into office by the rite of pouring oil on their heads. The anointing was by a divine representative (as Samuel anointing Saul and David). While the connotations of magic are absent in the Scriptures, there is a definite implication of authority and of a power beyond the natural reach of mortal man. Emphasis was on both responsibility and enablement. When "God's anointed" (king) governed God's people, God was exercising His own Kingship through His anointed one. Likewise, the priest was representing man before God in the power of God in the divinely ordained way.

Prophets also are referred to as anointed, though specific ceremonial incidents are lacking. Possibly the references are metaphorical, as in Isa. 61:1. In any case, the essence of prophecy is to "speak from God" in the power of God.

Jesus, the Anointed One (Messiah, Christ), encompasses all three functions. He is Prophet, Priest, and King—in the ultimate sense. Since He is the "brightness of his [God's] glory, and the express image of his person" (Heb. 1:3), it pleased God to anoint Him "with the oil of gladness above [His] fellows" (v. 9). As the supreme Prophet, He "speaketh the words of God" because "God giveth not the Spirit by measure unto him" (John 3:34). He is a "priest for ever after the order of Melchisedec" (Heb. 7:17). And He is King of Kings and Lord of Lords (Rev. 19:16). The Anointed One is the fulfillment of the types and shadows in revealed religion. What oil only symbolizes, He manifests in himself. In Him dwells "all the fulness of the Godhead bodily" (Col. 2:9).

Anointing or unction is also for Christians. With the "unction from the Holy One" we have valid knowledge in the things of God (1 John 2:20). As the oil was poured out of old upon selected individuals, the Holy Spirit is poured out upon us (Acts 2:17). As Jesus was anointed to preach the gospel (Luke 4:18), we are established, anointed, and sealed to live and speak for Him (2 Cor. 1:21-22). Anointing, or unction, is a spiritual enablement. However, the symbolism continues in anointing the sick (Jas. 5:14). And at least one church (Mar Thoma, in India) pours oil into the waters of baptism.

See EMBLEMS OF THE HOLY SPIRIT, HOLY SPIRIT, POWER.

For Further Reading: Helmbold, "Anoint, Anointed," *ZPEB*, 1:170-72; Huey, Jr., "Ointment," *ZPEB*, 5:515-18; Wiley, *CT*, 2:324-25; Kittel, 9:493-580.

WILBER T. DAYTON

ANTHROPOLOGY. See MAN.

ANTHROPOMORPHISM. This is ascribing to God human characteristics. The word comes from the Greek *anthrōpos* for "man" and *morphos* for "form." Philosophical and theological problems arise whenever God in either His essence or action is described. His form of existence is different from that of man; and besides that, any attempt to describe Him is also an attempt to define, and thus to limit.

The transcendent God who is not only distinct but separate from creation poses little problem. When, however, God acts in His creation He is immanent. How is that action to be described in the language of man without speaking of God in human form?

This problem did not disturb the Hebrews as much as it did the Greeks. The OT describes God as "walking," "being angry," "smelling," "repenting"; ascribes to Him "arms," "feet," "eyes," "ears," "hands"; depicts Him as a woman screaming in childbirth, a beast tearing its prey, a moth eating a garment. There is, however, some sensitivity to the problem reflected in the later writings, but too much should not be made of this, because even the prophets use graphic anthropomorphical language.

Anthropomorphisms in the OT are not indications of primitive religious thought but are graphic portrayals of a living God. He is pre-eminently the Living One, the Source of life. The portrayal of God in dramatic imagery points to One who is suprahuman.

In the NT, God's essential spirituality is recognized (John 4:24), and thus, generally, He is not described in such vivid anthropomorphic terms as in the Old. However, the Incarnation, the ultimate anthropomorphism, speaks of both God's immanence and His livingness. God the Son, himself fully divine, literally and fully became man to live, die, and be raised from the dead to provide for our redemption.

See GOD, REVELATION (SPECIAL).

For Further Reading: Eichrodt, *Theology of the Old Testament*; Jacob, *Theology of the Old Testament*.

ROBERT D. BRANSON

ANTICHRIST. See MAN OF SIN.

ANTILEGOMENA. Origen (third century A.D.) called books not universally accepted in the NT canon *antilegomena* (spoken against) to distinguish them from *homologoumena* (on which all agree). Eusebius (fourth century A.D.) also used the term but referred to the antilegomena as "known to the majority." Both accepted most or all of the books of the present canon. The distinction seemed to be within the canon as opposed to apocryphal (hidden) or spurious.

Especially in Alexandria, certain popular books were used as if they were Scripture. These were weeded out of the canon by questions of authorship, apostolic authority, destination, and local reference. Similar questions were applied to certain less-known or less widely used books as Hebrews, James, 2 Peter, 2 and 3 John, and Jude. Origen included these and four noncanonical books in the antilegomena, as spoken against only in the sense of questioning their place in the canon. Ridderbos remarks that the early differences were more of usage than of principle (*The Authority of the New Testament Scriptures*, 48). No real conflicts are reported. Appreciable differences in practice were few and temporary.

See CANON, INSPIRATION (OF THE SCRIPTURES), APOCRYPHA, BIBLE.

For Further Reading: Ridderbos, *The Authority of the New Testament Scriptures*, 42-51; Harris, *Inspiration and Canonicity of the Bible*; Thiessen, *Introduction to the New Testament*.

WILBER T. DAYTON

ANTINOMIANISM. The word *antinomian* is a compound of two Greek words, *anti* (against) and *nomos* (law). The term identifies those who reject moral law as binding, in terms of conduct, for Christians. This stance has had adherents since the beginning of the Christian era. Exegetically, the belief overemphasizes and therefore misinterprets Paul's teaching that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4), forgetting that the same author in the same Epistle asked, "Do we then make void the law through faith? God forbid: yea, we establish the law" (3:31).

Theologically, antinomianism positions *law* and *grace* in an antithetical relationship, insisting that in choosing the latter, one has no further commitment to the former. Thus the ethical implications of "faith which worketh by love" (Gal. 5:6) are lessened, if not altogether destroyed, as a result of a serious misuse of the familiar term *free grace*.

Historically, outbreaks of antinomianism have appeared sporadically throughout Christendom since NT times. Sometimes political and social

aspirations have combined with religious concerns to make it an enemy to be opposed by military might as well as disputational rhetoric.

Three features provide the structural framework for all varieties of antinomian teaching: (1) the "aristocratic democracy of the elect" who, claiming the moral law is abolished in Christ, are "free" in matters of church doctrine, polity, and practice; (2) a contempt for all "unregenerated" values and standards, of which moral law is a supreme example; (3) the all-sufficiency of a divine afflatus for any purpose whatsoever. Thus the need to read NT Epistles such as James is virtually abolished. These three matters produce, and are the product of, an acute individualism, an extreme libertinism, and a perfectionism where intention and fulfillment coincide.

Evangelical Christendom has rebutted antinomianism lengthily. At the center of the reply is this: That faith in Christ which is imputed for righteousness is not only the *condition* of salvation but also the *motivation* for Christian conduct in terms of a life clearly described by Christ in the Sermon on the Mount. Thus the logical thrust of justification is to lead to sanctification of heart and life.

See LAW, LAW AND GRACE, FREEDOM, CHRISTIAN ETHICS, HOLINESS.

For Further Reading: Fletcher, *Checks to Antinomianism*; Gataker, *Antinomianism Discovered and Confuted*; Huehns, *Antinomianism in English History*.

ELDON R. FUHRMAN

ANTIOCH, SCHOOL OF. Antioch, in NW Syria, was one of the three greatest cities of the Greco-Roman world. Many were converted here (Acts 11:21), and this is where the disciples were first called Christians (v. 26). In this church, the School of Antioch had its roots.

The common doctrinal characteristics of the Antiochene theologians were developed through the influence of their famous teachers. The originator of their distinctive emphasis was Diodore (d. 394), who later became bishop of Tarsus. He was instructor of John Chrysostom, the great preacher, and Theodore of Mopsuestia (d. 428), the greatest Bible commentator of antiquity. Antiochene theology was scholarly and critical, attaching great importance to the grammatical sense of Scripture and to the humanity and historical character of Jesus (F. J. Foakes-Jackson, *The History of the Christian Church*, 457). Antiochene theology was never fully developed. One of the more radical pupils of the school was Nestorius.

A unique relationship developed between the School of Antioch and the School of Alexandria.

Sometimes their theology was complementary, other times in opposition. The School of Alexandria was more Platonic, mystical, and fond of allegorizing the Scripture, looking for a hidden meaning in the text. The School of Antioch tended to be Aristotelian, historical, and more literal. They were critical in their approach to Scripture, holding some parts to be of more doctrinal and spiritual value than others. Their method of exegesis was to find the sense intended by the inspired writer (F. L. Cross, ed., *ODCC*, 63). Theodore of Mopsuestia sought to curb the tendency of the Alexandrians to read the OT and the NT as "words of Christ" in the same sense of the term. One was not to read Scripture "without reference to the occasion and historical connection of the passage" (J. Pelikan, *The Christian Tradition*, 1:243).

The Antiochenes generally emphasized the humanity of Jesus over His divinity. They believed that the Logos, through taking the form of a servant (Phil. 2:5 ff), has himself become man for man's salvation. Also, that this salvation could not have been secured had not the Man Jesus been constant in His obedience to God's will (R. V. Sellers, *Two Ancient Christologies*, 143). These humanists emphasized the moral achievements of Christ in soteriology, and that man can freely choose to be in union with Him.

See ALEXANDRIAN SCHOOL, HERMENEUTICS, ALLEGORICAL INTERPRETATION, NESTORIANISM.

For Further Reading: *NIDCC*, 49; *Baker's DT*, 49 ff; Wiles, *The Christian Fathers*, 72 ff.

CHARLES WILSON SMITH

ANTITYPE. Antitype refers to the NT truth that is prefigured by an OT type. The antitype is the great NT reality that is foreshadowed by the OT picture (type). Thus the antitype is the culmination or fulfillment of the type.

Types served the purpose of preparing for the acceptance of NT truth. When John the Baptist presented Jesus as "the Lamb of God, which taketh away the sin of the world" (John 1:29), he was moving his hearers from the OT picture or type of the sacrifice of a lamb for atonement to the reality or antitype of the Son of God offering himself as the perfect atonement for sin.

By recognizing the correspondence between the antitype and the type, NT realities can be illustrated by the use of OT types. Laurence Wood shows that the Resurrection-Pentecost events of salvation history (the antitype) are illustrated by the Exodus-Conquest events in the history of the children of Israel (the type). Thus, the Promised

Land motif is an object lesson or picture of the "promise of the Father" (Acts 1:4; cf. Luke 24:49).

The recognition of the correspondence between the antitype and the type also underscores the continuity between the Old and New Testaments. That this continuity is real is borne out when Jesus, speaking to the two disciples on the road to Emmaus, "expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Christ is the primary antitype. In addition to the sacrificial lamb, He is variously prefigured by Adam, the ark of Noah, Isaac, Jonah, Melchizedek, the priesthood, etc.

See TYPE (TYPOLOGY), BIBLE (THE TWO TESTAMENTS), HERMENEUTICS.

For Further Reading: *ISBE*, 5:3029; Wood, *Pentecostal Grace*, 1-95.

GLENN R. BORING

ANXIETY. Theologically, this has to do most especially with Reinhold Niebuhr's understanding as expressed in his Gifford Lectures, published as *The Nature and Destiny of Man*. Niebuhr says that anxiety arises in us because we see that we are both unlimited, with vast possibilities, and limited, unable to accomplish our potential. He says anxiety is desirable; that we should not try to resolve it, but that we should live with it. If we try to resolve it by asserting the limited side of our nature, we enter into sinfulness. Alcoholism is a result of trying to resolve our anxiety by asserting that limited side of our nature. If, instead, we try to resolve our anxiety by disregarding our limitations and asserting our possibilities, we enter into sinful pride—which last would be Pharisaism, the ultimate sin (since we do not think we need any redemption when we actually do).

Other theories of anxiety, more psychological, also have theological dimensions, because anxiety in any form reduces spiritual victory and ability to cope with life. In fact, anxiety is such a pervasive malady of contemporary society that major attention to it has been given by all schools of psychiatry and psychology. Unfortunately, too many panaceas have missed the primary cause, which is guilt; or else all guilt has been dissolved by denying its reality—thus compounding anxieties manifold in the long run.

See CARNALITY AND HUMANITY, GROW (GROWTH), VICTORY, FRUIT OF THE SPIRIT, GUILT, MATURITY, PEACE.

For Further Reading: Barkman, *Man in Conflict*; Mavis, *The Psychology of Christian Experience*.

J. KENNETH GRIDER

APOCALYPTIC, APOCALYPSE. The title *apocalyptic* is applied to a type of largely Jewish literature dating for the most part between 170 B.C.

and A.D. 135. The period began with the Maccabean rebellion and climaxed in the Bar Kokhba revolt at the end. It was an era of upheaval and recurring crises, a situation reflected in one after another of the apocalyptic books. The apocalyptic message was directed to a people in trouble, a people who could not otherwise understand the working of God in the midst of persecution and overwhelming evil. In such circumstances the apocalyptists attempted to rationalize and justify the ways of God with man and thereby to instill courage and confidence in God's people.

The term *apocalyptic* is derived from the Greek noun *apokalupsis*, which means a "disclosure" or "revelation." The NT Book of Revelation generally fits the apocalyptic literary style and is the first known book to be designated as an *apokalupsis* (Rev. 1:1). Another common title for the book therefore is The Apocalypse.

The nearest OT parent of apocalyptic was the Book of Daniel, which furnished many of the themes and a good deal of the symbolism for the later literature. But the historical roots of apocalyptic may be traced back to other OT books, particularly to Isaiah 56—66, several passages in Ezekiel, and to Zechariah 9—14.

The most obviously apocalyptic books from the period 170 B.C. to A.D. 135 are 1 *Enoch*, 4 *Ezra*, and 2 *Baruch*. The latter two books are of special interest because they were probably written during the same generation as Revelation, and they reflect numerous parallels with this last book of the NT. But in addition to these three books, several other writings which originated at this time contain apocalyptic passages and elements. These include *Jubilees*, *Sibylline Oracles* (especially Books 3, 4, 5), the *Testaments of the Twelve Patriarchs* (especially the Testament of Levi), *Psalms of Solomon* (especially Psalms 17-18), the *Assumption of Moses*, the *Apocalypse of Moses* (especially chap. 29), the *Apocalypse of Abraham* (especially chaps. 9—32) the *Testament of Abraham*, and 2 *Enoch*.

The apocalyptic books were chiefly concerned to reveal what had previously been hidden, particularly secrets about the heavenly world and the time of the end of the present world. These secrets were allegedly given in ancient times to OT worthies, but their content was sealed until the time of the end (cf. Dan. 12:9), to be disclosed to the last generation of the faithful.

Throughout apocalyptic, eschatology determines everything that is said. The apocalypticist possessed a strong consciousness of living at the end of the old age, just prior to the dawn of the new age. He expected the OT eschatological

events to occur imminently. He was pessimistic about any good coming from the present age, which he regarded as totally dominated by Satan and evil powers and abandoned by God. His hope was in the imminent kingdom of God which would break in violently from beyond history.

See REVELATION (BOOK OF), HERMENEUTICS, ESCHA-TOLOGY, PROPHET (PROPHECY).

For Further Reading: Hanson, *The Dawn of Apocalyptic*; Morris, *Apocalyptic*; Rowley, *The Relevance of Apocalyptic*; Russell, *The Method and Message of Jewish Apocalyptic*.
FRED D. LAYMAN

APOCRYPHA. The term Apocrypha (from *apokryphos*, "hidden") designates a collection of documents which at times has been included with the Christian Scriptures. These writings originated in a time of religious and political ferment in the life of Judaism, mainly from the two centuries preceding and the century following the birth of Christ. They constitute only a small portion of the surviving literary production from that period. To this time also belong the Pseudepigrapha and the Dead Sea Scrolls.

The books of the Apocrypha are normally listed as:

- 1 Esdras
- 2 Esdras
- Tobit
- Judith
- The Additions to Esther
- The Wisdom of Solomon
- Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach
- Baruch
- The Letter of Jeremiah
- Additions to the Book of Daniel
 - a. The Prayer of Azariah and the Song of the Three Young Men
 - b. Susanna
 - c. Bel and the Dragon
- The Prayer of Manasseh
- 1 Maccabees
- 2 Maccabees

These writings were preserved because of the importance inscribed to them by various segments of the Jewish and Christian communities. Although never a part of the Hebrew canon, they were included in the Greek OT or Septuagint which, along with the NT, became the Bible of the Early Church. When the Latin Bible or Vulgate appeared, the Apocrypha was included. As a result these writings functioned as a part of the Church's Scripture until the Protestant Reformation.

With the Reformation there was a gradual change. Although often printing the Apocrypha

as part of its Bible, Protestantism did not consider it as authoritative as the Hebrew canon and the NT writings. The Roman Catholic church, in reaction to the Reformers, soon declared it to be canonical and of equal value for doctrine with the OT and NT. The Apocrypha remains an integral part of Catholic versions of the Bible. Martin Luther included the Apocrypha in his first complete Bible translation in 1634 with the heading, "Apocrypha, that is books which are not held to be equal to Holy Scripture and yet are profitable and good to read." Subsequent to the Reformation these books were sometimes excluded but more often included in the printed editions of the Bible. They were not, however, ever accorded the status of canonical Scripture. The first edition of the King James Bible of 1611 printed the Apocrypha as a separate work and inserted it between the Testaments.

The books of the Apocrypha are of lasting value for our knowledge of the historical and religious situations from which they arose. They are a significant record of men in conflict over political, moral, and spiritual values. As such their message transcends their own times.

See ANTILEGOMENA, CANON, BIBLICAL AUTHORITY, INSPIRATION OF THE BIBLE.

For Further Reading: Metzger, ed., *The Oxford Annotated Apocrypha, Revised Standard Version*; Charles, ed., *The Apocrypha and Pseudepigrapha in English, with Introductions and Critical and Explanatory Notes to the Several Books*, vol. 1; Metzger, *An Introduction to the Apocrypha*; Eissfeldt, *The Old Testament: An Introduction*, 574-602; Pfeiffer, *History of New Testament Times, with an Introduction to the Apocrypha*, 233-524.

FRANK G. CARVER

APOLLINARIANISM. Apollinarius, bishop of Laodicea (d. 390), was the first theologian known to grapple with the question of how the divine and human natures could unite in Christ. A convinced believer in realistic redemption, he insisted that the union and fusion of the two natures was absolutely essential to salvation. While accepting with Athanasius the full deity of Christ, he considered the Arians were right in objecting to the current doctrine that it predicated of Christ two personalities, saying: "If perfect God were joined to perfect man, there would be two—one, Son of God by nature, one by adoption."

Applying the logic that two perfect entities cannot become one, he insisted that if Christ possessed a rational human soul He could not be God incarnate but only a God-inspired man. Furthermore, how can we ascribe freedom of will to the Man Jesus without making Him mutable and

liable to sin? For these reasons he felt obliged to deny the completeness of Christ's humanity.

At first he taught that the Logos had taken merely a human body. Later, however, he developed a view, based on a trichotomous psychology, that Christ's body (*sōma*) and soul (*psychē*) were human, but that the place of the human spirit (*pneuma*) was assumed by the Logos. Thus the mutable human spirit in Christ was replaced by the immutable Divine Word. The Logos and abridged human nature were fused in "a single nature," "a single essence." Instead of two natures, which imply two self-determining subjects, there is but one incarnate nature of God the Word.

Mackintosh levels three criticisms at this view. (1) Christ's humanity is a partial and mutilated personality. The part left out is that which alone is capable of God, and the remaining humanity is simply that of the beasts. (2) Since sin is primarily an affair of human willfulness, Christ failed to take possession of the focal point of human life and need and therefore left our situation unredeemed. "That which is unassumed is unhealed" (Gregory Nazianzen). (3) Employing physical and metaphysical rather than ethical categories, Apollinarius defined God and man as absolute contraries which render the theanthropic union impossible. "The sublime thought that Christ is perfect in His humanity just because of the personal indwelling of God, and thereby becomes the Head of a new redeemed race, has completely fallen out of sight."

Apollinarianism was condemned by the Second Ecumenical Council, held in Constantinople, in 381.

See CHRIST, CHRISTOLOGY, HYPOSTATIC UNION, ADOPTIONISM.

For Further Reading: Wiley, *CT*, 2:158-59; McGiffert, *A History of Christian Thought*, 1:277-82; Berkouwer, *The Person of Christ*, 64-66; Mackintosh, *The Person of Jesus Christ*, 196-201. WILLIAM M. GREATHOUSE

APOLOGETICS. Apologetics (Gr. *apologētikos*) is the science which presents the proofs and fundamentals of things or systems. The root meaning of the verb to apologize (Gr. *apologeisthai*) is "to answer," "to account for," "to defend," or "to justify." An apology (Gr. *apologia*) is a verbal or written discourse in defense or praise of persons or things. Christian apologetics refers properly not to a science, but to the art of defending or explaining the Christian faith to the nonbeliever. Since through the centuries nonbelievers have been of many different sorts, Christian apologetics has assumed a diversity of postures and

has used a diversity of methods. In this sense the Judeo-Christian tradition has a rich apologetic history that goes back to its very beginning.

The OT, for instance, is not merely a recital of past events, but rather a theologically interpreted account of Yahweh's activity in history in relation to His chosen people Israel. We see, therefore, in the broadest sense of the term, an "accounting for" God's actions, or an apologetic concern.

Likewise, the very structure of the NT may be considered to be apologetic in the sense that the thinking and the witnessing of the holy writers are directed to religious persuasion, i.e., to give a convincing account of God's activity in Christ. The best examples of this are the Gospel of Mark, and Peter's and Paul's speeches in the Book of Acts.

The most outstanding apologies in favor of Christianity, however, come from the second and third centuries, when some of the earliest Christian apologists (Justin Martyr, Origen, Tertullian) defended the Christian faith from the threats of heresies and the hostility from the Roman Empire during those critical centuries when Christianity was struggling for survival.

During the Reformation, apologetics was represented by the great Reformers (Luther, Calvin, Zwingli), who defended among other things the principle of *sola Scriptura*, in opposition to the traditional position of the Roman Catholic church which endorsed both Scripture and tradition as sources of authority. During the post-Reformation period apologetics was directed to the defense of the supernatural and the historical reliability of Scripture against those who denied the supernatural and held that both the Bible and tradition were unreliable sources of historical truth. Towards the end of the 19th century, Christian apologetics centered about the historical reliability of the Gospels, especially their testimony to the resurrection and divinity of Christ. Modern apologetics is directed toward the issue of the relevance of the gospel to the "here and now" temporal existence of man. The best-known apologist in the 20th century was C. S. Lewis, the Oxford don.

See THEISTIC PROOFS, THEOLOGICAL LANGUAGE, COMPARATIVE RELIGION, CREDENTIALS OF SCRIPTURE.

For Further Reading: Rogers, *The Case for Christianity: An Outline of Popular Apologetics*; Sweet, *The Verification of Christianity: Introductory Studies in Christian Apologetics*. ISMAEL E. AMAYA

APOSTASY. The Greek word *apostasia* appears twice in the NT (Acts 21:21; 2 Thess. 2:3). In English versions it is usually translated "falling

away," a term descriptive of what will happen when the man of sin, or the Antichrist, is revealed. It expresses the idea of abandonment of the faith, an unbelief which jettisons hope and is in fact a capitulation to the false beliefs of heretics.

But apostasy is not just a thing of the future. There is an obvious awareness of this danger in the early literature of the Jews. Note the warnings and prohibitions in the laws of Moses (Exod. 20:3-23; Deut. 6:14; 11:16). When the 12 tribes took possession of the land in the days of Joshua, caution was exercised with regard to the danger of apostasy (Josh. 22:21-29). Jude reviews the period of Israel's history following the Red Sea deliverance and states that apostasy did in fact take place (Jude 5-7). Furthermore, it is stated that not only are men capable of apostasy but also angels.

In classical Greek the term signifies a defection or revolt from a military commander. Following in its wake came shame, disgrace, infamy, and reproach or censure. The victim was thus labelled a deserter.

When the history of the Early Church is examined, it is apparent that in many instances the persecutions produced a harvest of apostasy. Against this backdrop the martyrdoms stand in marked contrast. The developing heresies also produced their share of turncoats. Paul warns the Thessalonians with regard to this possibility (2 Thess. 2:2-3).

Apostasy needs to be differentiated from what might be described as falling into error. Ignorance may result in error (Acts 19:1-6), or a Christian may suddenly discover that he has been ensnared by Satan (2 Tim. 2:25-26). Merrill F. Unger defines apostasy "as the act of a professed Christian, who knowingly and deliberately rejects revealed truth regarding the deity of Christ ([1] John 4:1-3) and redemption through his atoning sacrifice (Phil. 3:18; II Pet. 2:1)." Heb. 6:4-6 is a sobering delineation of apostasy.

The *ISBE* lists the following causes and examples of apostasy: "Causes of: persecution (Mt. 24:9-10); false teachers (Mt. 24:11); temptation (Lk. 8:13); worldliness (2 Tim. 4:4); defective knowledge of Christ (1 Jn. 2:19); moral lapse (Heb. 6:4-6); forsaking worship and spiritual living (10:25-31); unbelief (3:12). Biblical examples: Saul (1 Sam. 15:11); Amaziah (2 Ch. 25:14-27); many disciples (Jn. 6:66); Hymenaeus and Alexander (1 Tim. 1:19-20); Demas (2 Tim. 4:10). For further illustration see Deut. 13:13; Zeph. 1:4-6; Gal. 5:4; 2 Pet. 2:20-21" (1:202).

See BACKSLIDING, PERSEVERANCE, ETERNAL SECURITY.

For Further Reading: Kittel, 1:512-13; *ISBE*, 1:202; *Unger's Bible Dictionary*, 72. ROBERT A. MATTHE

APOSTLE. This word is a transliteration of the Greek *apostolos*, which means "sent one." The Greek root is *stel* which means literally "to set in order" or "to equip." In classical Greek usage *stel* was a noun denoting "naval expedition" or "bill of lading." The eventual controlling idea, expressed in *apostolos*, was that of equipping or commissioning. Thus, the noun came to mean "delegate," "ambassador," "messenger," or "missionary." The NT employs apostle in this sense.

The 12 disciples, who were chosen by Christ and who accompanied Him throughout His ministry, became known as apostles. Generally, to speak of "the apostles" is to refer to this particular group of men. The Synoptic Gospels and the Book of Acts follow this practice, with the exception of a reference to Paul and Barnabas as apostles (Acts 14:14). In the rest of the NT the title is used of a larger group of Christian leaders. In Romans, Paul claims this title for himself (1:1) and for Andronicus and Junias (16:7). He also speaks of James, the Lord's brother, as an apostle (Gal. 1:19; cf. Epaphroditus in the Greek text of Phil. 2:25). The author of Hebrews uses the title for Christ (3:1). The general impression is that the Church, following the time of Paul, restricted the use of this word to the Twelve and Paul.

Paul's statement that the Church is "built upon the foundation of the apostles and prophets" (Eph. 2:20; 3:5) implies that the apostles were a group of persons with special roles in the founding and administering of the Church in its primitive period. This thesis finds support in the qualifications set down by the pre-Pentecostal community of followers for the selection of a replacement for Judas (Acts 1:15-26). The person must have been with Jesus throughout His ministry and must have witnessed His resurrection. Matthias therefore took on the "apostleship from which Judas turned aside" (v. 25, NASB, RSV).

Moreover, the apostles went on special evangelistic missions to other geographical areas (Acts 8:14-25; 9:32; 10:1-48; Gal. 2:11-14). It appears that the essential activity of the apostles was to proclaim the Word (Acts 1:7-8; 20:24; Rom. 11:13; 2 Cor. 6:3 ff). The task of these persons was a unique, first-century task, which included not only a firsthand witness to Christ but also guidance to the growing Church in matters of theology and the development of leadership.

The apostolate was a creation of the risen Lord. Its function was to proclaim the Good

News under the anointing of the Spirit. A strong missionary concern characterized its ministry.

See APOSTOLIC SUCCESSION, CLERGY.

For Further Reading: Munck, "Paul, the Apostles, and the Twelve," *Studia Theologia* 3 (1949); Rengstorf, "Apostello," Kittel, vol. 1; Schmithals, *The Office of the Apostle in the Early Church*. WILLARD H. TAYLOR

APOSTLES' CREED. This is a direct descendant of the *Rituale Romanum*, the "Old Roman Creed" current among Christians at Rome from about A.D. 150. The original form of words was used chiefly as a Trinitarian baptismal confession of faith (cf. Matt. 28:19). It was apparently framed in opposition to Marcion for the purpose of guarding candidates for church membership against his errors. Phrases were added through the centuries, but in substance the present creed is virtually identical with the *Rituale Romanum*.

In protecting the faith from the Marcionite heresy, the Church appealed to the apostolic witness. The Trinitarian framework is filled in with key historical and theological affirmations which reveal the creed's biblical roots. Both in content and phraseology the creed is strikingly similar to that of the NT witness to the faith of the earliest Church. Christianity began with certain indubitable historical events which occurred "under Pontius Pilate." But the history enshrined is interpreted history, and the symbol is a confession of faith in Jesus Christ, who He was and what God was doing "for us men and our salvation" through Him. The creed is the faith of the Church and not of the individual as such. *Credo* ("I believe") is the believer's personal signature to the apostolic witness.

Rooted as it is in the biblical revelation and formulated originally as the "Old Roman Creed," the *Textus Receptus* dates from the eighth century. Recognized later by the churches of the Reformation, the Apostles' Creed became the fundamental confession of the common Christian faith. The following analysis is intended to show more definitely the various ages when the present clauses were added and to suggest in general the meaning which has attached to the various statements.

"I believe in God the Father Almighty" is ancient. "Almighty" is more accurately "all-controlling."

"Creator of heaven and earth" was not in the *Rituale Romanum* but is found from the earliest times in the Eastern creeds. It appeared first in the Western creed about A.D. 375.

"And in Jesus Christ his Son our Lord" is ancient. "Jesus" means "Savior" and is the name of

the Man, while "Christ" means "anointed" and is representative of God. "Our Lord" designates Him as the Object of our faith and obedience.

"Who was [conceived] of the Holy Spirit, born of the virgin Mary, [suffered] under Pontius Pilate, was crucified, [dead], and buried" is ancient.

"Descended into hell [*infernus*]" is from the late fourth century but without any controversial animus. It is generally understood to mean that our Lord descended into the realm of the dead, preached to them, and led away to Paradise those who would follow Him. "Hell" here certainly does not signify *gehenna* but *hadēs*, the place of departed spirits (see Acts 2:27).

"The third day He arose again from the dead, ascended to heaven, where he sits at the right hand of [God] the Father [Almighty]" is ancient. It signifies that the glorified Jesus now lives with God in glory.

"[From thence] He shall come again to judge the living and the dead" is ancient.

"I believe in the Holy [Catholic] Church." *Catholicam* (late fourth or fifth century) at first meant universal as opposed to local, but from the third century the universal Church as opposed to the schismatic or heretical.

"The communion of saints" is contemporary with *catholicam* and signifies the unity of the life of all the Church, living and dead.

"The forgiveness of sins, the resurrection of the flesh" is ancient. "The body will be raised—the same body by personal continuity, but in a very different condition—a spiritual body" (Wiley).

"And in the life everlasting" is late fourth century.

See CREED (CREEDS), MARCIONISM, ORTHODOXY.

For Further Reading: Wiley, *CT*, 1:40-42; McGiffert, *A History of Christian Thought*, 1:156-65; Barr, *From the Apostles' Faith to the Apostles' Creed*; Barclay, *The Apostles' Creed for Everyman*.

WILLIAM M. GREATHOUSE

APOSTOLIC CONSTITUTIONS AND CANONS. A fourth-century collection of decisions made by earlier councils and leaders concerning Christian faith and church order. Its sources are the now lost *Didascalia Apostolorum*, a Greek manual on church order from early third-century Syria; the *Didache*, a Greek church order from the early second century; Hippolytus of Rome's *Concerning Spiritual Gifts* (now lost) and *Apostolic Tradition* from the early third century. Its familiarity with the worship patterns of Antioch (Syria) and its internal references and sources seem to place its origins in Syria about 380. The language with

which it talks about Christ indicates that its compiler was not a strictly orthodox Christian but a moderate Arian (the difference then was not as clear as it later became) who nonetheless had no concern in this document to evangelize for or against any particular Christian positions.

Although its original title was "The Ordinances of the Holy Apostles Through Clement," there seems never to have been any inclination to accept the work as being authentically apostolic in origin. In the West, where the Roman church predominated, only the first 50 Apostolic Canons, which are found in VIII 47, were generally accepted as binding. The rest of the work, including the other 35 canons, varied in authority according to time and place. The canons themselves were taken from the *Constitutions* and the canons of councils at Antioch (341) and Laodicea (363). The last of the canons lists the biblical books accepted as canonical in the church of the 380s. It excludes Revelation but includes the Apostolic *Constitutions* and the two letters traditionally called the Epistles of Clement to the Corinthians.

The *Constitutions* is not an orderly book, but there is some coherence to each of its eight books (we would call them chapters). Book I is for the laity and is especially concerned to warn them about the kinds of association with pagans that would destroy their ethical sensitivities. Book II is for the clergy and presents the qualities of character, the prerogatives, and the duties belonging to each of the orders of clergy: bishops, presbyters, and deacons. It also treats the question of penitential discipline. Book III considers widows and their special office in the church. A consideration of their limitations carries the author-compiler to a concern for the duties of deacons. And he also puts a small treatise on baptism in this book. Book IV talks about the Christian's concern for charitable works, especially for such persons as orphans. Book V moves from a discussion of the Christian's responsibility toward those suffering persecution to discussions of martyrdom and idolatry. Book VI offers a history of earlier schisms and heresies.

From the perspective of influence in the later church, Books VII and VIII are most important. Book VII, which has 49 chapters, is a manual on church order. Chapters 1—32, which are based on the *Didache*, talk of baptism and the Lord's Supper and of such practices as fasting; 33—38 is a collection of prayers of Jewish origin; 39—45 present the rites of baptism and a prototype of confirmation as they were practiced in Antioch;

46—49 are also liturgical materials. Book VIII, in 47 chapters, interweaves several concerns, including several liturgies and a section on the duties of various persons (16—46). The so-called Liturgy of St. Clement, for the consecration of a bishop, is especially valuable as it contains a complete Eucharistic service. It is in chapter 47 that one finds the Apostolic Canons as has been mentioned.

The Apostolic *Constitutions* and Canons were exceptionally important in the early and medieval church as guides to understanding the nature of the church and its worship.

See APOSTOLIC FATHERS.

For Further Reading: Witteick, *A History of Christian Thought*, 44-56; Westcott, *A General Survey of the History of the Canon of the New Testament*.

PAUL M. BASSETT

APOSTOLIC DECREES. Apostolic refers to something traceable to the apostles. Decrees are resolutions proposed by the apostles at the Council of Jerusalem about A.D. 50 (Acts 15).

The Jerusalem Council convened to decide a critical issue that had arisen in connection with the spread of the gospel to the Gentiles and which threatened to divide the Early Church. The issue was: Shall Gentiles who convert to the Christian faith be *required* to accept the ritual for Gentile proselytes to the Jewish faith, especially circumcision? After debating pro and con, the council decided with Paul that salvation was by faith, not by works of the law such as circumcision.

Having settled this crucial theological issue, however, there remained a practical issue of table fellowship between Jewish and Gentile believers. It was difficult for a first-century Jew, even a Christian Jew, to eat at the same table with a Gentile, even a Christian Gentile. This difficulty was compounded if the Gentiles ate food which was abhorred by Jews. The council recommended, therefore, that Gentile Christians abstain from food and practices obnoxious to the Jews (Acts 15:20, 29).

There were four apostolic decrees according to the ancient Alexandrian text. The Gentiles were asked to abstain from (1) things associated with idols; (2) fornication; (3) what is strangled; and (4) blood. The later Western text omits "what is strangled" and regards the prohibitions as referring to the three cardinal sins: (1) idolatry; (2) fornication; and (3) murder. The Alexandrian text commands the strongest evidence and is preferred by most translations (cf. Acts 15:20).

See CIRCUMCISION, JUDAISTIC CONTROVERSY, FREEDOM, LAW AND GRACE.

For Further Reading: Bruce, *The Acts of the Apostles: The Greek Text*; Bruce, *The Book of Acts, The New International Commentary on the New Testament*; Mounce, "Apostolic Decree," *Baker's DT*, 59-60.

J. WESLEY ADAMS

APOSTOLIC FATHERS. The title Apostolic Fathers is given to a group of second-generation Christian writers who are believed to be (and in many cases were) immediate followers of the original 12 apostles and whose theology is in harmony with those original apostles. The adjective "apostolic" is applied therefore, either to the fact that they were disciples of the apostles, or that their theology is orthodox.

Strictly speaking, the name can be given to only three (or perhaps four) personalities in the Early Church: Ignatius (c. A.D. 35-107), bishop of the church in Antioch in Syria, and author of six letters to churches in Asia Minor and one to Polycarp, bishop of Smyrna; Polycarp himself (c. A.D. 69-155), bishop of Smyrna and author of an epistle to the church at Philippi; and Clement, bishop of Rome (flourished around A.D. 95), who wrote a letter to the church at Corinth in the name of the Roman community. There are also fragments of the writings of Papias, bishop of Hierapolis, extant, but they do not give us a great deal of information regarding the personality of their author.

Other writings which are included among the Apostolic Fathers while, in many cases bearing the names of well-known personalities in the Church, are, in fact, anonymous. These writings are: the epistle of Barnabas; the "second" epistle of Clement; the Teaching of the Twelve Apostles (known as the *Didache*); the Shepherd of Hermas; and the epistle of Diognetus. All of these writings are dated between the end of the first and the beginning of the second centuries A.D. and are extremely important sources of information on the expansion and inner development of Christianity in the period immediately prior to the earliest Christian historians and apologists.

In four areas the writings of the Apostolic Fathers are of particular value for the student of Christian origins:

1. In the first place they give crucial information on the status of the writings which were later collected to form the NT. They are the only link we possess between the autographs and the church's canon. Rarely do the Fathers quote the NT as such; but their allusions are a tantalizing challenge to the scholar in reconstructing the way to the canon of the NT, and demonstrate

that the idea, if not the fact, of a canon was already in existence.

2. The second area of importance is the development of the idea of the Christian ministry and church government. This is particularly true of the epistles of Ignatius with their strong promotion of the office of the bishop. We must be careful, however, not to seek in Ignatius early evidence for the later episcopal system. For Ignatius, the bishop has an exclusively local function and is therefore equivalent to a modern pastor. (Interestingly, in his epistle to the Romans he makes no mention of a bishop there!) There is not the slightest hint of a bishop standing in succession to an apostle, nor are there any sacerdotal functions associated with the office.

3. The fathers are also a valuable source of information on the developing liturgical practice of the Church. In the *Didache*, for example, information is given of the practice of baptism ("In running water . . . and if you are not able to baptize in cold water, then in warm" [*Did.* 7.2]) and of celebrating the Lord's Supper ("Let no one eat or drink of this eucharistic thanksgiving except those who have been baptized" [*Did.* 9.5]).

4. Finally, the fathers are a valuable source for the study of the Christian understanding of the OT. The writer of the epistle of Barnabas has left us with one of the most valuable examples of a thoroughgoing Christian typological understanding of the OT. The OT is ransacked for "types" of events of the Christian era, and the claim is made that this Christianized reinterpretation is nothing less than the divine intention in the OT record. His interpretations are at once a fascinating and fantastic insight into the Christian use of the OT.

See APOSTOLIC SUCCESSION, CANON, ANTIOCH (SCHOOL OF), ALLEGORICAL INTERPRETATION.

For Further Reading: Lightfoot and Harmer, *The Apostolic Fathers*. THOMAS FINDLAY

APOSTOLIC SUCCESSION. Apostolic Succession is the dogma of the Catholic church by which it teaches that the mission and the sacred power to teach and rule that Christ conferred to His apostles are perpetuated in the church's college of bishops. Although the Catholic church recognizes the uniqueness of the role that the apostles had as eyewitnesses, and of having been personally chosen and sent by Christ to proclaim the kingdom of God and lay the foundation of the church, it believes that the apostles had successors in their pastoral mission, to whom their unique authority as overseers was transmitted.

This doctrine has ecclesiastical but not scrip-

tural authority. Nowhere in the NT are found any words of Christ or the apostles teaching the doctrine of apostolic succession.

There is no clear evidence of the early development of the tradition of apostolic succession. It was not until the fifth century that historians began to trace a chain of Roman popes back to Peter. From this time on, the church claimed its bishops as the successors of the apostles. It was on the basis of this tradition that the Councils of Trent, Vatican I, and Vatican II declared the bishops to have by divine right special apostolic authority. Vatican II further explained that it is the episcopal college that succeeds to the apostolic college; individual bishops, therefore, share in the apostolic succession by their membership in the episcopal body.

Protestants have had no problem in accepting the perpetuity of the apostolic office. In every generation God has raised up ministers and messengers who fulfilled the Great Commission in the apostolic spirit and in the power of the Holy Spirit, but not pretending to the special authority invested in the original Twelve. What Protestantism rejects is the doctrine which invalidates the ordination of men whose ordination is not by hands authorized by bishops in an approved Roman line of succession, as if the stream of power and authority flowed through this narrow stream and no other.

See CHURCH GOVERNMENT, APOSTLE, CLERGY, ORDAIN (ORDINATION).

For Further Reading: Brown, *Apostolical Succession in the Light of History and Fact*; Enrardt, *The Apostolic Succession in the First Two Centuries of the Church*; Ralston, *Elements of Divinity*, 866-71. ISMAEL E. AMAYA

ARIANISM. This is the anti-Trinitarianism of Arius, which held that Christ was not eternal; that He was made "out of nothing"; that His substance or nature was not the same as that of the Father, but quite different, a lower kind of nature—neither divine nor human, but a third kind, in between deity and humanity.

Arius, a presbyter at Alexandria, conflicted with his bishop in about A.D. 318 over this kind of teaching, and the first Ecumenical Council was convened in A.D. 325 at Nicea to discuss the matter. Bishops numbering 318, from both the East and the West, came together, and Emperor Constantine presided. They voted overwhelmingly against the Arian view—there being only about 20 bishops in all who were either Arian (saying Christ's nature was *unlike* that of the Father), or in agreement with Eusebius, who said

Christ's nature was *like* that of the Father (*homoiousios*).

Since the view voted as orthodox, that Christ's nature was the same as that of the Father, *homoiousios* (without the *i*), Historian Gibbon later made light of the matter by saying that it was a huge squabble merely over a diphthong. Yet most historians of doctrine would agree that it was indeed a gravely significant issue. Not only was it significant because the orthodox teaching came to be that Christ was fully divine instead of less than divine, but because, of all the Christological heresies, Arianism came to be believed the most widely and the most persistently in the West. Sometimes, during the 50 years after Nicea, it was Athanasius who was sent into exile, while Arianism was given status. And still later, many peoples, especially among the barbarians who helped to make up the Roman Empire, were Arian. Besides, it has been revived in modern times in Socinianism and Unitarianism.

See UNITARIANISM, SOCINIANISM, ATHANASIAN CREED, CHRISTOLOGY, HYPOSTASIS.

For Further Reading: Athanasius, "Discourse I Against the Arians," *A Library of Fathers of the Catholic Church*, vol. 18; Leith, *Creeds of the Churches*; MacGregor, *The Nicene Creed*; Orr, *The Progress of Dogma*.

J. KENNETH GRIDER

ARK OF THE COVENANT. The central object of the Tabernacle was the ark of the covenant, sometimes referred to as the "ark of the testimony," "ark of God," and "ark of the Lord." The phrase "ark of the covenant" implies two theological truths relating to law and grace. Law may be seen in the contents of the chest, while grace can be seen in its lid called the "mercy seat," a pure gold cover (Exod. 25:17) surrounded by two antithetically-placed cherubim with outspread wings. These heavenly figures were not detached but were sculptured into the pure gold mercy seat itself.

As is usually the case in biblical presentations, God gave Moses very specific instructions as to how to construct the ark with a somewhat limited explanation as to its purpose. At a later date when the ark was pressed into the religious service of the nation, its purpose would become clear (Num. 10:33-36). The Bible's minimal use of explanation and maximal use of affirmation (and command) is in deference to man's freedom to choose. True choice implies man's ability to make decisions while not fully understanding why. Were it not for this specific biblical procedure, decision making would require very little faith.

God's precise instruction was to make a rectan-

gular box of acacia wood measuring $2\frac{1}{2}$ by $1\frac{1}{2}$ by $1\frac{1}{2}$ cubits (i.e., $3\frac{3}{4}$ by $2\frac{1}{4}$ by $2\frac{1}{4}$ feet), covered both inside and outside with gold, to be carried (when the camp moved) on poles inserted in rings located at the four lower corners. Bezaleel made the ark at Sinai according to God's exact instruction to Moses. Upon completion it became the receptacle for the two tablets of the Decalogue (Exod. 25:16, 21; 40:20; Deut. 10:1-5); and Heb. 9:4-5 indicates that it contained also the golden pot of manna (Exod. 16:33-34), and Aaron's rod which budded (Num. 17:10). Its especially designated place was in the holy of holies.

When the moment arrived for the congregation to leave Sinai, the ark of the covenant "went before them" (Num. 10:33). It played a significant role at the crossing of the Jordan (Joshua 3-4) and the fall of Jericho (chap. 6); but it was to be carried into battle only with God's specific command. Years later when it was carried into battle against the Philistines without God's orders (1 Sam. 4:3-4), tragedy occurred and the ark was captured. The ark was permanently deposited at Shiloh by Joshua and still resided there at the close of the period of the judges (1 Sam. 1:9; 3:3).

It was God's obvious intention that the ark should symbolize His very presence in the midst of Israel. The people readily grasped this meaning from their early experience at Sinai and never deviated from it. Although many times they fell into idolatry, the ark was never idolized. The Decalogue gave them guidance for the development of interpersonal, divine-personal, and social relationships as they evolved into a unified nation. It taught them that without law there can be neither personal nor interpersonal stability. Aaron's rod was a constant reminder that God demands accountability to His elected leadership and to himself. The golden pot of manna perpetuated the concept that God is the Provider of human necessities. The mercy seat with its heavenly representations helped them never to forget that mercy and forgiveness are not earthborn but heaven-sent.

In NT concepts, according to the writer to the Hebrews (6:18-20; 8:1-2; 9:8-12, 23-26), the ark of the covenant, together with its contents and mercy seat, prefigured the work of Christ on the Cross where He brought man to God, and God to man (the mercy seat). Power dispensed at Pentecost makes possible through the Spirit the achievement of the ethical standards of the Decalogue (Rom. 8:1-4); and in the figurative language of Revelation (2:17) the manna repre-

sents special strength made available to Christians during times of great distress.

See TYPE (TYPOLOGY), TEMPLE, MOSAIC LAW, PENTATEUCH, MERCY SEAT, PROPITIATION, COVENANT, DECALOGUE, HOLY OF HOLIES.

For Further Reading: *IDB*, 222-26; *NBD*, 82; Livingston, *The Pentateuch in Its Cultural Environment*, 153-62; Talbot, *Christ in the Tabernacle*, 224-57; Wood, *Pentecostal Grace*.
FLOYD J. PERKINS

ARMAGEDDON. This word occurs only once in the Bible, in Rev. 16:16, and literally means the "Mount of Megiddo." Megiddo is a promontory on the south side of the plain of Jezreel, and an ancient military stronghold (Josh. 12:21; 17:11; Judg. 1:27; 5:19; 2 Kings 23:29; etc.). In the Revelation (16:16), Armageddon represents the last great battle between Christ and the Antichrist. From this biblical background, the word has become a very familiar term designating the final holocaust resulting from the struggle between good and evil.

The basic theme of the Revelation is the struggle between Christ and Antichrist. Chapter 12 pictures the struggle which is being waged behind the scenes of history. A great red dragon appears, so huge that when he wagged his tail, he swept a third of the stars from heaven. His opponent is a heavenly woman clothed with the sun, with the moon under her feet. (She is the symbolic representation in Gal. 4:26 of the heavenly Jerusalem, our mother.) The nations of men line up on either side—on the one side the Church, symbolically portrayed as Israel, sealed by God that they may be delivered from His wrath which He is about to pour out (Rev. 7:9); and on the other the pagan nations of the earth who follow and worship the Antichrist, and who are sealed with his seal (13:16 ff). Armageddon is the last great battle on the day of God the Almighty (16:14). The battle itself is not described. Christ's victory is portrayed in chapter 19, where He is pictured riding a white battle horse, with His garments stained in blood. He is accompanied by the armies of heaven who are also garbed in white, but who do not participate in the battle. The carnage wrought by Christ's victory is described in vivid terms of a battlefield covered by corpses (19:18), which many feel will be literally fulfilled. And Christ then consummates His victory by destroying first the Antichrist, then Satan himself.

See TRIBULATION.

For Further Reading: Biederwolf, *The Millennium Bible*, 662.
GEORGE ELTON LADD

ARMINIANISM. This refers to the kind of Protestant theology taught by James Arminius (c. 1560-1609), and by others who have agreed with him in basic ways. It stresses human freedom, but not in a Pelagian sense. It teaches predestination, but not of the unconditional sort. It emphasizes God's grace, but opposes the view that grace is irresistible. It emphasizes our being spiritually secure in Christ, but it opposes eternal security in favor of the view that believers will lose their regeneration if they cease to be believers and wilfully disobey God.

James Arminius, the ablest exponent of this kind of teaching in his time, opposed the Calvinism of his day which emphasized God's absolute sovereignty. Arminius' teacher at Calvin's school at Geneva, Calvin's son-in-law, Theodore Beza, was a supralapsarian. That is, Beza believed that even Adam's first and racially crucial sin was not free, but was unconditionally determined by God. In fact, he believed that the first decree of God, before the decree to create man, was the decree to predestinate some individuals to be saved and other individuals to be damned. Francis Gomarus, Arminius' colleague on the faculty of the University of Leiden, was also a supralapsarian. Augustine and Luther had only been sublapsarians—teaching that Adam's first sin was done freely, but that after that time, that is, after the Fall, the eternal destiny of every other person was decreed by God. And it cannot be definitely determined whether or not John Calvin himself was sublapsarian or supralapsarian.

Arminius, however, opposed both of those unconditional predestination views, giving 20 arguments against them in his *Declaration of Sentiments*—delivered by him before the governmental authorities at The Hague in 1608. He said that all 20 arguments boil down to this: that they make God the author of sin.

In that treatise, Arminius presents his own understanding of what he calls the divine decrees. He says that (1) the first decree was to send Christ to redeem sinful people; (2) the second decree was to receive into favor the ones who would repent and believe; (3) the third decree was to grant prevenient grace to help people to repent and believe; and (4) the fourth decree was to save and damn individuals according to His foreknowledge of the way in which they would freely respond to or reject the offer of grace through Christ.

It is important to note that Arminius, therefore, did believe that some individuals are predestinated to be damned, before they are ever

born—but that this is based solely on God's foreknowledge of the way individuals will freely decide, about Christ, in their lifetime. Some Arminian evangelicals, today, disagree with Arminius as to this fourth decree. They say that God does not foreknow free acts—because that would prevent their being free. The "regular" Arminians, however, understand that God does foreknow free acts. They quote, in support, e.g., where Paul says, "Whom He foreknew, He also predestined to become conformed to the image of His Son" (Rom. 8:29, NASB). They also wonder how biblical prophecy could otherwise be fulfilled—such as that in Zechariah about Jesus' betrayal, and what would be done with the 30 pieces of silver. Surely Jesus' enemies, Judas and the ones who later received the silver, were not setting out to fulfill biblical prophecy.

One matter pointed out in *Grace Unlimited*, edited by Clark Pinnock, is that the predestination, in Scripture, is never to heaven or to hell. Pinnock writes, "There is no predestination to salvation or to damnation in the Bible. There is only a predestination for those who are already children of God with respect to certain privileges out ahead of them" (18).

Something else pointed out in this symposium, written largely by scholars who have been widely associated with the Calvinistic position, is that classical Calvinism twists the meaning of numerous Scripture passages in order to teach that Christ died only to save some—the elect. Donald M. Lake, a professor at Wheaton College, in his chapter on "He Died for All," writes, "It is a fact that these redemptive events in the life of Jesus provided a salvation so extensive, so broad as to potentially include the whole of humanity past, present and future!" (31). He shows that while Christ had said, "I, when I am lifted up from the earth, will draw all men to myself" (John 12:32, RSV), John Calvin had commented, "When He says all it must be referred to the children of God, who are His flock" (*Calvin's New Testament Commentaries: St. John Part Two*, 11-21, and *I John*, 43). Lake comments, "The critical judgment remains: has Calvin been consistent with the text and its obvious meaning? Personally, I cannot help but give a negative answer to this question" (*ibid.*, 37). According to classical Calvinism, the atonement of Christ was only efficacious for the ones God had previously predestinated to be saved. Its adherents, e.g., John Owen, have usually understood that the passages which say that Christ died for all (e.g., 2 Cor. 5:15), mean "all of the elect." Arminianism has always taught an unlimited atonement: that anyone at all who repents and

believes may be saved through Christ's atonement.

After 42 followers of Arminius drew up a document called the *Remonstrance* in 1610, which outlined their differences with the Calvinists, it was responded to by the Calvinists, and the controversy became a serious matter in the United Netherlands. Prince Maurice, who favored Calvinism, arranged for a national synod to meet at Dort; and that synod, with its official Calvinist delegates, drew up the Canons of Dort, a most official Calvinistic creed.

Arminianism was outlawed in the United Netherlands until 1623; but it never did die out in that country. Later it spread to England where it was basically espoused by John Wesley (1703-91) and the Methodists—Methodism being sometimes called "Arminianism on fire." It was through Methodism—and the Holiness movement generally—that Arminianism has been widely disseminated in America.

See CANONS OF DORT, CALVINISM, PREDESTINATION, FOREKNOWLEDGE, INFRALAPSARIANISM, WESLEYANISM.

For Further Reading: Arminius, *The Writings of James Arminius*, trans. Nichols and Bagnall; Bangs, *Arminius: A Study of the Dutch Reformation*; McCulloh, ed., *Man's Faith and Freedom*.
J. KENNETH GRIDER

ASCENSION, THE. The English term Ascension as used in Christian theology renders a variety of Greek words meaning "to go up" or "take up," and refers to the departure of Jesus for the heavenly sphere at the close of His historical ministry. The idea, though not frequent in the NT, has wide bearings for Christian theology.

The Ascension as an Event. As to the fact of the Ascension this is described only in Luke 24:51 and Acts 1:9-11; though it is presupposed more often (John 20:17; Acts 1:2; Eph. 4:8-10; 1 Tim. 3:16). The clue to the meaning of the Ascension-event lies in what it evidently signified to those who had known Jesus both during His historical ministry and in the period following His resurrection. What was needed by the disciples to whom the resurrected Jesus manifested himself was an indication that such appearances were not to continue indefinitely but rather were terminated. This indication the Ascension conveyed. Such an understanding explains both the relatedness and the distinctness of the Resurrection and the Ascension.

Theological Implications. Jesus' departure into the eternal world, of which the Ascension is the symbol, is linked with at least five aspects of His work for men.

1. His ascension to the Father is the sign of the

completion of His redemptive mission on earth. As such it is directly related to His session at God's right hand, in which He takes the role of the enthroned, victorious King (Heb. 1:3; 10:12-14), whose final triumph over all His foes is thereby assured (Eph. 1:20; Phil. 2:9-11; 1 Pet. 3:22).

2. Christ is enthroned not merely as King but as Priest-King (Heb. 10:11), in virtue of which office He exercises a continuous ministry of intercession on behalf of men: not as pleading for boons which He may be refused but rather those to which He has already received title by His victorious death (Rom. 8:34; Heb. 7:25; 9:24; 1 John 2:1-2).

3. The Ascension is likewise connected with Christ's work as Forerunner (John 14:3; Heb. 6:20). His entry into heaven is the guarantee of our own, demonstrating that transformed manhood in the form of the spiritualized body can inhabit the eternal sphere (Eph. 2:6).

4. The Ascension is also the precondition of the giving of the Spirit, whose task is to continue on earth the work formerly effected by the historical Jesus (John 14:16-18; 15:26-27; 16:13-14; Acts 2:32-33).

5. Finally the Ascension is the occasion for the angelic assurance of Christ's second coming, in the words "this Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven" (Acts 1:11, NASB). That the apostolic community did not interpret this as a prediction of Pentecost, or suppose that the outpouring of the Spirit was the second coming of Christ, is clear from Acts 2:33; 3:19-21; 7:55; et al.

We may say therefore that the entire mission and work of the Church in proclamation and accomplishment alike are dependent on the ascended Christ.

See ESTATES OF CHRIST, SECOND COMING OF CHRIST.

For Further Reading: Bernard, "Assumption and Ascension," *ERE*, 2:151 ff; Ramsey, "Ascension," Richardson, ed., *A Theological Word Book of the Bible*, 22 ff; Wright, "Ascension," *NBD*, 14; Lewis, *Miracles*, chap. 16.

ALEX R. G. DEASLEY

ASCETICISM. This is an expression of religion characterized by a disregard of the physical or natural side of existence and a preoccupation with the development of one's own spiritual condition. It is a rigorous commitment to a life apart from the "evils" of normal living. Individuals from many religious orientations have turned to asceticism in their attempt to obtain salvation.

The intent is to become disengaged from sin and united with the ultimate spirit so as to live a holy life. Methods of doing so include fasting, prayer, poverty, celibacy, withdrawal from society, contemplation, and self-mortification.

In the early days of the Christian Church the belief that Christ's return was imminent and that the world was soon to come to an end fostered asceticism. Thus, concern with the temporal world was not expedient. Because persecutions grew intense in the second and third centuries, believers were consoled by the idea that Christ would especially crown the sufferers of this world. Thus, it was a natural step to believe that voluntary suffering would lead to God's special favor.

Probably the greatest factor in the rise of asceticism in the Early Church was the confusion of Gnostic dualism with biblical teachings. The Gnostics emphasized that the body is evil while the spirit is good. Thus, the body was to be flagellated in order to cultivate the spirit. This emphasis soon led to the monastic movement with its attempt to withdraw from the world in order to concentrate on holy practices.

Sacrifice, self-denial, and separation from the world should be the legitimate concerns of biblical Christians. To avoid extremes, the Scriptures will have to be studied carefully in order to discover the healthy balance between the body and the spirit, the spiritual and the secular, and separation from the world and penetration into the world.

See DISCIPLINE, BODY, GNOSTICISM, CELIBACY, TEMPERANCE.

For Further Reading: Turner, *The Vision Which Transforms*, 90, 166-67, 275; Flew, *The Idea of Perfection in Christian Theology*, 340; Kirk, *The Vision of God*.

ROBERT A. MATTHEW

ASSUMPTION OF MARY. See MOTHER OF GOD.

ASSURANCE. See WITNESS OF THE SPIRIT.

ASTROLOGY. Astrology is the study of the supposed influence of stars upon human fortunes—the belief that heavenly bodies foretell or reflect the destinies of individuals and nations. Widely practiced in the ancient world, and eventually suppressed by the impact of Christianity, astrology experienced revival in the West in the 13th century, becoming powerful again in the 16th century. With the growth of the scientific temper in the 18th century it again went into the shadows. The religious indifference and skepticism of our times has produced a renewal of interest in astrology.

The word *horoscope* (Greek, *hōra*, time; *scopein*, to look) refers to the study of the position of the stars at the time of one's birth in order to foretell one's destiny. Horoscopy is the major aim of astrology. The few passages in the OT that mention astrologers refer to Babylonian practice. Isaiah in his lamentation over Babylon scornfully repudiates it: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isa. 47:13). Jeremiah warns the house of Israel: "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. 10:2).

See CULTS.

For Further Reading: *IDB*, 1:304; *ODCC*, 100.

JAMES D. ROBERTSON

ATHANASIAN CREED. This, along with the Apostles' and Nicene creeds, is one of the three most important of the ancient formulas of the Christian faith. No one knows who wrote it, or just when it was composed. Its wording shows that it would have had to be written some time after the Council of Chalcedon in A.D. 451. The first mention of it is at a synod held some time between 659 and 670. It could not have been written by Athanasius, who died in 373. Indeed, it was no doubt written in the West, in Latin. It was only named for the great fourth-century defender of orthodoxy, Athanasius. In content it defines the orthodox doctrine of the Trinity—guarding against tritheism—and also the orthodox doctrine of Christ.

See CREED (CREEDS), TRINITY (HOLY), CHRISTOLOGY, APOSTLES' CREED, NICENE CREED.

For Further Reading: Schaff, *Creeds of Christendom*, 2:66-71; Heick, *A History of Christian Thought*, 1:154-69.

J. KENNETH GRIDER

ATHEISM. The term derives from the Greek negative particle *a*, which means "no" or "not," and *theos*, meaning "god." Thus, dogmatically considered, atheism means "God is not," or "There is no God"—a total denial of the existence of God. In this sense atheism must be distinguished from *agnosticism*, *infidelity*, and *skepticism*. Atheism is a self-contradiction in that its attempted denial of God's existence rests upon the prior assumption of His existence.

The Bible takes little note of atheism *per se*. The Hebrews never argued the existence of God; they simply testified to His activities.

Paul's nearest approach to acknowledging

atheism is his statement that before conversion the Gentiles were "godless in the world" (*atheoi en tō kosmō*: Eph. 2:12), and that confirmed pagans "did not see fit to acknowledge God any longer" (Rom. 1:28, NASB). However, in neither case is God's existence actually denied. In the first they were simply ignorant of the true God, whereas in the second they had put out of mind the God they knew to exist (vv. 19-21). The Psalmist declared, "The fool has said in his heart, 'There is no God'" (Ps. 53:1, NASB). Jean-Paul Sartre seemed to recognize this folly when he said, "If there is no God, then I am God," obviously a yet greater folly.

An atheist would be a person or universe without invisible or metaphysical support. Without a personal, intelligent God there is no way to account for the ultimate origin, existence, or destiny of man or the universe.

In the 1960s a modern form of atheism came to full flower in the "God Is Dead" movement, coupled with a thoroughgoing ethical relativism, sponsored by such thinkers as Thomas Altizer and William Hamilton. However, this movement hardly outlasted the decade.

Practical atheism is a mode of life quite unrelated to belief in God. It divorces belief from action and lives as though God did not exist. Of practical atheism there is much in the world, sometimes even among Christians. Whatever form atheism may take, and there are many, it destroys faith in the very basis of all human relations and removes any foundation from religious and social ethics, and thus reduces human life and the universe to utter meaninglessness.

See THEISM, AGNOSTICISM, SKEPTICISM, UNBELIEF, SECULARISM, APOLOGETICS, THEISTIC PROOFS.

For Further Reading: *ISBE*, 1:318-19; *Baker's DT*, 70-71; K. Hamilton, *What's New in Religion?*

CHARLES W. CARTER

ATONEMENT. This word does not appear in the Greek NT, but it does appear in the Hebrew OT. There, its literal meaning is "to cover." The word refers to our sins being "covered" or "covered over."

Calvinists tend to interpret the word to mean that our sins are still there, but are hidden from view by the blood of Christ—so that the holy God excuses us of them when Christ's righteousness is imputed to us.

Arminians, who believe in actual, imparted righteousness, understand that the believer's sins are covered in the way that a wound is covered when new flesh heals it (see Ps. 32:1-2).

Christians in general understand that it is

Christ's death on the Cross (and His resurrection) which provides an atonement for our disobedience. Yet the precise way in which Christ's crucifixion is efficacious is conceived differently by various groups of Christians.

Some Calvinists teach the *limited* Atonement theory. That is, that the saving benefit of Christ's atonement is limited to the ones God the Father had previously elected to salvation (and heaven). Arminians teach the *unlimited* Atonement theory—that the benefit it provides for extends to the entire human race. Naturally, the Arminians understand that the salvation the Atonement provides is conditional—it awaits our repentance and faith before the salvation it provides is realized. Many Calvinists teach that its benefit is unconditional—that is, that the elect, for whom it was accomplished, cannot finally resist saving grace, but will indeed be saved eternally.

All the groupings of Christians more or less believe in the *ransom* theory of the Atonement, since the NT (in Mark 10:45; 1 Tim. 2:6) states that Christ died to ransom us. Yet there is much difference among Christians as to Atonement theories per se.

The *moral influence* theory, pretty much originating with Peter Abelard (1079-1142), suits modernism in theology. It overstresses God's love and denies man's utter sinfulness. Christ's death does not need to satisfy anything in God's nature to make it possible for Him to forgive man. Christ's death helps us to see that God loves us. Thus we call it a subjective theory of the Atonement—nothing objective for man being accomplished by it, but only something within man.

Anselm (1033-1109) taught the *satisfaction* theory of the Atonement, which view peculiarly suits Roman Catholicism. This is an objective theory, for something is accomplished in God's nature—objective of man—by Christ's death. Specifically the Atonement made it possible for God to forgive man and still maintain His own honor—so important in those feudal times. According to Anselm's *Why the God-Man*, man, a sort of serf, got into debt to God by sinning; and Christ, who, as sinless, did not need to suffer physical death, nonetheless died, and therefore did a most meritorious act. He paid man's debt by dying, since He was man; and since He was divine, He paid an infinite debt. God received the payment, forgives us, and maintains His honor. This theory suits the vast merit system of Roman Catholic theology. It precludes actual forgiveness, however, as Arminians view the mat-

ter; for, if a payment of a debt is received, how can the debt then be forgiven?

The penal (*punishment*) *satisfaction* theory of the Calvinists says that the claims of God against the elect were satisfied by Christ's death being a vicarious punishment. The emphasis here is not on *debt* (Anselm) but *justice*. Sin must be punished. In Christ's death the sins of the elect were punished in full, and justice can make no further claim against the elect. Although the KJV does not use the specific word that Christ was "punished" for us, the view suits the unconditional and the limited Atonement understandings taught by Calvinism. Besides its not being scriptural, the view, like the satisfaction theory, precludes forgiveness—for, surely, God cannot accept Christ's punishment as what satisfies His justice, and still really forgive man. If the sin has already been fully punished, it cannot now be forgiven.

The *governmental* theory is the one which peculiarly suits Arminianism. According to this theory, Christ suffered, as Scripture so often says, in man's behalf, more precisely, as a provisional substitute for penalty. And He suffered for all men, not for a limited number. Because of Christ's suffering, God can forgive those who repent and believe—and still maintain His governmental control.

However, not all Arminians are willing to rest their doctrine of Atonement entirely on the governmental theory. This would be true of Watson, Pope, Summers, Tigert, and Wiley—to name but a few. According to H. Orton Wiley, the Atonement is not only grounded in governmental necessity but in the divine holiness and in the appeal of divine love. Thus the propitiatory idea and the moral influence idea also represent facets of truth which are indispensable to a full-orbed doctrine of the Atonement. In fact, Wiley says that the "idea of propitiation is the dominant note in the Wesleyan type of Arminian theology" (CT, 2:284).

Furthermore, Wiley stresses what he calls the "vital principle" of the Atonement. The Atonement, he says, is "God's method of becoming immanent in a sinful race" (CT, 2:276). Among other things this includes that restoration of the Spirit as indwelling Sanctifier which the death and resurrection of Christ made possible. The Logos who became Man, and who represented the race on the Cross in atonement, is now available to the believer in a personal, vital, inner relationship.

See CROSS, ESTATES OF CHRIST, RANSOM, FORGIVENESS, EXPIATION, PROPITIATION, GOVERNMENTAL THE-

ORY, PENAL SATISFACTION THEORY, MORAL INFLUENCE THEORY, MYSTICAL THEORY.

For Further Reading: Galloway, *The Cosmic Christ*; Hodgson, *The Doctrine of the Atonement*; Miley, *The Atonement in Christ*; Wiley, CT, 2:270-95.

J. KENNETH GRIDER

ATTRIBUTES, DIVINE. The divine attributes may be defined as the perfections of God which are revealed in Scripture, exercised in God's redemptive relationship to man, and demonstrated in His various works. The divine perfections, called attributes, provide essential descriptions of what God *is* and how God *acts*. These divine perfections are *not* traits, qualities, or characteristics in the sense that God *has* them. They are essential expressions of what God *is*. Nor are the attributes specific qualities which man assigns to God in order to understand Him. The attributes are objective and real. The names designating the attributes are ways of describing God as He *is*, according to revelation.

God thus does not possess the quality of love. God *is* love. When God loves, He is not manifesting a particular quality of His nature. When God loves, He expresses His essential Being. Again, when God is said to be holy, this reference is to His essential Being, not to a characteristic of His nature.

Current Approaches. Many theologians of the mid or late 20th century tend to reject the use of the word *attribute*. One reason given is that the traditional use of the word at times seemed to reduce God to the sum total of all His qualities, or attributes. Another reason directed against the traditional use of *attributes* was that such terms as *omniscience*, *omnipresence*, and *omnipotence* do not appear in biblical terminology. The claim is made that, instead of abstract terms expressing Greek thought, the Scriptures use descriptive terms of God in action.

It is true that the Bible uses action words to describe God. But the Scriptures also employ imperative words to describe God's nature and His sovereign relationship to man, such as Lev. 19:2: "Ye shall be holy: for I the Lord your God am holy." And on occasion the Scriptures do use abstract terms in reference to God. For instance, Moses requests that he be allowed to see God's glory (Exod. 33:18). Also, the Psalmist writes that "the Lord is a great God, and a great King above all gods" (Ps. 95:3). Isaiah's lofty vision of God included the joyful exclamation of the seraphim: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3).

For all practical purposes, then, it appears

sound to use any terms available in referring to God, as long as the terms convey accurately the revelation of God in Scripture. For example, one may use the phrase "God is everywhere," or he may say that God is omnipresent. Both the phrase "God is everywhere" and the word *omnipresence* mean that there are no limits to His presence—that God is free from the restraints of space.

Revelation the Source of Knowledge. The mystery of God eliminates all knowledge of God except when He makes himself known by revelation. As Emil Brunner points out, God is not an object which man can manipulate by his own reasoning (*The Christian Doctrine of God*, 14). Except when He chooses to reveal himself, God is a mystery dwelling in the depths of inaccessible light. And even when He reveals himself, "the believer will not even be able fully to understand all that God has revealed concerning His attributes" (Fred H. Klooster in *Basic Christian Doctrines*, 22). Finite man can never fully understand the infinite God.

But man must state some sweeping and final affirmations about God's essential being, or the whole idea of God becomes merely formal, theoretical, and sterile. The modern mind, with its bent toward secularism, seems unable or unwilling to present or to accept any ultimates about God. This confusion about the nature of God has minimized the influence of the redemptive message. As Carl Henry writes: "The modern inability to speak literally of God's essential being, the contentment with merely relational reflection, . . . augur but further religious decline for the Western world" (*Christian Faith and Modern Theology*, 92).

Taking our directives from Scripture, the discussion below deals with specific attributes of God.

Classification of the Attributes. The divine attributes may be arranged under two headings: (1) the absolute or incommunicable attributes; (2) the moral or communicable attributes.

1. *The absolute or incommunicable attributes.* The term *absolute* is derived from the Latin *absolutus*, a compound of *ab* (from) and *solvere* (to loosen). *Absolute* means free as to condition, or free from limitation or restraint. The absolute attributes are reserved for God alone. Neither God's general creation, the universe, nor God's special creation, man, shares these divine perfections. The absolute attributes are infinity, self-existence, eternity, immutability, immensity (omnipresence), perfect knowledge (omni-

science), perfect power (omnipotence), and spirituality.

The term *infinite* refers to that perfection of God by which He is free from all limitations. God is in no way limited by the created world, by time-space relationships. God's perfection is His infiniteness. The only limitations of God are self-imposed or inherent in His nature. God cannot lie, sin, change, or deny himself (Num. 23:19; 1 Sam. 15:29; 2 Tim. 2:13; Heb. 6:18; Jas. 1:13, 17).

By *self-existence* (or self-sufficiency, independence, or aseity of God) is meant that God has no origin, that He is uncreated, that He depends on nothing. This self-existence of God finds expression in the name Jehovah. God is the great I AM (Exod. 3:14). John states that God is self-caused: "For as the Father hath life in himself . . ." (John 5:26). The fact that God is independent of all things and that all things exist only through Him is found in Ps. 94:8 ff, in Isa. 40:18 ff, and Acts 17:25. See also Rom. 11:33-34; Eph. 1:5; Rev. 4:11.

The *eternity* of God is His timelessness. He exists outside the categories of time or space. Moses paid his tribute by singing: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2; cf. Gen. 21:33; Isa. 57:15; 1 Tim. 1:17).

Immutability refers to the unchanging nature of God. A perfect being cannot increase or decrease in any respect. God does not change in regard to His being, in relation to His decrees, or in respect to His works. The prophet Malachi states it precisely: "For I am the Lord, I change not" (Mal. 3:6). See also Exod. 3:14; Ps. 102:26-28; Isa. 41:4; Heb. 1:11-12; 6:17; Jas. 1:17. In God, as absolute perfection, neither improvement nor deterioration are possible.

When God is stated to be superior to space, or transcendent over space, or unlimited by space, this perfection is called *immensity*. When God is said to be present everywhere in creation, this perfection is named *omnipresence*. Though God remains distinct from creation and may not be identified with the world, yet He is present in every part of His creation. The omnipresence of God is a basic teaching of the Bible. Heaven and earth cannot contain Him (1 Kings 8:27; Isa. 66:1; Acts 7:48-49); yet He occupies both at the same time and is a God who is always present (Ps. 139:7-10; Jer. 23:23-24; Acts 17:27-28).

God's perfect knowledge is called *omniscience*. God knows all that is knowable. His knowledge is inclusive and comprehensive. He knows himself and all that comes from Him. He knows all

things as they actually come to pass, past, present, and future. He knows all relations and relationships. He knows what is actual and what is possible. The omniscience of God is a distinct revelation in Scripture. God's knowledge is perfect (Job 37:16); He knows the inner heart of man (1 Sam. 16:7; 1 Chron. 28:9; Ps. 139:14; Jer. 17:10). God sees the ways of men (Deut. 2:7; Job 23:10; 24:23; Ps. 1:6; Ps. 37:18). God also knows about contingent events (1 Sam. 23:10-12; 2 Kings 13:19; Ps. 81:14-15; Isa. 42:9; Ezek. 3:6; Matt. 11:21).

Omnipotence, or God's perfect power, means that by the exercise of His will He can realize whatever is present in His will. The idea of God's omnipotence finds expression in the name *El-Shaddai*. The Bible is emphatic in speaking of the Lord God Almighty (Job 9:12; Ps. 115:3; Jer. 32:17; Matt. 19:26; Luke 1:37; Rom. 1:20; Eph. 1:19); God reveals His power in creation (Isa. 44:24; Rom. 4:17); in works of providence (Heb. 1:3), and in the redemption of sinners (Rom. 1:16; 1 Cor. 1:24). God's absolute power, however, may never be divorced from His perfections.

The Bible does not contain a definition of God. The nearest approach to anything like a definition is found in the word of Christ to the Samaritan woman, "God is a Spirit" (John 4:24). "By teaching the spirituality of God theology stresses the fact that God has a substantial Being all His own and distinct from the world, and that this substantial Being is immaterial, invisible, and without composition or extension" (Erickson, ed., *The Living God*, 347f). By accepting the spirituality of God it is affirmed that He has none of the properties belonging to matter, and that He cannot be discerned by the bodily senses. Paul speaks of Him as "the King eternal, immortal, invisible" (1 Tim. 1:17).

2. *The moral or communicable attributes.* Among the divine perfections which God may impart, to a degree, are holiness, truth, righteousness, justice, love, grace, goodness, and faithfulness. We can briefly discuss only some.

In the OT the word "holiness" carried three meanings—*brilliance* (glory), *separation*, and *purity* (Exod. 29:43; Lev. 10:3; Isa. 6:3; 10:17; 1 Kings 8:10-11; Exod. 13:2; 28:41; Isa. 40:25; Ezek. 43:7-9). While holiness is in one sense the unique and exclusive perfection of God, it is capable, under divinely appointed conditions, of being imparted to persons, places, and things. Wiley writes that "the love of God is in fact the desire to impart holiness and this desire is satisfied only when the beings whom it seeks are ren-

dered holy" (Wiley and Culbertson, *Introduction to Christian Theology*, 107). In essence, God's love is His unceasing and benevolent desire to share all of His perfections, to the extent possible, with man.

Truth as an attribute of God means that God can never be capricious, whimsical, indulgent, or misleading. Any act or any word of revelation by God must be an expression of holy love. Truth as a perfection of God indicates that God's analysis of man is based on His perfect knowledge of what man is and what man can be.

God is true and faithful, in that He always acts in harmony with His nature. His purposes never waver, and His promises are never annulled. Paul wrote to the wavering Corinthians that "God is faithful" (1 Cor. 10:13).

Righteousness is the conformity of God to the moral and spiritual law which He has revealed. To put it another way, righteousness is the consistent and unvarying expression of God's nature in complete harmony with His holiness. To Brunner the righteousness of God means "the constancy of God's will in view of His Purpose and Plan for Israel" (*The Christian Doctrine of God*, 275). Thus righteousness "is simply the Holiness of God as it is expressed when confronted with the created world" (*ibid.*, 278). To Barth the righteousness of God means that in founding and maintaining fellowship with His creation God "wills and expresses and establishes what corresponds to His own worth" (*Church Dogmatics*, 2:377).

The Psalmist sang of the righteousness of God (Ps. 19:9). Isaiah longed for a time when God's righteousness would be supreme (Isa. 11:5). Paul wrote that righteousness was the glory of the gospel (Rom. 1:17). At the end of the Bible angels testify to God's righteousness: "Thou art righteous, O Lord, which art, and wast, and shalt be" (Rev. 16:5).

See GOD, INFINITE, IMMUTABILITY, OMNIPOTENCE, SPIRIT, HOLINESS, LOVE, RIGHTEOUSNESS, JUSTICE, GRACE, GOOD (THE GOOD, GOODNESS), FAITHFUL (FAITHFULNESS), CONTINGENT.

For Further Reading: Wiley, *CT*, 1:320-93; Berkhof, *Systematic Theology*, 52-81; Brunner, *The Christian Doctrine of God*; Henry, ed., *Christian Faith and Modern Theology*, 67-93; Erickson, ed., *The Living God: Readings in Christian Theology*; Barth, *Church Dogmatics: The Doctrine of God*.

DONALD S. METZ

AUGSBURG CONFESSION. A declaration of Lutheran belief, composed in 1530 by Philip Melancthon with the approval of Luther. Melancthon's own revision, in 1540, attempted to encourage ecumenical discussion by softening

some anti-Calvinistic and anti-Roman statements. The 1530 edition has been taken historically as the more adequate and is called the *invariata*. The normative interpretation of the *Confession* is the *Apology*, also written by Melancthon in 1530.

Originally, the *Confession*, signed by seven of the electors (political rulers) of Germany and also for the cities of Nuremberg and Reutlingen, was presented in the Diet (parliament) held by the Holy Roman Emperor Charles V, in Augsburg in 1530. The electors hoped to present Lutheranism favorably before the emperor, a sincere Catholic, and so aid in settling Reformation-born religious and political issues. The Catholic-dominated Diet declared the *Confession* refuted by its own *Confutation*. Also refuted were confessions by South German Lutherans (Tripolitana) and Ulrich Zwingli (*Ratio fidei*). Neither of these was allowed to come directly to the Diet, however.

Attempts at compromise at Augsburg failed. The Protestants (who called themselves Evangelicals) were ordered to recant within a year or face armed suppression. The Protestant-Roman Catholic division dates from this Diet. The *Confession* quickly became the Lutherans' principal doctrinal authority, though its original purpose was lost.

The *Confession* has two major parts: 21 articles stating positive Lutheran doctrine and 7 articles outlining abuses within Roman Catholicism that Lutheranism has corrected. The spirit of the *Confession* is irenic and conservative. It cites the church fathers, canon law, and other traditionally accepted authorities in addition to Scripture. The Lutherans sought to demonstrate their faithfulness to historic orthodoxy (there was no hint of the later position that the abuses within Catholicism really arose from its very nature), and their positive declarations were as broadly and traditionally stated as possible.

The principal corrected abuses were: withholding the cup from lay persons, priestly celibacy, believing that the Mass is a sacrifice and a meritorious work, believing that only sins specifically confessed to the priest can be absolved, giving traditions the force of divine commandments, believing that the monastic life is a meritorious good work and the truly perfect and biblical Christian way, believing in supererogatory good works of monks and other saints and that they may be applied to others, and so establishing episcopal authority that it is believed that a bishop may rightfully act even in contradiction to the gospel. The Epilogue hints at even more abuses corrected by Lutheranism, but these

gave sufficient clue to the principles of assessment.

Serious theological controversies within Lutheranism after Luther's death (1546), and conflict with and about the Calvinists, Zwinglians, and Anabaptists threatened to sunder and destroy Lutheranism. In response, the contending parties formulated the *Book of Concord* (1580) as the basis of doctrinal agreement. It contains both the *Augsburg Confession* (1530) and the *Apology*, along with the Apostles', Nicene, and Athanasian creeds, the *Smalcald Articles*, Luther's two *Catechisms*, and the *Formula of Concord*.

See PROTESTANTISM, LUTHERANISM.

For Further Reading: Schaff, *Creeds of Christendom*, 3:3-180; Heick, *A History of Christian Thought*, 1:404-17.

PAUL M. BASSETT

AUGUSTINIANISM. The theological and philosophical thought of Augustine, bishop of Hippo (354-430), has shaped the assumptions of Western Christianity down to the present day.

Augustine's Teachings. Augustine's thought was deeply colored by Neoplatonism, especially his doctrine of man and his theory of knowledge. Man was a body-soul dualism. The rational soul (i.e., the mind) perceived the eternal realities or "Forms" (Plato) by illumination from God and so was able to think rationally about objects in the physical, temporal world. Only by this knowledge of the Absolute could men make judgments about the relative.

Only the Christian with faith in the teachings of the Church and the Bible, however, truly knows God as the Holy Trinity. Augustine's doctrine of God emphasizes the unity and equality of the three Persons, as is seen in his chosen model for the Trinity—memory, understanding, and will in the mind of man. Augustine also taught the double procession of the Spirit from the Father and the Son (*filioque*). This became the major theological division between the Western (Latin) church and the Greek East.

Against the Pelagians, Augustine insisted that salvation is by grace, not by merit. Evil is not an eternal principle equal to Good, as the Manichaeans said, but, as Neoplatonism taught, the negation of Good. Adam had free will, but his descendants, inheriting his original sin, were free only to choose evil. God's grace works irresistibly in the elect (those predestinated to salvation) till they "freely" choose the good and thus receive salvation. Those not predestinated are damned because of their own sinfulness.

The sacraments, by which this grace is infused into man, could be valid among schismatics, but

were only celebrated properly in the one Catholic church whose bishops stood in succession to the apostles. Not all the visible church belonged to the invisible Church (the elect).

In his philosophy of history, Augustine saw two cities engaged in struggle since the Fall—the City of God (now represented by the Church) and the earthly city, human society apart from God.

Later Augustinianism. Augustine's teachings were mediated to the Middle Ages in a coarser, more superstitious form by Gregory the Great (pope, 590-604) who did, however, moderate Augustine's doctrine of predestination. Western Christianity became quite Augustinian. In the 13th century, Alexander of Hales, Bonaventure, and Duns Scotus (all Franciscans) defended the Platonist tradition of Augustinianism against the reawakened interest in Aristotle; but Thomas Aquinas, the great Dominican theologian, produced a massive synthesis of Aristotelianism and Christian doctrine which became the dominant form of medieval Catholicism.

The Reformation, begun by the Franciscan Martin Luther (d. 1546), can be seen as a revival of Augustinianism in some respects. The Reformers professed to follow much of Augustine's doctrine (notably Calvin on predestination), but not his Neoplatonist philosophy. The distinction is not so easily made, however, and much Western Christianity is still pervaded by Augustinian concepts and assumptions. These include the concepts of eternity as timelessness, of man as a mind-body dualism, of grace as an impersonal influence, and of the "spiritual" as esoteric and other-worldly.

See PELAGIANISM, CALVINISM, WESLEYANISM, ARMINIANISM, PROTESTANTISM.

For Further Reading: Heick, *A History of Christian Thought*, 1:130-42, 196-206; Chadwick, *The Early Church*, 216-36. T. A. NOBLE

AUTHENTIC EXISTENCE. This is a term introduced by the existentialist philosopher Martin Heidegger and later taken over by Jean-Paul Sartre. It should be paired with its correlative term, *inauthentic existence*, and relates to the existentialist stress upon individuality and self-determination. Existence is authentic to the extent that the individual has taken possession of himself and determined his own life-style. Inauthentic existence, on the other hand, is molded by external influences whether these be circumstances, moral codes, or political or ecclesiastical authorities.

Heidegger felt that in the everyday routines of

life, one may, and he thought usually does, become absorbed in the world. He tends to become part of the system, to be caught up in the processes which man himself has originated, and to become just another part of the machinery, an "organization man." This is an ironical destiny, yet it is one that has overtaken millions of people in industrial societies. This reflects one of the reasons for the existentialist reaction to the technological age which stifles individuality. In inauthentic existence the individual turns the "self" into an object among other objects and thus in Heidegger's special sense, ceases to "exist." One who lives authentically refuses to be dehumanized by becoming subservient to a system of things; or in Sartre's version, refuses to play roles that do not truly express himself. Authentic existence in relation to others involves a concern for the other which helps him to freedom and to his own unique possibilities for selfhood.

From the Christian perspective, authentic existence would be better expressed by the theistic existentialist, Soren Kierkegaard. For S. K., man is created in the image of God, and thus his *essential* nature entails his relation to God. His *existential* predicament is that he is in a state of alienation from God, producing anxiety, and this would be inauthentic existence. Authenticity, in this context, would occur when man exists in right relationship to his Creator. It would not result in the kind of individualistic existence outlined by Sartre and others but rather in dependence on, radical faith in, and obedience to God.

See EXISTENTIAL (EXISTENTIALISM).

For Further Reading: Blackham, *Six Existentialist Thinkers*; Heinemann, *Existentialism and the Modern Predicament*. H. RAY DUNNING

AUTHENTICITY. This term derives from the Greek *authenthein*, to have authority or dominion over someone. The Greek term *authentia* came to mean the authority or author of a book. In the juridical sense, authenticity means that a book is authoritative; that is, its claims can be trusted. In this sense, authenticity is a term used in discussion of sacred writings, particularly the Old and New Testaments.

Apparently, Tertullian (*De prascr. haer.*, 16) was the first to use this word with regard to the sacred books. Authenticity became a category for denoting books accepted as fully inspired in opposition to apocryphal writings. Books that were said to be authentic were accorded infallible authority. Canonical books were treated as authentic documents of divine revelation.

Many would grant authenticity in the full sense only to the autographs (i.e., the original documents as written or dictated by the author). In the absence of autographs, copies are said to be authentic when they faithfully reproduce the autographs. Translations may be judged authentic by competent authority, which, in the case, e.g., of Roman Catholicism, is the church. The Latin Vulgate was declared authentic by the Council of Trent because the church had used it for many centuries.

Biblical criticism in the modern period has popularized the term authenticity. A book is deemed authentic if it really originated with the author and time attributed to the work. Thus, Romans is considered an authentic Pauline Epistle, while Hebrews is not.

In its adjectival form, authenticity has become an important philosophical and theological word. Martin Heidegger coined the expressions "authentic existence" and "inauthentic existence." Among existentialists such as Rudolf Bultmann and Paul Tillich this has gained wide usage. Christian existentialists equate "inauthentic existence" with sin, and "authentic existence" is understood as the life of faith in Jesus Christ. Non-Christian philosophers have a more humanistic understanding of "authentic existence" as self-actualization, while "inauthentic existence" is the failure to realize one's potential.

See AUTHENTIC EXISTENCE, EXISTENTIAL (EXISTENTIALISM), CRITICISM (NT), CRITICISM (OT), TEXTUAL CRITICISM.

For Further Reading: Macquarrie, *Twentieth Century Religious Thought*; Tillich, *The Courage to Be*; Heidegger, *Being and Time*; Kümmel, *Introduction to the New Testament*.
JERRY W. McCANT

AUTHORITY. God is the ultimate, final Authority. He is the Author with a capital A, the Creator, the First Cause, the Beginning and End of All. Every lesser authority is derived from Him, however it is used, whether for good or ill. By this voluntary delegation of lesser authorities, God has chosen in His wisdom to limit himself. In a sense there is no power but of God.

Authority is as complex and varied as life itself. There is legal authority, derived from the will of the people, or from some official figure or constituted body. There is physical authority derived from brute strength, great numbers, or force of arms. There is intellectual authority derived from learning and/or rational superiority. There is social and economic authority derived from emotional charm and talent. There is moral authority derived from character and commitment. There is ecclesiastical authority derived

from the Scripture and the Church. And, along with other forms of authority, there may be in certain persons or in certain groups a blending of different kinds of authentic power and influence.

Right living is to be found in the healthy balance between the basic factors—one's own individuality and self-determination; a positive relationship with other persons and groups; and the overarching will of God.

In writing on the sources of authority, Purkiser, Taylor, and Taylor (*GMS*) point out the four divinely appointed mediums of guidance under the sovereignty of God: the Bible, Jesus, the Holy Spirit, and the Church. They go on to say, "The three sources of authority for the Early Church merge into one for us: the New Testament." To restate this, the written Word, the Bible, inspired by the Holy Spirit, brings to us by faith the Living Word, Jesus Christ. And to move a step further, the Bible is best understood and lived out within the fellowship of Christian believers, illuminated by the Holy Spirit.

As Roger Nicole says, the evangelical Christian seeks to avoid on the one hand "the views which pay homage to ecclesiastical tradition as coordinate with Scripture, and on the other hand the views which locate God's voice in some element of human nature whether conscience (moralism), emotions (romanticism), or mind (rationalism)."

Our authority is Jesus Christ, the Living Word, as revealed in the written Word and illuminated by the Holy Spirit.

See DIVINE SOVEREIGNTY, OBEDIENCE, BIBLICAL AUTHORITY.

For Further Reading: Taylor, *Biblical Authority and Christian Faith*.
JOHN E. RILEY

AVARICE. See COVETOUSNESS, SEVEN DEADLY SINS.

AWAKENING. In the NT, sleep is occasionally used as a figure or image of death (Matt. 9:24; John 11:11; 1 Thess. 4:14). There is a consistent follow-through in the use of the image when a subsequent awakening comes to pass as a result of the resurrection power of Jesus Christ.

This same metaphor is also used to illustrate spiritual death. The "sleep" spoken of in Rom. 13:11; 1 Cor. 15:34; Eph. 5:14; and 1 Thess. 5:6 is of this kind. It should be noted that this sleep is not that essential rest required to maintain good health but rather a careless insensibility that should provoke alarm as in the case of the foolish virgins (Matt. 25:1-13). Wesley called this kind of sleep a "stupid insensibility" (*NT Notes*, Eph. 5:14). Spiritual laziness, self-indulgence, and irresponsibility produce this kind of lethargy.

The exhortation to "awaken" is the call of God to all who are spiritually dead or asleep. It is the individual's responsibility to awaken and consequently Jesus Christ will "give thee light" (Eph. 5:14), righteousness (1 Cor. 15:34), and salvation (Rom. 13:11; 1 Thess. 5:9).

To be thus awakened is to experience a quickening (Eph. 2:1, 5) or a reviving. And this experience is not limited to the individual but can also be shared corporately.

See CONVICT (CONVICTION), REVIVAL.

For Further Reading: Kittel, 2:333-39; Orr, *The Light of the Nations*; Smith, *Revivalism and Social Reform*.

ROBERT A. MATTKE

AWE. See REVERENCE.

AXIOLOGY. Axiology is the theory and study of value and disvalue; it is an investigation of the nature, types, and metaphysical status of value. The word is a compound of two Greek words, *Axios* (worth), and *logos* (reason, meaning).

In modern philosophy the word *axiology* has generally been replaced by the phrase *value theory*.

Axiology (or the theory of value) has (1) a wider and (2) a more narrow meaning. In its wider use, it means the general theory of all prescriptive predicates about what ought or ought not to be valued, and it includes the disciplines of moral theory, psychology, the social sciences, and the humanities. In its more narrow sense, "value" is limited to moral theory, in which case axiology is a part of the field of ethics.

Axiology has its roots in the pre-Socratics who asked the question of the "really real"; what is the foundation of all other values, what is it that persists in the midst of change? Axiology is developed in Plato's theory of the *Forms* or *Ideas* which are the metaphysical archetypes of all values. In the *Dialogues*, he discusses the meaning of the right, obligation, beauty, virtue, moral judgment, aesthetic value, and truth. How are all these related? Plato believed that all questions about value belong to the same family and that they finally cohere in the good, the crowning and unitive form.

For Aristotle axiology is a constant topic of interest. It receives treatment in the *Organon*, *Ethics*, *Poetics*, and the *Metaphysics*. For him the highest value is the ultimate final cause, God. For Thomas Aquinas also, the *summum bonum* (the highest good or value) is God, who is the sole Ground for all other values.

The belief that questions about the good, the right, the beautiful, etc., could be answered

through metaphysics was not seriously questioned until Kant's *Critique of Pure Reason*. According to Kant, the inherent epistemological limitations associated with the categories, and the two forms of knowing (space and time) make such knowledge unobtainable through speculative reason. The second and third *Critiques*, as well as the *Groundwork of the Metaphysics of Morals* which led to the second *Critique*, sought to establish another basis for value.

Hegel restored the metaphysical basis of axiology (value as the expression and self-realization of Absolute Spirit). But this restoration collapsed under the criticism of such people as Bauer, Feuerbach, and Marx.

In the 19th century Plato's idea that questions of value belong to one family was reborn. According to this position, questions about the good, the right, obligation, virtue, aesthetic and moral judgment, the beautiful, and truth are better dealt with when systematically thought of as components of a general theory of value and valuation that includes economics, ethics, aesthetics, jurisprudence, education, and perhaps even logic and epistemology. The idea of a general theory of value was very popular early in this century on the Continent, in Latin America, and in the U.S. (e.g., Ralph Barton Perry, John Dewey, and Paul Taylor).

Value theory holds a very important place in the process metaphysics of Alfred North Whitehead and Charles Hartshorne. For both, God is the Comprehensive Valuer who offers to the world *ideal aims*, the fulfillment of which satisfies value.

Ralph Barton Perry and Paul Taylor, who understand axiology in its wider sense, distinguish eight "realms of value": morality, the arts, science, religion, economics, politics, law, and custom (or etiquette).

Several meanings or forms of "value" or "the valuable" can be distinguished: (1) *extrinsic* or instrumental value, i.e., valued as a means to something else that is believed to be desirable or good; (2) *intrinsic* or inherent value or goodness, i.e., that which is judged good or valuable as an end in itself; (3) *contributory* value, i.e., value that contributes to a whole value of which it is a part (a violin contributes to an orchestra); (4) *moral* value, i.e., the sort of value or goodness that belongs to a virtuous person, or to a morally approved trait of character. (Some philosophers make an even sharper distinction between utilitarian and extrinsic or instrumental value, and

between inherent or intrinsic value. But these distinctions seem to be forced.)

A distinction is also made between *normative* and *nonnormative* values. For those who believe that this is a proper distinction, some values are held to be normative, i.e., binding on everyone. Values that are judged normative are independent of the valuer's preferences. They *ought* to be valued; hence they are judged to be religiously or morally compelling. By contrast nonnormative values do arise from preference, e.g., when a person prefers one form of art over another. In this case it is, or should be, understood that the value is not generally binding; it carries no religious or moral authority.

Partly through the influence of language analysis philosophers, there is significant disagreement over whether values are *cognitive* or *noncognitive* in nature. Those who hold the first view believe that some values are *normative*, that they *ought* to be adhered to because they express ontological realities whose authority is independent of human preference, i.e., they have a purely objective basis. Such values denote a real property that transcends the desires and estimates of the valuing subject. Some phenomenologists, for instance, say that our experience of "normative values" is actually an experience of objective ethical essences that are *recognized* or *discovered* and that do not depend simply on one's choice of them.

Noncognitivist such as A. J. Ayer and Bertrand Russell deny the objectivity of values. They insist that all values are expressions of societal or individual preference. They express no absolutes, but are wholly expressions of attitudes, desires, and

emotions. Accordingly, values are not *prescriptive*, i.e., they cannot tell us what people *ought* to value, but *descriptive*, i.e., they simply indicate what people in various times and under various circumstances *choose* to value. The philosopher's task is not to tell people what to value, but to examine the meaning of value language. What are we doing when we say that something is valuable? How do communities employ this language?

For some only one thing is valuable. For Aristotle this is *Eudaimonia* (excellent activity); for Augustine and Aquinas it is communion with God; for F. H. Bradley it is self-realization; for Nietzsche it is power. Other philosophers are more pluralistic; they hold that a number of things are good or good-making in themselves. These thinkers include Plato, G. E. Moore, W. D. Ross, Max Scheler, Nicolai Hartmann, and Ralph Barton Perry. Their list of "the valuable" include two or more of the following: pleasure, knowledge, aesthetic experience, beauty, truth, virtue, harmony, love, friendship, justice, freedom, and self-expression.

For some recent Protestant theologians, such as Bonhoeffer, Brunner, and Barth, the *good* is what God wills, vis., His word of creation, redemption, and fulfillment, spoken preeminently through the incarnation of God in Christ and His sanctification of human life in the world.

See VALUES, VALUES CLARIFICATION, ABSOLUTES, DUTY, BEAUTY.

For Further Reading: Ramsey, *Basic Christian Ethics*; Fronddizi, *What Is Value?*

ALBERT L. TRUESDALE, JR.

B

BAALISM. The greatest challenge to the religion of Israel from the time of Moses to the destruction of Jerusalem came from Baalism. While not a unified system of religion, Baalism, in its varied expressions, was always a nature religion. The forces of nature, personified as gods, were worshipped through ritual dramas designed to manipulate those forces for the benefit of the worshipper.

The term "Baal" signifies an owner or lord. It is translated by a wide range of terms, including

"master" (Isa. 1:3), "owner" (Exod. 21:28), "husband" (Prov. 31:11), and "man" (Gen. 20:3). Any deity called Baal, such as Baal-peor (Num. 25:3) or Baal-berith (Judg. 8:33), was thought of as a lord. The term was used early to refer to Yahweh. During the period of the prophets, when Yahwism came into sharp conflict with Baalism, it was dropped.

The most prominent deity in the Palestinian area was the rain god, Baal Hadad. The Syrian kings were named after him, Ben-hadad, "son of

Hadad" (1 Kings 15:18). Rainfall, which is essential to sustain life in this semiarid region, was thought of as the act of Hadad fertilizing the earth with his semen.

Worship included the ritual reenactment of the fertilization process. Periodically, the king played the part of Baal, and the high priestess, that of earth. By sympathetic magic it was believed that the gods could be induced to provide the necessary fertility for both crops and cattle.

Baalism thus conflicted with Yahwism in that it (1) conceived of deity as part of the forces of nature, (2) believed that deity could be controlled by magic, (3) encouraged sexual promiscuity, and (4) ascribed the reproductive forces of nature to deities other than the one who had delivered Israel from Egypt.

See IDOLATRY.

For Further Reading: Gray, *The Canaanites*; Habel, *Yahweh Vs. Baal: A Conflict of Religious Cultures*.

ROBERT D. BRANSON

BABYLON. An ancient city located on the Euphrates in Mesopotamia, now in modern Iraq, Babylon was founded by the Sumerians sometime during or before the third millennium B.C. It first came to prominence under the rule of Hammurabi (1792-50 B.C.) who extended his rule over southern Mesopotamia. Its most notable period of dominance came under the Chaldean rulers of the Neo-Babylonian Empire (626-539 B.C.). When Cyrus conquered the city in 539, he established Persian control which was maintained until Alexander the Great overthrew that empire (333-23 B.C.). Under the Persians, Babylon began a decline from which it never really recovered. The Parthians took the city in the second century B.C. and defended it a number of times against the Romans. When Emperor Julian took and destroyed the city in A.D. 363, it was not rebuilt.

Nebuchadnezzar, the most famous Chaldean ruler, besieged Jerusalem in 597 B.C. and deported its prominent citizens. Eleven years later he put down another revolt, destroying the city with its Temple and deporting its population.

The destruction of Jerusalem and the subsequent Exile had profound theological effects on the people. Exile meant living in an unclean land and being ruled by people who rejected the Lord as their God. The corruption, luxury, power, and immorality of the city typified all that God opposed. Babylon became symbolic both of existence alienated from God and of the powers of wickedness opposed to God.

In 1 Pet. 5:13, Babylon is interpreted by Catholics (and others) as being used metaphorically for

Rome. In the Revelation, Babylon represents those forces of evil ranged against God and His people. As the city in which every type of wickedness exists, it stands in opposition to the city of God, Jerusalem.

See CITY, REVELATION (BOOK OF).

For Further Reading: Larue, *Babylon and the Bible*; Roux, *Ancient Iraq*; Saggs, *The Greatness That Was Babylon*.

ROBERT D. BRANSON

BACKSLIDING. Backsliding is a term occurring only in the OT (see Jer. 2:19; 3:5 ff; 5:6; 8:5; 14:7; Hos. 11:7; 14:4), where it means "to rebel against God" in favor of other gods and idols. Similar ideas are expressed in Hos. 4:16-17, "to become rebellious"; in Jer. 3:14, 22, to become apostate; and in Prov. 14:14, to "turn back."

The term is not used in the NT, but the danger of reversion to the old life by those who begin the Christian life is affirmed (Mark 4:16 ff; Luke 9:62; Gal. 5:1-5; 1 Tim. 5:15; 2 Tim. 4:10; Heb. 2:1-4; 10:38; Rev. 2:4 ff).

Backsliding refers to any degree of loss of commitment, fervor, spiritual priorities or testimony, with apostasy as a final consequence if uncorrected. Viewed as a process, backsliding begins with neglect of the means of grace or light, and leads to sin, broken fellowship with God, a defiled conscience, spiritual indifference and hardness of heart, unbelief, and apostasy.

It may be viewed as grieving, quenching, or resisting the Holy Spirit, and may extend to even "blasphemy against the Holy Spirit."

Arminian teaching is that backsliding may reach a point where a Christian becomes unrepentant and by turning his back on Christ does "despite unto the Spirit of grace," is no longer covered by Christ's sacrifice for sins (Heb. 10:26 ff), and has, therefore, fallen from grace and would be eternally lost if he were to die in such a state. Such can happen under the permissive will of God while probation continues.

Calvinistic teaching is that positional imputation and predestination to salvation secures even the backslider, though some affirm rather that if a person does not "endure to the end" (Matt. 24:13), it is evidence that the person was never truly saved.

Scripture holds out the offer of forgiveness and restoration to the backslider.

See APOSTASY, ETERNAL SECURITY, RESTORATIONISM.

For Further Reading: Shank, *Life in the Son*; Clarke, *Christian Theology*.

JAMES M. RIDGWAY

BAPTISM. This, with the Lord's Supper, is one of the two Christian sacraments believed in and

practiced by almost all Protestants, the Quakers and the Salvation Army being perhaps the only significant exceptions. As a sacrament, baptism is both a sign and a seal of saving grace. As a sign, says Wiley, baptism symbolizes both regeneration and the baptism with the Holy Spirit (*CT*, 3:176). As a seal, it has both divine and human aspects. "On God's part, the seal is the visible assurance of faithfulness to His covenant—a perpetual ceremony to which His people may ever appeal." On man's part, "the seal is that by which he binds himself as a party to the covenant, and pledges himself to faithfulness in all things; and it is also the sign of a completed transaction—the ratification of a final agreement" (Wiley).

Some people have supposed that baptism is not very important, in part because the apostle Paul said to the divided church at Corinth, "Christ did not send me to baptize, but to preach the gospel" (1 Cor. 1:17, NASB). But the context of this shows that he had not baptized very many people lest those baptized by him would form a clique. He says, "I thank God that I baptized none of you except Crispus and Gaius, that no man should say you were baptized in my name" (vv. 14-15, NASB).

Baptism's importance is signified in part by Jesus' being baptized and by His including it in what we call the Great Commission (Matt. 28:19-20). Also, John the Baptist baptized many; and "Jesus was making and baptizing more disciples than John (although Jesus himself was not baptizing, but His disciples were)" (John 4:1-2, NASB). Besides, according to Acts, whenever people were converted to Christ, they were baptized in or with water (see Acts 2; 8—11; etc.).

The mode of baptism was not made altogether clear in Scripture. Sprinkling is only possibly alluded to when it was asked, "What did you go into the wilderness to look at? A reed shaken by the wind?" (Matt. 11:7, NASB). Perhaps John the Baptist was dipping a long reed into the Jordan and sprinkling water upon the believers. Immersion might be implied by the "buried with him by baptism" reference in Rom. 6:4. Pouring might be suggested because twice in Acts 2 (vv. 17-18), reference is made to the prophecy in Joel 2:28 about the Spirit being poured out; and surely Pentecost fulfilled that prophecy, as well as those in Matt. 3:11-12 and Acts 1:4-5.

See INFANT BAPTISM, BAPTISMAL REGENERATION, SACRAMENTS, SACRAMENTS (QUAKER AND SALVATION ARMY VIEWS), SACRAMENTARIANISM.

For Further Reading: Cullmann, *Baptism in the New Testament*; Wiley, *CT*, 3:155-89; *GMS*, 586-91

J. KENNETH GRIDER

BAPTISM FOR THE DEAD. Paul made a curious reference to baptism, and we can only conjecture about what he meant by it. He said, "Now if there is no resurrection, what will those do who are baptized for the dead?" (1 Cor. 15:29, NIV). Adam Clarke considered it one of the most difficult-to-interpret passages in all of Scripture.

Numerous possible meanings have been given by commentators, most of which are not deserving of mention here. Some are a little more deserving, but are still not apt interpretations. One of them is that it refers to baptisms of Christian believers "for the dead," meaning, to take the place, in the church, that is left vacant when Christians die. The main problem with this interpretation is that it would not apply to Paul's argument: it would not be an argument for the resurrection of the body, but for the need of new Christians taking the place, in service, of Christians who die.

The passage probably refers to a practice which Paul did not believe in, but which his readers would have known about, of the living being baptized on behalf of the dead—as is now practiced in Mormonism. He is saying that if the dead do not rise, why do people who are not even Christian evidently believe that they do, and show such by being baptized for them? This would suit the argument, and it would interpret a difficult passage consistently with the plain passages (in which baptism is only entered into by the living). This meaning might also be suggested by the switch Paul seems to be making, from non-Christians to themselves, by saying, in the very next words, "And as for us, why do we endanger ourselves every hour?" (1 Cor. 15:30, NIV).

See BAPTISM, BAPTISMAL REGENERATION.

For Further Reading: *BBC*, 8:465; *WBC*, 5:232.

J. KENNETH GRIDER

BAPTISM WITH THE HOLY SPIRIT. "You shall be baptized with the Holy Spirit not many days from now" (Acts 1:5, NASB). This promise-command is Christ's last word to His disciples, and it consummates His redemptive ministry. Seven passages in the NT refer to being baptized with the Holy Spirit (Matt. 3:11; Mark 1:18; Luke 3:16; John 1:33; Acts 1:5; 11:16; 1 Cor. 12:13). However, this doctrine is implicit throughout the NT.

Baptism with the Holy Spirit is distinctive of the NT and does not occur in the OT per se, although it is anticipated there (see Joel 2:28-32; 3:1-2; Isa. 32:15; 44:3; Ezek. 39:29). The NT

clearly distinguishes between water baptism and baptism with the Holy Spirit. John the Baptist specifies the distinction between his preparatory water baptism and Christ's subsequent baptism with the Holy Spirit and fire for power and purity (Matt. 3:11-12).

In Christ's fulfillment of "all righteousness" (v. 15), John notes that Christ's symbolic water baptism preceded His Spirit endowment (vv. 13-17). John then links Christ's own Spirit endowment with His mission to baptize His followers with the Holy Spirit (John 1:33), which was not to be accomplished until the Pentecostal effusion (Luke 24:49; John 7:38-39; Acts 1:5; 2:1-4).

All of the promises concerning baptism in the Spirit find their fulfillment in the Pentecostal effusion but never before. When Jesus "breathed on them [His disciples], and said to them, 'Receive the Holy Spirit'" (John 20:22, NASB), He was acting symbolically and in anticipation, according to some scholars. However, Wesley understood it to be an "earnest of Pentecost" (*Notes*).

It is noteworthy that Christ claimed these disciples as His own before their baptism with the Spirit at Pentecost (John 17:6-18). He endued them with authority and power and commissioned them to preach, heal the sick, raise the dead, and cast out demons long before their Pentecostal experience (Matt. 10:1-16; 28:18-20). This would appear absurd had they not been truly converted. But again He verified their spiritual citizenship in God's kingdom (Luke 10:20) long before their Pentecost baptism. And moreover they were communicant members of His Church (Matt. 26:26-29), and they waited expectantly for the promised baptism with the Spirit (Acts 1:13-14; 2:1).

The baptism with the Spirit fulfills the predictive promises of the OT prophets (Joel 2:28-32; cf. 3:1-2; Isa. 32:15; 44:3; Ezek. 39:29); of John the Baptist (Matt. 3:11); of God the Father (Luke 24:49; Acts 1:4-5; 2:33); of Christ himself (John 7:38-39; 14:16-17, 26; 15:26; 16:7; Acts 1:8); and of the apostles (Acts 2:38-39).

The disciples' experience of the baptism with the Holy Spirit is recorded in Acts 2:1-4 and reflects the following four main aspects: *power* for holy living and effective service; *purity* or sanctification, symbolized by "tongues as fire" (cf. Matt. 3:11; Acts 10:44-47; 11:5-17; 15:8-9); full *possession* of their beings as "they were all filled with the Holy Spirit"; and *proclamation* or witness for Christ as they "began to speak . . . as the Spirit was giving them utterance" (NASB). Thus converted and baptized with the Holy Spirit, these servants of Christ were to inundate the Ro-

man Empire with the message of full salvation from all sin.

See HOLY SPIRIT, ENTIRE SANCTIFICATION, PENTECOST, ANOINTING, DISPENSATION OF THE SPIRIT.

For Further Reading: Carter, *The Person and Ministry of the Holy Spirit*, 89-247; Agnew, *The Holy Spirit: Friend and Counselor*; Chadwick, *The Way to Pentecost*; Wood, *Pentecostal Grace*.
CHARLES W. CARTER

BAPTISMAL REGENERATION. This doctrine holds that the sacrament of water baptism, if administered by prescribed persons according to the prescribed form, communicates to the baptized the blessings and the benefits of the new birth. An extreme position is that without such water baptism regeneration and hence eternal salvation are impossible.

The NT does connect regeneration with water, as in John 3:5; Acts 22:16; Titus 3:5. However, careful exegesis does not justify understanding these passages to teach that water is the actual means by which people are regenerated.

The best-known passage is John 3:5, "Unless one is born of water and the Spirit, he cannot enter into the kingdom of God" (NASB). If the water here refers to the rite of baptism, then indeed we have strong support for the idea of baptismal regeneration, since Jesus clearly makes water an equally indispensable condition for entering into the kingdom of God. However, John Calvin took the position that water here is a metaphor and that there is no more need to interpret it literally than to demand literal fire in our understanding of Matt. 3:11.

If water is to be understood metaphorically, what does it represent? Some have seen it as "a symbol of the old order of the Law with its ritual of baptisms, purifications, and cleansings" (*BBC*). Therefore, Jesus is saying to Nicodemus, in effect "Begin where you are, but fulfillment, life, . . . will come only with birth from above, the birth of the Spirit!" (*BBC*). Still others understand the phrase "of water" to refer to the water of natural physical birth, and they point to Isa. 48:1 as suggesting this. Another understanding of the word "water" as a metaphor is to see it as representing the Word in its rejuvenating, regenerating, and cleansing power so that the two agencies in our new birth are the Word and the Spirit (John 15:3; Eph. 5:26, NASB). This view is to be preferred.

In Acts 22:16 the real meaning seems to be, "Be baptized in water and thereby assert to all that your sins have been washed away." Speaking of this passage, A. T. Robertson says: "It is possible, as in 2:38, to take these words as teaching baptismal remission or salvation by means of baptism, but to do so is in my opinion a complete

subversion of Paul's vivid and picturesque language. As in Rom. 6:4-6 where baptism is the picture of death, burial and resurrection, so here baptism pictures the change that had already taken place when Paul surrendered to Jesus on the way (v. 10)" (*Word Pictures*).

Titus 3:5 speaks of "the washing of regeneration and renewing by the Holy Spirit" (NASB). Gould comments: "Baptism is not to be understood as the actual means by which men are saved, but rather is to be regarded, here at least, as symbolical of the experience of death to sin and spiritual resurrection in newness of life" (BBC).

Theologically, the concept of baptismal regeneration is totally antithetical to the spiritual emphasis of the NT. The gospel order is not the perpetuation but the termination of the religious mechanics by which spiritual privileges are dependent upon prescribed times, places, and external rites. This basic and pervasive NT principle is expressed by Paul: "Neither is circumcision anything, nor uncircumcision, but a new creation" (Gal. 6:15, NASB).

See SACRAMENTS, BAPTISM, SACRAMENTARIANISM.

For Further Reading: Hills, *Fundamental Christian Theology*, 2:282-325; Wiley, *CT*, 3:161-71.

ARMOR D. PEISKER

BAPTISTS. The Baptist movement originated in England and Holland, and is closely related to the Anabaptists and Mennonites of the Reformation period.

The movement began as a protest against infant baptism. The Anabaptists rebaptized adults who had been baptized as infants. Before 1640 immersion was not an issue, but became a custom and belief by 1644.

Although there are at least 27 Baptist denominations (or sects), there are common beliefs and principles among them:

(1) Church membership is restricted to baptized (immersed) believers; (2) the local church is autonomous (independent); and (3) church and state should be completely separate. They hold in common with evangelical churches the inspiration and trustworthiness of the Bible, the Lordship of Jesus, the freedom of the individual to come to Christ, and salvation by faith.

The Baptists vary in their understanding of atonement and salvation. Some (Freewill Baptists) accept a universal atonement and freedom of a person to choose, while others (Primitive Baptists) believe strongly in predestination. Most Baptists, however, hold a moderate Calvinism. This is salvation by faith, and freedom to choose.

Often they teach the security of the believer as fixed, and that sinning does not separate from God. Complete freedom from sinfulness is usually denied.

See CHURCH, CHURCH GOVERNMENT, REBAPTISM, BAPTISM.

For Further Reading: *Baker's DT*, 89-91; Hardon, *The Protestant Churches of America*, 19-43; Henry, ed., *Christian Faith and Modern Theology*, 375-86.

LEO G. COX

BEATITUDES. Beatitude, from the Latin *beatitudo*, means "blessedness" or "happiness." The beatitude is a literary form used in the Bible, especially in the NT in the sayings of Jesus Christ. It begins by pronouncing someone "blessed" or "happy" (Gr. *makarios*). It then states the reason for his happiness.

The two large collections of Beatitudes in the NT are the ones which Jesus used to introduce the Sermon on the Mount (Matt. 5:3-12; Luke 6:20-26). When we compare the two collections as recorded by Matthew and Luke, we are impressed by the resemblances and the differences between them. In Matthew we find nine Beatitudes, while in Luke we find four (6:20-23), followed by four woes (6:24-26). While Matthew emphasizes the moral and eschatological viewpoint, Luke emphasizes more the present and social aspects.

The Beatitudes should not be interpreted as portraying separate types of Christian character, but rather as a list of qualities and experiences which are typical of the ideal character of the Christian as conceived by Jesus Christ, and as exemplified in His own life and person.

Following the literary structure described above, each one of the Beatitudes associates a blessing with a promise. This promise sometimes has an immediate realization, and sometimes a future and even an eschatological fulfillment. The declaration of the blessedness is based not only on the possession of the quality or experience, but rather on the present or future reward.

The term *beatitudo* is not only used in the Bible as an abstract term denoting blessedness, but also in a secondary, concrete sense of a particular declaration of blessedness. In the OT we find examples of this kind of beatitude in the Wisdom Literature, particularly in the Psalms (1:1; 32:1; 41:1; 65:4; 106:3), and in Proverbs (3:13; 8:32, 34; 20:7; 28:14). Although the nearness of God is the source of such happiness, the rewards are usually in terms of a full life on earth. In the NT Jesus on several occasions used the term in this sense (Matt. 11:6; 13:16; 16:17; 24:46; John 13:17; 20:29).

See HAPPINESS, HOLINESS, WHOLE (WHOLENESS), HOPE.

For Further Reading: Barclay, *The Beatitudes and the Lord's Prayer for Everyman*; Pink, *An Exposition on the Sermon on the Mount*, 15-42. ISMAEL E. AMAYA

BEAUTY. For the Greeks, beauty came to embody what was of highest value. Beauty was not simply an abstraction or an incidental pleasure, but the real value of life by which the various goods were judged. The meaning broadened to include the intellectual and moral life as well. The aesthetic, moral, and metaphysical aspects of beauty could not be separated.

Socrates knew that the beauty of outward form and the goodness of inner form did not necessarily appear together. He insisted that for the concept to be true it must characterize the inner life of man as well.

Plato distinguished between relative or instrumental beauty, and intrinsic or absolute beauty. Beauty includes all aspects of the Greek aesthetic consciousness. The lover of beauty is classified with the lover of truth. He is a philosopher.

According to Aristotle, the main characteristics of beauty are: "order, symmetry, and definite limitation." Virtues are beautiful and are worthy of praise.

Generally, after Plato the whole question of aesthetics revolved around the question of beauty. In the history of philosophy efforts to specify a set of conditions by which intrinsic beauty could be recognized have been disappointing. In the 16th and 17th centuries conditions for recognizing beauty were detailed and formalized. But a rebellion against the stated criteria soon followed.

In the 18th century a number of thinkers turned from primary examination of the beautiful as such to the subject who recognizes beauty. They began by examining the experiences of the percipient to determine the conditions under which beauty and art are appreciated. Francis Hutcheson (1725) maintained that the beautiful is that which excites or raises the idea of beauty in us. Later, Kant raised an obvious question about this estimate of beauty: If the aesthetic judgment arises from subjective feeling and predicates nothing inherently true about the object, how can the "beautiful" claim to be more than an autobiographical report? Or, how can an aesthetic judgment claim to be universally binding if beauty is not a property of that which is judged to be beautiful?

In sharp contrast to such thinkers as Socrates, Plato, Aristotle, Cicero, and Plotinus, the Bible

does not attempt to define beauty (Gr. *to kalon*). There is in the Bible no articulated aesthetic doctrine as such. Rather, the Bible describes that which is beautiful. Here there is no sharp distinction between the aesthetically beautiful and the ethical. A rich and diverse vocabulary is used to speak of beauty.

In the OT numerous Hebrew words, translatable by "fair," "honor," "glory," "delightful," "lovely," "handsome," "splendor," and "grace" are used to speak of that which is beautiful. In the NT several Greek terms bear the meaning of "beautiful," "charming," "attractive," "handsome," "fine appearance," and "honor."

In the Bible, nature is judged to be beautiful (good). Genesis and the Psalms express repeated wonder over the beauty of God's handiwork in nature (Psalms 8; 19:1-6; 29; 65:9-13; 104; 147:8-18). Hebrew appreciation for the beauty of nature is made possible in part because of the belief that the world is the direct creation of the God of the Covenant.

The Bible lavishly describes the beauty of Palestine and Jerusalem, the Jewish nation and the Temple (Jer. 3:19; Ps. 48:1; Lam. 2:15; Ezra 7:27). People such as Sarah, Rebekah, Rachel, and Esther are described as beautiful. The same is true of Joseph, Moses, David, Absalom, Jonathan, and Daniel. According to Isa. 33:17, the Messiah will be beautiful.

God himself is described as being beautiful. His beauty passes before Moses (Exod. 33:19). He is the God of *glory* (16:7, 10; 24:16-17; Lev. 9:6, 23; Deut. 5:24; Josh. 7:19). He is a beautiful emblem of regal power and dignity for His people (Isa. 28:5).

In the NT the word *kalon* (noun; *kalos*, adjective) is used to speak of the beautiful and the good. It denotes that which is of good quality or disposition. Jesus describes fertile and rich soil as beautiful (Matt. 13:8, 23). It can also mean that which is useful and profitable (Luke 14:34). *Kalon* is also used to describe what is excellent, choice, select, goodly (Matt. 7:17, 19), pleasant, and delightful (17:4). In the NT beauty also has a clear association with what is morally excellent, worthy, upright, and virtuous (John 10:11, 14; 1 Tim. 4:6). Good deeds and rectitude (Matt. 5:16; Rom. 7:18, 21), as well as the fulfillment of one's duty may also be spoken of as beautiful.

See AESTHETICS, VALUES, AXIOLOGY.

For Further Reading: Dean, *Coming to a Theology of Beauty*; Pelikan, *Fools for Christ: Essays on the True, the Good, and the Beautiful*; Santayana, *The Sense of Beauty*.

ALBERT L. TRUESDALE, JR.

BEELZEBUB. See SATAN.

BEGINNING. *In the beginning God.* These opening words of Gen. 1:1 are compressed into two words in Hebrew: "bereshith . . . Elohim." They express two profound foundational truths of the Christian faith. First, *bereshith* is used absolutely and refers to the beginning before which there was nothing which is now part of the material universe. This excludes the Aristotelian idea of a universe that was "ungenerated and indestructible," having an infinite past and an infinite future. The biblical revelation affirms that the world had a beginning, in due course will have an ending, and God is responsible for both.

Second, the Hebrew name for God, *Elohim*, is plural in form but takes the singular verb. This is regarded by some as a rudimentary allusion to the trinity of God. In the very least it is a "plural of majesty" which sums up in the Creator God all the divine powers and attributes. In Gen. 1:1 God is self-existent, the First Cause of all that is, an eternal Being who existed before the beginning.

Theocentric Character of Creation. The material universe is distinctly God's work, not an independent process of nature. Some 50 times in Genesis 1—2 God is the subject of verbs showing what He did as Creator: "God created," "God said," "God called," "the Lord God made," "the Lord God formed," etc. This theocentric character of creation is repeatedly emphasized in both the OT and NT.

Creatio ex Nihilo. This classical formula of theology means "creation out of nothing." "In the beginning God created the heaven and the earth," not out of preexistent matter, but out of nothing. Many theologians argue that this is religious or symbolic language, not a factual statement about the world's origin. Some change the meaning of Gen. 1:1 by translating it as a dependent or temporal clause: "In the beginning when God created the heavens and the earth, when the earth was waste and desolate, . . . then God said . . ." The NEB is one of several modern translations that take this approach. This rendering alters "in the beginning" to mean some indefinite point when God and matter coexisted and God began to form matter into the present universe. This translation discounts *creatio ex nihilo*, sets up a dualism making matter coexistent with God, and conforms the Genesis account to the Babylonian Epic of Creation. Although the above translation is technically possible, the construction is contrary to the simple grammatical construction found elsewhere in the chapter and the

normal simplicity of Hebrew sentences generally. (For a definitive study of the issue, see E. J. Young.)

See CREATION, GOD, THEISM, COSMOLOGY.

For Further Reading: Keil and Delitzsch, *Commentary on the Old Testament*, 1:37-48; Lehman, *Biblical Theology: Old Testament*, 42-52; Morrow, "In the Beginning: God and Science," *Time*, 113 (Feb. 5, 1979), 149-50; Schaeffer, *Genesis in Space and Time*, 13-31; Young, *Studies in Genesis One*, 1-14. J. WESLEY ADAMS

BEGOTTEN. See ONLY BEGOTTEN.

BEING. The term "being" is a participle used to translate the Greek abstract noun *ousia* which is related to the verb "to be." While not entirely accurate as a translation, "being" traditionally denotes the substance, essence, or nature of some entity, or signifies some general property common to all that is. *Ousia* is not a NT term. However, medieval thinkers often cited Exod. 3:14 ("I AM WHO I AM") to identify God with Being itself.

Plato first discussed being in a systematic manner, contrasting the world of change with the unchanging being of metaphysical forms. Since then the meaning of being has played an important part in Western thought. Those inclined towards metaphysics view being as the object of their inquiry (idealism, process philosophy); those opposed to metaphysics consider being as the most empty of all general concepts (positivism, analytical philosophy). In recent thought continental philosophers reject being as some underlying substance of "stuff" by relating being to human existence (Marxism, existentialism).

In Christian theology being primarily appears in three contexts. First, being expresses the underlying unity wherein all three Persons of the Godhead are One. This is the sense in which classical theology speaks of God as absolute. Or ancient creedal statements mention the "same substance" (*homoousios*) with respect to the Father and Son in Trinitarian discussion. Second, Roman Catholic theology distinguishes between the substance and accidents of the Eucharistic elements. The substance of the bread and wine is transubstantiated into the very body and blood of Christ, while the elemental accidents (taste, color) remain the same. Third, Paul Tillich and John Macquarrie suggest that being be understood as that which empowers us to be and that God be identified with Being as such. However, critics charge that this departs from the traditional emphasis on God as *a* being.

See METAPHYSICS, GOD, NATURE, HUMAN NATURE.

For Further Reading: Wiley, *CT*, 1:249-54; Tillich, *Systematic Theology*, 1:163-204, 235-41; Macquarrie, *Principles of Christian Theology*, 107-22; Stead, *Divine Substance*.
HERBERT L. PRINCE

BELIEF. A belief is a specific conviction of truth. The plural, "beliefs," refers to the set of doctrines to which one commits himself. The term is not necessarily religious. One may have political, philosophical, or scientific beliefs, or beliefs in a variety of other categories. In the religious sphere one's beliefs are one's intellectual understandings and convictions about God and religious matters.

By and large it may be said that belief is the cognitive side of faith—the content side—which may fall short of Christian faith, for it may stop with the assent of the mind. Many have subscribed to a creed or to a religious philosophy or way of life who have never personally put their trust in a living Christ.

Yet sometimes the NT uses "the faith" as equivalent to the particular body of teachings marking the boundaries of that which is authentically Christian in distinction from that which is still pagan (e.g., Acts 6:7; 13:8; 14:22; Rom. 1:5; Gal. 1:23; Jude 3).

See FAITH, FIDELITY, OBEDIENCE.

For Further Reading: Purkiser, ed., *Exploring Our Christian Faith* (1960), 26-38.

RICHARD S. TAYLOR

BELIEVER. See CHRISTIAN.

BENEDICTION. The words "benediction" and "blessing" are closely related in the Scriptures. The former, when used in the active voice, normally refers to God blessing things, as in Gen. 22:17-18. Thus God blesses men. In time the human response to God's blessings naturally became associated with worship and with meals. A part of the Talmud consists of "blessings" in the form of prayers to be used before the eating of meals, or the reading of the Law. The practice is a humble acknowledgment of dependence on God's goodness for physical and spiritual food and strength.

A benediction may be a prayer for God's blessing, or an acknowledgment of its having been received. The "blessing" of the bread and cup during the Last Supper (Matt. 26:26-27; 1 Cor. 10:16) is the most important and far-reaching now in use. The Christian appellation *Eucharist* for the Lord's Supper indicates the believer's acceptance of God's greatest Benediction on mankind, and the believer's gratitude for it.

A benediction may also be a form of good words spoken on God's behalf, to a congregation of His people, by His representative. In this sense the words and the spokesman's gestures are closely related (2 Chron. 30:26-27; Neh. 9:5; Ps. 134:2; 1 Tim. 2:8). There are many such benedictions or blessings in Scripture, the most familiar being found in Num. 6:24-26; 2 Cor. 13:14; Heb. 13:20-21; Phil. 4:7; Eph. 1:3 ff; Rev. 1:4 ff. Many other scriptures may readily be used as blessings or benedictions. Perhaps we can grasp a little more of the meaning of the words if we remember that they sometimes stand in contrast with the curse (Gen. 27:12; Deut. 11:26-28; 23:5; etc.). Also, Paul sometimes links material and spiritual blessing (cf. Rom. 15:29; 2 Cor. 9:5; Heb. 6:6-7; 12:17).

See CURSE, PRAYER, PRAISE, WORSHIP.

For Further Reading: Blackwood, *The Fine Art of Public Worship*; Pugsley, *A Preacher's Prayer Book*.

T. CRICHTON MITCHELL

BENEVOLENCE. Benevolence was a common word in the *koinē* Greek (the language of the people or "common" Greek). Having a variety of uses, it generally means goodwill, affection, and favor. When used as a verb it means "to be well disposed," friendly, attached, or "to meet halfway" in general dealings between men. In Matt. 5:25 (NIV), the direction given to the debtor is, "Settle matters quickly with your adversary." The Greek (*eunoōn*) carries the meaning of the urgency of removing the wrongs men do one another. Because of impending judgment, the wrongdoer must repent quickly and show good will to the other.

Early Greek writers list benevolence (*eunoia*) among the qualities of the wise and of a good ruler. In Jewish and Christian usage, it also means affection and love between relatives; and love between husband and wife (even being used for sexual union, as in 1 Cor. 7:3, KJV).

Benevolence, as a civic virtue, implies devotion, fidelity, goodwill, loyalty, and willingness. As a duty of Christian slaves (*employees* in modern society), it requires service with "good will" (Eph. 6:7). This is a readiness and zeal with a religious basis. For the church, a NT example is Paul's love offering for the poor and needy Jerusalem saints (1 Cor. 16:1-3).

See CHARITY, LOVE, AGAPÉ.

For Further Reading: Arndt, Gingrich, 323; Kittel, 4:972 ff; Wiley, *CT*, 3:76-79.

CHARLES WILSON SMITH

BETRAYAL. In Scripture "betrayal" refers to the manner in which Jesus was delivered into the hands of the ecclesiastical and the civil authorities for trial and death. Judas Iscariot is the primary figure in this foul deed, according to each of the four Gospel writers (Matthew 26; Mark 14; Luke 22; John 13). Hence, the name Judas has become a byword for one who will falsely betray another for personal gain.

The impetus for the betrayal was satanic (John 13:2); however, there was something in the character of Judas which made him susceptible to such a suggestion (12:4-6). Characteristically, betrayal involves treachery, as seen in Judas' kiss.

That the betrayal of Jesus was a violation of trust is further illustrated by the giving of the "sop" (John 13:26-27). In conformity to oriental custom, Jesus, as the Host at the feast, dipped a small piece of bread in the gravy from the roast lamb, probably gathering some crumbs of roast with the bread. This was placed by Jesus in the mouth of Judas, signifying first, that the recipient was an honored guest and that, second, the host was now obligated to protect, with his life if necessary, the recipient.

Few sins are more despicable or inexcusable than the violation of trust. This could have been an element in the primal sin of the universe, when (according to the traditional view) an archangel became Satan the Adversary. Jesus spoke of Satan as the father of lying (John 8:44).

See FAITHFULNESS, INFIDELITY, TRUST.

For Further Reading: Turner, Martey, *The Gospel of John*, 271 ff.
 LEROY E. LINDSEY

BIBLE. The Holy Bible is the sacred book of Christians, and its first major division is also the sacred book of the Jews. Throughout Christendom it is commonly referred to as the Word of God, and by evangelicals believed to be the final and sufficient authority in all matters pertaining to doctrine and Christian life.

The English word *Bible* is derived from the Greek word *biblion*, meaning "a written volume, roll, or little book" (cf. Luke 4:17, 20; Rev. 10:9). *Biblion* is derived from the Greek word *biblios*, a word for the pith of the papyrus plant which, when processed, became paper (*papyri* in Latin). The plural of *biblion* is *biblia*. Thus books written on paper were called *biblia*. How a plural word derived a singular meaning is not clear. Possibly the neuter plural word *biblia* was assumed to be a feminine singular (spelled the same). At any rate the word *Book* (Bible) came to be applied to the entire collection of Christian sacred writings.

That was fitting because of the unity of the Scriptures.

The Bible is composed of the OT ("the old covenant") and the NT ("the new covenant"). The OT is the body of Scriptures adopted by Judaism centuries before Christ's birth, but made official by the Council of Jamnia in A.D. 90. While other religious works had been produced by the Jews, the 39 books of the OT are the only books which they considered to be inspired. Inspiration itself seems to have been determined by the standing of the person or persons who wrote the books. The writings of prophets (as Moses, Samuel, Jeremiah, etc.) and of others who, although not prophets, possessed the prophetic gift (as David, Solomon, etc.) were believed to be inspired. Other writings, though having religious value, found no place among their Scriptures. In general, the Christian church accepted the judgment of Judaism in this matter, though apocryphal (uncanonical) books sometimes have been bound separately in their versions. Only the Roman branch of Christianity has pronounced the Apocrypha inspired (Council of Trent, 1545-63).

There was a time of disagreement in the Early Church over which books should comprise the NT. The present 27 books were suggested first by Athanasius (A.D. 315). Again inspiration was the chief determinant. Books were considered to be inspired if they were written by an apostle (as Peter, Paul, etc.) or by one who worked closely with, and under the influence of, an apostle (as Mark or Luke). Besides apostolicity, the tests of spirituality, agreement with unquestioned books in doctrine and morality, and the usefulness of the books also were applied.

The original languages of the Bible were Hebrew and a few Aramaic passages for the OT, and Greek for the NT.

Christians generally divide the literature of the OT into the Pentateuch (Genesis through Deuteronomy), the Historical Books (Joshua through Esther), the Poetical and/or Wisdom Literature (Job through Song of Solomon), and the Prophets. The Prophets extend from Isaiah through Malachi and are subdivided into Major Prophets (Isaiah through Daniel) and Minor Prophets (Hosea through Malachi). Jews divide their Scriptures into the Law, the Prophets, and the Writings. The Law (*Torah*) contains the books traditionally attributed to Moses (Genesis through Deuteronomy). The Prophets (*Nabim*) are subdivided into Former and Latter Prophets. The Former Prophets include Joshua, Judges-Ruth, and Samuel and Kings each as one book. The Latter Prophets are Isaiah, Jeremiah-Lamenta-

tions, Ezekiel, and the Twelve (Hosea through Malachi). Other books are listed as Writings (*Ke-thubim*), sometimes called "The Psalms" (cf. Luke 24:44) after the most prominent book of that division.

Christians divide the NT into the Gospels (Matthew through John), the Historical Book (Acts), the Epistles, and the Apocalypse (Revelation). The Epistles are subdivided into the Pauline Epistles (Romans through Philemon) and the General Epistles (roughly James through Jude). Disagreement over who wrote the Epistle to the Hebrews has continued since the second century A.D.

Originally the Bible was not divided into chapters and verses. The words of the OT text were not separated from each other in the earliest manuscripts, neither did they contain vowel letters. Jewish scholars called Masoretes added vowel points after A.D. 600. Stephen Langton (d. 1228) probably was the first to divide the Bible into chapters. Robert Stephens divided the NT into verses about A.D. 1551.

The overall theme of the Bible is the redemption of man. The OT reveals the need for redemption and God's preparatory stages in its unfolding. The NT presents Christ as God's means of redemption, and more fully displays its nature, both in time and eternity. If read aright, the Bible always leads to Christ. An epitome of the progressive revelation found in the Bible is Heb. 1:1-4.

Disciplines closely related to the Bible are: apologetics, the defense of the Bible's authority; biblical criticism, which inquires into the origin, character, and purposes of the several books (higher criticism), and which seeks to bring the text to the highest possible level of accuracy (lower criticism); biblical theology, which discovers the doctrines of the Bible; and hermeneutics, the science of biblical interpretation.

See BIBLICAL AUTHORITY, BIBLICAL INERRANCY, BIBLICAL REALISM, INSPIRATION, HERMENEUTICS, APOCRYPHA, CANON, BIBLE: THE TWO TESTAMENTS.

For Further Reading: Demaray, *Bible Study Source Book*; ZPBD; *Eerdman's Handbook to the Bible*; Wakefield, *A Complete System of Christian Theology*, 51-123.

W. RALPH THOMPSON

BIBLE, INSPIRATION OF. See INSPIRATION OF THE BIBLE.

BIBLE: THE TWO TESTAMENTS. The relation between the Old and New Testaments has posed a problem at various periods in the history of the church. Marcion's rejection of the OT as witnessing to an inferior god, and the widespread

disuse of the OT in the modern church, are but two illustrations of the phenomenon. These examples embody two aspects of the problem. Marcion's discarding of the OT was based on *theological* grounds; current attention focuses on the *hermeneutical* issues: the difficulty of justifying the way in which the NT uses the OT, which in turn raises questions as to how the OT may be validly used today.

Ultimately, the two questions are one, especially when the term *hermeneutic* is used in a normative (rather than a merely descriptive) sense. If it can be shown that the OT is *related* to the NT by a valid hermeneutic, then it follows that the OT is *theologically relevant* to the NT and thereby to the Christian Church. Comprehensive treatment here is impossible. What will be attempted is an account of representative features of the hermeneutic of each Testament followed by an analysis of the principles upon which both Testaments are linked.

Characteristics of the Hermeneutic of the Old Testament

Before taking up the question of the relationship between the OT and the NT, it is worth inquiring as to the nature of the interpretative process within the OT itself. Three features figure prominently.

1. *Promise and Fulfillment.* This motif, which is sometimes advanced as being characteristic of the relationship between the Testaments, functions significantly within the OT. Several aspects of its use are worth noting.

a. There are specific promises which find specific fulfillment. Moses' word promises deliverance from Egypt when such an event seems utterly improbable (Exod. 3:10-12, 15-17; 4:29-31); and the promise is fulfilled in the Exodus and the eventual occupation of the land of Canaan. Isaiah promises deliverance from Sennacherib (Isa. 37:21 ff; cf. 30:15), and his prophecy is vindicated (37:36).

b. Other promises are more far-reaching in their scope and therefore more complex in their fulfillment. So much is this so that in many cases the form of the fulfillment could not be deduced from the terms of the promise. The covenant promise is a good example (Gen. 12:3). The original covenant had to do with *land* (13:14-17; 15:12-21). The Sinai covenant, though linked with the patriarchs (Exod. 3:6, 15-16) and related ultimately to land (vv. 8, 17), was concerned in its immediate form with *law* (24:3, 7-8), indispensably necessary for ordering the life of a larger community than that with which the Abrahamic covenant was made. The Davidic covenant dif-

ferred yet again as being concerned with *dynasty* (2 Sam. 7:12-17); nonetheless, it was related to the earlier events at Sinai (vv. 22 ff), and had as its object the permanence of the people in the land (vv. 10 f, 23 f). What this amounts to is that the fulfillment of the promise is transmuted on account of the contingent events of Israel's history.

c. Amid the fulfillment there remains an element of incompleteness. Thus Jeremiah speaks of a new covenant which will supersede the old in the act of fulfilling it (Jer. 31:31-34). Cullmann's generalization is sound: "Many fulfillments are also the promises of another fulfillment. Fulfillment within the biblical framework is never complete" (*Salvation in History*, 124).

2. *Salvation History*. In the OT, salvation is realized within history and therefore has a history. The covenants alluded to in illustration of promise and fulfillment are regularly formulated in association with the recital of God's mighty acts (Exod. 20:2; 2 Sam. 7:8-9, 23 f). The significant feature is that, in this developing process, there takes place the amalgamation of a *constant*, the divine plan, with a *contingency*, the unfolding events unforeseen by this plan, especially those which are in opposition to it. This means that the new saving events require to be placed in connection with the old, necessitating a reinterpretation of them. That is, in the course of salvation history the divine plan is clarified, modified, and transformed.

3. *Typology*. While commonly regarded as a means of relating the Testaments, typological interpretation is part of the hermeneutical process within the OT. The concept originates within prophetic eschatology whereby present events are interpreted in terms of past events. The prime example is the Exodus which is viewed as the prefigurement of God's later deliverances of His people (cf. Isa. 43:14-21; 48:20 f; 51:9-11). A related example is the new covenant (Jer. 31:31-34; Isa. 43:16-21). Implicit in such typological exegesis, as L. Goppelt points out (art. "types," *TDNT* 8:254), is that the divine plan reaches its goal in spite of judgment; but also, that the renewal does not simply correspond to what went before: it transcends it. The new covenant is not a re-promulgation of the old, but an advance upon it.

The importance of the foregoing features within the OT is that they demonstrate the presence there of hermeneutical dynamism. The fulfillment is not bound by the literal terms of the promise or the type but spills over beyond these, to the extent that the fulfillment could not be deduced from the terms of the promise or the type.

There may be correspondence of substance between the two, but not correspondence of form. The importance of these observations regarding OT hermeneutics is that the NT is often criticized for handling the OT *in the very way in which the OT interprets itself*.

Characteristics of the Hermeneutic of the New Testament

Whereas the field of investigation for OT hermeneutic is the OT's interpretation of itself, the field of investigation for NT hermeneutic is the NT's interpretation of the OT. The OT was the Bible of the primitive Church, and among the conspicuous features of the latter's interpretation of the former were the following.

1. *Christocentricity*. The fundamental feature of the NT reading of the OT is that the OT speaks of Christ and finds its fulfillment in Him. According to the Synoptics, this view goes back to Jesus himself. It is made comprehensively by the risen Christ with specific reference to His death (Luke 24:26 f, 44-47). A similar approach is evident during His ministry, again with particular reference to His death (Mark 9:12; 14:49; Matt. 26:54-56), though not exclusively thereto (Luke 4:21). Nowhere is the point affirmed more strongly than in the Gospel of John (5:39, 46; 13:18). If this is so, then Jesus' followers learned from Him well as is shown in the Gospels by Matthew's fulfillment formulae (1:18; 2:15, 17; etc.), as well as in the Epistles where OT passages which, in their original, historical sense do not refer to Jesus, are taken in fact to do so (Gal. 3:16; cf. 1 Cor. 9:8-12; etc.). To echo Cullmann's image: The light of Christ is reflected back upon the OT, which is now illuminated by the later event (*Christ and Time*, 90 f).

2. *Typology*. If Christocentricity is a hermeneutical perspective, typology is the hermeneutical method by which that perspective is applied. E. Earle Ellis describes typology in the NT as "not so much a system of interpretation as a 'spiritual perspective' from which the early Christian community viewed itself" (in I. Howard Marshall: *NT Interpretation*, 210 ff). This "spiritual perspective" rests upon three assumptions. (a) The essential unity in all ages of man's need, and the similar unity in all ages of God's redemption. (b) The distinction between type and antitype, the latter going beyond the former and fulfilling it. (c) The historical character of Scripture out of whose literal (as opposed to allegorical) sense the meaning of the text arises (Ellis, *op. cit.*, 212). In the NT the three main areas of the OT which are treated typologically are the Covenant, Creation, and Judgment.

3. *Creative Exegesis.* The hermeneutical dynamism observed in OT is present also in NT in various forms in which the interpretation spills over beyond the terms of the text. For example, the application to Jesus of the words "He shall be called a Nazarene" (Matt. 2:23) is most probably to be understood as a wordplay on the words "Nazirite" (drawn from Judg. 16:17) and "Nazarene" (inhabitant of Nazareth). For a full statement see R. N. Longenecker: *Biblical Exegesis in the Apostolic Period*, 145 ff). Again, Paul's interpretation of Deut. 30:12 in Rom. 10:6-8 as a reference to Jesus (a conclusion to which no amount of historical exegesis could ever lead) is based on the principle that the entire OT speaks of Christ. *Hermeneutical Principles Underlying the Unity of the Testaments*

The question remains as to the validity of the kind of interpretation noted above in both Testaments, and as depending thereon the role of the OT as a Christian book. Three features have a bearing upon this issue.

1. *Dynamic Interpretation.* Reference has been made above to what was called the hermeneutical dynamism of the OT and creative exegesis in the NT. What this means in practice is that, not only is Scripture used to interpret events, but events are used to interpret Scripture. Just as the adult "comes out of the child," but in a developmental way, by the addition of and interaction with new factors and forces; so the meaning of the OT comes out of it only in the light of the long history of Israel culminating in Christ. But such a meaning is accessible only to faith. Historical exegesis alone cannot prove that Jesus is the true Servant of the Lord; and historical exegesis cannot be allowed the last word in interpreting the OT. There is a supraliteral or spiritual dimension which is inaccessible to the historical method, the adjudication of which lies at the level of faith. Longenecker says, with reference to the apostolic authors: "Accepting the Messiahship and Lordship of Jesus, and believing that in His teaching and person was expressed the fullness of revelation, they took a prophetic stance upon a revelatory basis and treated the OT more charismatically than scholastically" (op. cit., 212).

2. *Objective Coherence.* Taken by itself, dynamic interpretation might seem to open the door to unbridled exegetical subjectivism. The impression is frequently given that this is largely what is found in the NT—OT passages being torn out of context and forced by exegetical acrobatics to say what was desired. Against this may be set the judgment of F. F. Bruce who, compar-

ing the use of the OT at Qumran with that in the NT, says: "In great areas of OT interpretation there is a coherence we do not find in Qumran exegesis. Atomizing exegesis like that of the Qumran texts is present in the NT too, but the distinctive feature of the NT use of the Old is the contextual exegesis that so often lies behind the citation of individual texts" (*Tradition and Interpretation*, 413). If, as many say the apostolic authors believed, Jesus is the true Israel, then the door is opened at once to finding Christ in the OT in a spiritual yet thoroughly objective way. The extent to which this was done has been shown by (among others) C. H. Dodd, who concludes his study thus:

In general, then, the writers of the NT, in making use of passages from the OT, remain true to the main intention of their writers . . . the main line of interpretation of the OT exemplified in the New is not only consistent and intelligent in itself, but also founded upon a genuinely historical understanding of the process of the religious—I should prefer to say the prophetic—history of Israel as a whole (*According to the Scriptures*, 130, 133).

3. *The Distinction Between the Interpretative and the Illustrative in Intrabiblical Interpretation.* It remains the case, however, that in some instances (such as, noted earlier, Paul's use of Deut. 30:12 in Rom. 10:6-8 or Matthew's of Judg. 16:17 in Matt. 2:23) the NT interpretation has little more than a verbal basis. Here it is important to distinguish between the *illustrative* use of the OT and the *interpretative* use. Paul did not come to believe that Jesus was the Christ because of a rabbinic interpretation of Deut. 30:12; he came to believe because, by faith and spiritual insight based on prophetic exegesis of the OT, he recognized in Christ the true Servant and People of God. The rabbinical exegetical techniques in which he had been trained enabled him to illustrate this in a variety of ways, but these did not constitute the interpretative foundation. The same distinction is expressed by C. F. D. Moule as between the "vehicular" and "relational" uses of Scripture (*The Origin of Christology*, 132); and by R. N. Longenecker as between the "descriptive" and the "normative" (op. cit., 214-20).

Conclusion. On such a basis as the foregoing, it is possible both to perceive and affirm the theological unity of the Testaments as bearing witness to the single yet developing saving activity of God, gradually unfolded in the OT and fully disclosed in the New.

See BIBLE, HERMENEUTICS, INSPIRATION OF THE BIBLE, PROGRESSIVE REVELATION, BIBLICAL INERRANCY.

For Further Reading: Bruce, *The NT Development of OT Themes*; Dodd, *According to the Scriptures*; Ellis,

"How the NT Uses the Old" in Marshall, ed., *New Testament Interpretation: Essays on Principles and Methods*; Hasel, *OT Theology: Basic Issues in the Current Debate*, chap. 5; idem., *NT Theology: Basic Issues in the Current Debate*, chap. 4; Longenecker, *Biblical Exegesis in the Apostolic Period* (esp. chap. 8); Moule, *The Origin of Christology*, chap. 5; Westermann, ed., *Essays on OT Hermeneutics*.
ALEX R. G. DEASLEY

BIBLICAL AUTHORITY. The authority of the Bible is more than the relatively superior authority of eyewitnesses or primary documents. Its nature is rather determined by the nature of the Bible as God's Word; therefore the authority is divine. Divine authority is predicated on divine inspiration; any other basis is quicksand.

Since the authority is divine, it is both final and timeless. It is final in the sense that on matters of revelation it is the last court of appeal. The Bible takes precedence over tradition, creeds, churches, philosophy, psychology, and even systematic theology. This authority is timeless in the sense that changing cultures or circumstances do not abridge it; it is as binding in the 20th century as in the 1st. The authority is inherent and unchanging, therefore not subject to the fluid tides of human thought.

This authority is limited to the Bible itself; it does not extend to its interpreters or to particular theological opinions. These lesser authorities are relative because they do not possess the same kind or degree of inspiration which God invested in the Holy Scriptures.

Furthermore, biblical authority is in each part only as it is properly related to the whole. Some parts of the Bible, when isolated from the whole, may carry no divine authority at all, then or now, as for instance, words of Satan or foolish or evil men.

Or, the authority of parts in isolation from the whole may be obsolete; the parts were relevant to a particular time and place, and no longer are binding, e.g., the requirement to attend the annual feasts at the Tabernacle or Jerusalem.

The locus of biblical authority keeps step with the unfolding stages of progressive revelation. In that locus, and surrounding it, are some strands of truth which are cumulative, gathering power and radiance until they shine in the effulgence of Christ's glory. The NT gathers up these strands into itself and transmutes them into gospel. Though ancient, going back to Moses, David, or the prophets, they are never outmoded. Even so, the authority of their OT strands is in the light that Christ shines upon them.

Equally, there are other strands in the OT which are finished, because fulfilled, to be qui-

etly laid aside as a spent garment. To distinguish old wine which has become new from old wineskins which are to be discarded, is a primary task of biblical interpretation. Only as this is properly done will our understanding of biblical authority be truly biblical.

Furthermore, the authority of the Bible is relevant to matters about which it claims authority. This means that its authority is absolute in two basic areas: what we are to believe (of a religious nature), and how we are to live. More specifically, it is authoritative in its teachings about God, man, sin, God's plan of redemption of Christ, God's provision and will for man now, and God's program for the future. Hence culture, morals, social relationships and institutions—including the Church, the family, and the state—as well as the substance of doctrine (truth), all come within the province of biblical authority. The finally authoritative answers to such questions as, What is man? Why is he here? or What is his destiny? are to be found only in the Scriptures. Science offers additional information, e.g., man's chemistry and anatomy; but only the Bible can inform man about himself at deeper levels.

Biblical authority, moreover, is not only dynamic, in governing those who read it, but academic, in assuring its own internal integrity. That is, events which the Bible narrates as plainly historical are to be accepted as historical. Yet because the Bible contains literary forms of story, parable, and drama, aimed to teach spiritual truths rather than record actual happenings, careful discrimination is needed.

This caution notwithstanding, the Genesis account of origins should be accepted as authoritative. There are in the narrative chronological gaps, no doubt, and certainly the material is highly selective; moreover, there are some events which bear symbolic and typological meanings imbedded in their historicity. Nevertheless, the sober teaching is that the human race began with a primal pair in a God-prepared garden, living with a challenging assignment and under an imposed law; that they disobeyed, thereby plunging themselves and their posterity into an incredible morass of sin and depravity, and thereby precipitating all the complex actions of the Triune God which we call Redemption. This is history, the truthfulness of which provides the spine and continuity of everything which follows, from Genesis to Revelation: and this history we are to believe. It is a teaching guaranteed by biblical authority.

It is sometimes said that the Bible is culturally conditioned. This is true in the sense that many

of its timeless teachings are expressed in thought forms which belong to the cultural setting of the writing. Matters purely cultural, therefore local, should not be credited with universal authority; yet the disentanglement of the timeless from the temporary, and the universal from the local, is very subtle, and requires great skill and honesty. For example, the rules for the care of widows laid down in 1 Tim. 5:1-16 have within them principles as authoritative for the 20th-century Church as for the 1st-century Church; but the principles are imbedded in some details which must be regarded with great flexibility, for a cultural situation is reflected which does not prevail now. For instance, it would surely be an example of wooden literalism to insist on the exact age of 60 as the age of Church responsibility in all countries and in all centuries.

While apostolic regulations for the administration of the Church in that culture were inspired, and still authoritative in principle, they were not in the same category as the Decalogue or the Sermon on the Mount. Perhaps the difference may be somewhat similar to the federal Constitution, applicable to a nation, versus county or city ordinances, applicable to the local situation, and readily subject to change.

See BIBLE, INSPIRATION OF THE BIBLE, PROPOSITIONAL REVELATION, PROPOSITIONAL THEOLOGY, PROGRESSIVE REVELATION, BIBLE: THE TWO TESTAMENTS, BIBLICAL INERRANCY, CANON.

For Further Reading: Taylor, *Biblical Authority and Christian Faith*; Pinnock, *Biblical Revelation*; Ridderbos, *Studies in Scripture and Its Authority*.

RICHARD S. TAYLOR

BIBLICAL CRITICISM, LOWER. See TEXTUAL CRITICISM.

BIBLICAL INERRANCY. In recent years *inerrancy* has come to replace *infallibility* by those who wish to place emphasis on a "high view" of biblical authority. Obviously the term *inerrancy* means "without error," as its synonym *infallible* means "without fault." Both mean "without mistake." The insistence on *inerrancy* is based upon the conviction that to admit the presence of mistakes in Holy Scripture carries with it a diminution of biblical authority. The argument runs: God is true and since the Bible comes from the God of truth, it contains nothing untrue. This follows a deductive pattern of thought: Given the premise (inerrant Source), the consequence is logical (inerrant Product).

No one disputes the fact that our extant copies of Scripture contain errors, but most if not all of these are attributable to the human errors inevi-

table in transmission and translation. Thus advocates of inerrancy limit their claim to the "autographs." By "autographs" is meant the original documents direct from the hands of the canonical writers: prophets, apostles, lawgivers, wise men. Unfortunately none of the "autographs" are extant; they are not available for our inspection. Therefore to attribute to them inerrancy is to project from extant documents the prototypes to which extant scriptures are believed to bear witness.

It is thus apparent that "inerrancy of the autographs" must remain to a large extent a matter of faith rather than something demonstrable. Many who affirm inerrancy admit that such things as genealogies and the dates of the kings may have been copied from written documents which were not wholly free from errors of detail which the divinely inspired author-editor was not led to correct.

Some evangelicals would limit the concept of inerrancy to matters of "faith and practice." This implies that in the areas of scientific and historical detail, inerrancy is not needed; but in matters pertaining to salvation, freedom from error is required and is demonstrable in the canonical Scriptures.

Does the Bible claim for itself inerrancy? One may answer yes with certain qualifications. Scriptures do not pretend to present technically scientific data. Instead allusions are often made to the cosmos in pictorial terms (as today when we speak of seeing the sun "rise" in the east). Yet the Bible's basic cosmogony cannot be detached from its theology.

Jesus emphasized the importance of Scriptures and their fulfillment (Luke 24:44). The NT writers refer constantly to the Scriptures as being fulfilled in the new covenant. They had no hesitancy in attributing to the OT full and complete veracity. In spite of the difficulties encountered in an affirmation of inerrancy, the alternative—to conclude that the Bible contains statements contrary to fact—seriously undermines its claim to faith and obedience. A widely accepted formula comes from the Lausanne Conference, which includes the statement: "without error in all that it affirms." The student today can scarcely make a more responsible statement of inerrancy.

See INSPIRATION OF THE BIBLE, BIBLICAL AUTHORITY, BIBLE: THE TWO TESTAMENTS.

For Further Reading: Beegle, *The Inspiration of Scripture*; Lindsell, *The Battle for the Bible*; Taylor, *Biblical Authority and Christian Faith*.

GEORGE ALLEN TURNER

BIBLICAL REALISM. The term is largely alien to continental theologians although such men as Oscar Cullmann and Otto Piper are correctly identified with it. The main body of British and Scottish scholars are comfortable with this approach, especially such men as C. H. Dodd and James Denney.

Standing somewhere between radical liberalism and conservative orthodoxy, the biblical realists seek to discover the essence of early Christian faith and apply it to contemporary life. The biblical realists accept the NT as, essentially, records of that which the Early Church believed and for which they died. Pressing through to the essence of the gospel, these men seek to apply these truths to 20th-century situations. Biblical realists neither depreciate the methods and conclusions of historical criticism nor the truth of divine inspiration in their insistence that the content of the message is far more important than the matters of authorship, chronology, or the exact wording in which the message was couched. Convinced that the task of the Church is to announce rather than to adjust the message to its generation, biblical realists concern themselves with the essence of the biblical message.

See HERMENEUTICS, PROPOSITIONAL THEOLOGY.

For Further Reading: Ramm, *A Handbook of Contemporary Theology*, 22-23; Henry, *Baker's Dictionary of Christian Ethics*, 403. FOREST T. BENNER

BIBLICAL THEOLOGY. Amid competing definitions, biblical theology may be said to be that branch of theological study in which the affirmations and implications of the self-revelation of God recorded in Scripture are given coherent conceptual expression. This assumes that the Christian Scriptures are bound together by a certain community of themes, concerns, and categories such as can find expression in a recognizable conceptual unity. Even where individual theologies are discerned (e.g., the theology of Paul or John), it is assumed that these can be subsumed in some fundamental sense under a single umbrella. Indeed, if this be denied, biblical theology would seem to be impossible in any meaningful sense. A further assumption is that in an important sense biblical theology is normative for the Christian faith. The way in which it is so has been variously defined, but that it enters indispensably into the formation and formulation of the Christian faith is beyond question. We may say therefore that biblical theology is the middle term between the record of revelation in Scripture on the one hand and systematic theology on the other.

History. Biblical theology as a distinct discipline developed as a reaction against systematized formulations of the Christian faith which were felt to impose on Scripture an alien and lifeless rigidity. Of critical importance was the contribution of Johann Philipp Gabler who, in a lecture delivered in 1787, distinguished the *historical* aspect of biblical theology (i.e., what the biblical writers *thought*) from the *normative* (i.e., what the Bible as a whole *teaches*). The effect of this distinction was threefold. *First*, biblical religion as man's faith-response to God's self-revelation was distinguished from biblical theology understood as a correct conceptual expression of the same. *Second*, the historical conditioning implicit in the progressiveness of God's self-revelation raised the possibility, not only of theological diversity among the biblical witnesses, but also of distance between their mind and that of readers in later centuries. *Third*, a clear distinction was made between biblical theology on the one hand and systematic theology on the other, the former being viewed as an indispensable, though not the sole, component in the latter.

It exaggerates little to say that the history of biblical theology since Gabler has consisted of a wrestling—with varying degrees of success—with these three problems. A conspicuous historical expression of the discipline in the mid-20th century is what came to be known as the biblical theology movement which exercised great influence, especially in the English-speaking world. Overemphasis on the differences between Greek and Hebrew modes of thought; on word studies; on the inseparability of theological concern from the practice of biblical study, and other matters have brought it under heavy criticism. It is important to note, however, that the weaknesses of the biblical theology movement are not endemic in the discipline of biblical theology, and the disclosure of the one does not necessarily involve the demolition of the other.

Problems of Method

1. The validity of the descriptive method. Biblical theology presupposes the possibility of reconstructing the thought of the biblical writers: to echo a much-used phrase, "what they meant." Some have distinguished sharply between what Scripture *meant* and what it *means*, arguing that the former is a strictly historical or descriptive task, while the latter is a theological enterprise. Others have replied that, since the biblical authors were themselves writing from the standpoint of faith, the perspective of faith is necessary for determining what they meant.

Thus clinical detachment is impossible. The affirmation of the one does not necessarily require the denial of the other. Any interpreter of the past must and can place himself (at least tentatively) in the frame of reference of that which he wishes to interpret; historical judgment consists in the readiness to test the data within any competing frames of reference which are available. The faith-approach may thus prove to be the truly descriptive approach.

2. The problem of the center. With material so diverse as that contained within each Testament (not to mention both together), a major challenge with which biblical theologians have wrestled is that of establishing the unifying concept or approach around which biblical theology is found to cohere. Little unanimity has been achieved. Among the suggestions made are: the kingdom of God, the covenant, communion with God, Christ, God's saving work in history, etc. If it is appropriate to look for a single, unifying center, then it would seem necessarily to have to be broadly conceived, embracing both God's saving activity and man's response thereto.

See BIBLE, BIBLE: THE TWO TESTAMENTS, SYSTEMATIC THEOLOGY, PROGRESSIVE REVELATION, CANON.

For Further Reading: Hasel, *Old Testament Theology: Basic Issues in the Current Debate*; idem., *New Testament Theology: Basic Issues in the Current Debate*; Childs, *Biblical Theology in Crisis*; Taylor, "Biblical Theology," ZPEB; Smart, *The Past, Present, and Future of Biblical Theology*; Boers, *What Is New Testament Theology?*

ALEX R. G. DEASLEY

BIBLICISM. This refers to certain extreme views of Scripture and of its function as the principal Source for Christian doctrine and practice. To say that one has no creed except the Bible is a form of biblicism. It implies that the Bible does not need to be interpreted, that it does not have any problem passages, and that one aspect of its teaching is as important as any other aspect.

A biblicist is likely to deny any real human element in the writing of Scripture—in which the writers' own personalities and circumstances colored what was written.

A biblicist is likely to tend toward bibliolatry, and to use the Bible superstitiously, as in bibliomancy (e.g., opening the Bible at random for guidance).

See BIBLE.

For Further Reading: Berkouwer, *Holy Scripture*; Brunner, *The Word of God and Modern Man*; Lindsell, *The Battle for the Bible*; *The Bible in the Balance*; Young, *Thy Word Is Truth*.

J. KENNETH GRIDER

BINDING AND LOOSING. "Bind" (*deō*) and "loose" (*luō*) are common words for tie, attach, fasten, join, or otherwise restrict or restrain—and the opposite. The rabbis used these words of judicial decisions in binding duties and forgiving sins. And Jesus used them in Matt. 16:19; 18:18; and John 20:23. When the Roman church was trying to establish its primacy, these verses were claimed to authenticate sacerdotalism—the idea that Jesus authorized Peter and his successors to make binding demands and to forgive sins. Such claims are without historical or scriptural validity. There is no instance in the NT of anyone's having practiced sacerdotalism, nor is there record from the first two centuries of the Christian era of anyone's using these verses to support the system. Nor does any Greek-writing Antenicene father cite these passages to support such a doctrine.

The judicial function of Peter or the disciples did not lie in a personal authority distinct from the gospel. Peter was a little stone (*petros*). Jesus himself is the living Rock (*petra*)—Matt. 16:18; 1 Pet. 2:8. The authority is in the Word of God proclaimed. It binds and looses.

The perfect and future perfect tenses in all three verses indicate a caution as well as a commission in the gospel proclamation. These terms, properly interpreted, affirm that God has already bound or loosed by the gospel. The perfect tense in John indicates the present abiding result of completed action. The future perfect tense in Matthew indicates the future abiding results of the then-completed act. "Whose soever sins ye remit, they are [already in a state of having been] remitted," etc. The keys are the gospel and only the gospel.

See ABSOLUTION, PRIEST, PRIESTHOOD OF BELIEVERS.

For Further Reading: Mantey, "The Mistranslation of the Perfect Tense in John 20:23, Mt. 16:19 and Mt. 18:18," *Journal of Biblical Literature*, 58 (1939), 243-49; Dayton, "John 20:23; Matthew 16:19 and 18:18 in the Light of the Greek Perfect Tenses," *The Asbury Seminary*, 2, 2 (1947), 74-89; Keylock, "Binding and Loosing," ZPEB, 1:611-12; Meding, Muller, "Bind," NIDNTT, 1:171-72.

WILBER T. DAYTON

BIRTH OF CHRIST. See VIRGIN BIRTH.

BIRTH OF THE SPIRIT. See NEW BIRTH.

BISHOP. The term "bishop" is derived from the Saxon *biscop* used to translate the Greek word, *episcopos*, meaning "overseer" (e.g., Acts 20:28). From NT days it was used as the title of an office in the Christian ministry. In the Septuagint it indicated a holder of public office, civil or religious.

In the classical usage it specified the commissioners or inspectors sent by the national government to its subject states.

When the organization of the Christian churches in the Gentile cities involved the assignment of the work of pastoral superintendence to a distinct class of the ministry, this title of bishop was at once convenient and familiar and was therefore adopted as readily as the word "elder" (*presbyteros*, presbyter) had been in the mother church at Jerusalem.

Such men were originally appointed by the apostles to superintend the spiritual, secular, and organizational arrangements of the local churches (Acts 14:23; 11:30; 2 Tim. 2:2). They also are said to *preside* (*proistasthai*, 1 Thess. 5:12; 1 Tim. 5:17) but never to *rule* (*archein*) over the churches. In the Epistle to the Hebrews (13:7, 17, 24) they are named *hēgoumenoi*, "leading men" (cf. Acts 15:22), and in Ephesians (4:11) they are designated under the figurative term *poimenas*, "shepherds."

Their function was to teach the church sound doctrine, the true interpretation of the Scriptures, and administer the sacraments, while exercising both pastoral care and church discipline. These functions are also ascribed to elders (*presbyteroi*) in NT times. Nowhere are the two named together as being orders distinct from each other, as is the case with "bishops" and "deacons." The elders discharged the functions which are essentially *episcopal*, namely, pastoral superintendence.

Men who were chosen to such an office were to be of a blameless life and reputation, both within and outside the church. They were to possess a fitness for teaching, a hospitable temperament, and a suitable marriage relationship. They must show an ability to govern their own household, manifest self-control, and must not be a recent or unproven convert (1 Tim. 3:1-7; Titus 1:5-9).

Later in the history of the church the bishops became overseers of more than one church, having responsible care for the churches of a larger area in at least an advisory capacity to their various pastors and congregations.

See CLERGY, CHURCH GOVERNMENT, ELDER.

For Further Reading: Morris, "Bishop," *Baker's DT*; Carpenter, "Minister, Ministry," *Theological Word Book of the Bible*, ed. Richardson. ROSS E. PRICE

BITTERNESS. See HARDNESS OF HEART.

BLAME, BLAMELESS. Our concept of sin determines our concept of blame, either blameworthy

ness or blamelessness. Because wilfulness is a necessary element of guilt-incurring sin, no blame attaches to involuntary transgression. The words are of great importance to our ideas, not only of sin and guilt, but also innocence, perfection, integrity, and performance.

In the consideration of "blame" and "blameless" such related factors as foreknowledge and forethought, ignorance and forgetfulness, culpability and responsibility, would all demand attention. The ethical concept of sin postulates a proper and clear distinction between sin wilfully committed and errors springing from human infirmity, or lack of knowledge. Hence it is entirely scriptural to describe Christians living obediently and with pure intention of pleasing the Lord as "blameless but not faultless."

Due to the Fall we shall never in this life be free from the infirmities of human nature. Grace can make us clean and well-pleasing to God (Phil. 4:18; Heb. 13:21), but does not make us infallible. We may become "completely His" (2 Chron. 16:9, NASB), "guiltless" (Job 9:20-21, NASB), "innocent" (Gen. 44:10, NASB, cf. KJV), "blameless and harmless" (Phil. 2:15), and be kept "blameless" until the day of Christ (1 Cor. 1:8; 2 Pet. 3:14).

Blamelessness therefore is a matter of the heart, according to the measure of our knowledge of the Lord's expectation of us. Hence Asa was "blameless" (2 Chron. 15:17, NASB) and "completely His" (16:9, NASB). Many persons are described as "blameless" according to their light (Job 1:1; 9:20-21; Gen. 6:9; 17:1; Luke 1:6; 1 Cor. 1:8). Sometimes the emphasis is "completeness," at other times "integrity" or "perfectness." "Blameless" can mean "above reproach" (1 Tim. 3:2; 5:7; Titus 1:7, all NASB).

It is noteworthy that the idea is related to the unblemished sacrifices presented in OT worship, and is applied to the life of the believer as being pleasing and acceptable to God, especially in relation to the *Parousia* (1 Cor. 1:8; Col. 1:22).

Blame is also apportioned to responsibility (Gen. 43:9); or related to bringing holy things into discredit (2 Cor. 6:3; 8:20); it may be a synonym for "condemned" (Gal. 2:11).

See SIN, MISTAKES, GUILT, RESPONSIBILITY.

For Further Reading: NIDNTT; Chapman, *The Terminology of Holiness*; Taylor, *A Right Conception of Sin*. T. CRICHTON MITCHELL

BLASPHEMY. The English word "blasphemy" is transliterated from the Greek word *blasphēmia*, which means slander, reviling, railing, language of reproach against God and man (Matt. 27:39;

Mark 14:64; Eph. 4:31). It is to speak of God or divine things impiously or irreverently (Mark 3:29; Rev. 16:9, 11, 21).

In modern English the term is used only in reference to God. But in the NT blasphemy is reproachful or slanderous speech against either God or man (e.g., "evil spoken of"—Rom. 14:16). It is included in lists of sins of the most heinous type (Mark 7:21-22). Its intentional aim is to harm another person's good name or reputation, as in the case of the apostle Paul (1 Cor. 4:13; 10:30). In reference to God the word takes on more serious meaning, including deprecations in His name (Ps. 74:10-18; Isa. 52:5; Rev. 16:9).

Under Mosaic law blasphemy against God was punishable by death by stoning (Lev. 24:11-16). Naboth and Stephen suffered this fate though falsely accused (1 Kings 21:9-13; Acts 6:11; 7:58). Our Lord was charged with blasphemy on three counts at His trial. His words about the temple of His body were maliciously misinterpreted (Mark 14:58). He was scorned and railed against when He claimed messianic powers (Matt. 26:63-66).

Under NT grace, all manner of blasphemies against God the Father, His Son, and man may be forgiven, upon sincere repentance, said Jesus. But blasphemy against the Holy Spirit is "an eternal sin" (NIV) and has no forgiveness whatsoever (Mark 3:28-29). This sin should not be confused with the "sin unto death" (1 John 5:16) nor the sin of apostasy (Heb. 6:4-6; 10:26-30). Jesus limits the unpardonable sin to the intention of attributing the work of the Holy Spirit done in Christ to the power of Satan.

See PROFANITY, SPEECH, UNPARDONABLE SIN.

For Further Reading: Vine, *ED*; Wesley, *Works*, 5:210; 6:52 ff.

JOHN B. NIELSON

BLESS, BLESSED, BLESSING. Those words primarily derive from *baruk* in Hebrew and *eudokia* in Greek. In some instances the word means to enrich, prosper, protect, multiply, and obviously has temporal overtones (Gen. 12:2-3; 22:17; Deut. 28:3). The blessing was sometimes a hereditary benefit (Gen. 27:30), and sometimes was given because of obedience and faithfulness (1 Sam. 2:20; Luke 24:50).

In other cases to bless meant to praise, to thank, and/or to congratulate (Judg. 5:2; 2 Sam. 14:22; Ps. 72:15; 103:1). A blessing is sometimes a benediction (Num. 6:22-27; Deut. 23:5; Luke 24:50-51; Rev. 1:3). Again, to be blessed is to be happy, to be joyful, to be fulfilled (Ps. 128:1-4; John 13:17; Titus 2:13; Jas. 5:11).

To bless often is to invoke God's blessings upon, as Jesus blessed the loaves and fish before

distributing them (Mark 6:41) and as He blessed the bread before the two disciples in Emmaus (Luke 24:30), who may have recalled the original blessing prior to feeding the 5,000. And this blessing we are to invoke before the distribution of the elements in the Lord's Supper (1 Cor. 10:16).

More importantly, and often in the NT, the word *eudokia* is associated with grace, the gift of God's redemptive love. This seems to be forecast in Prov. 10:22: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." To "bless" others would mean to manifest God's grace toward them (Luke 6:28). There is no doubt of the blessing of grace when the Greek verb is first used in Acts 3:26: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Then comes Paul's hope of the ministry of God's grace: "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29). Paul certainly refers to the supreme blessing of God's grace in Gal. 3:14 and in Eph. 1:3.

Another Greek word translated "blessed" is *makarios*, which though sometimes meaning happy or favored (as in Luke 1:45), more often signifies divine approval. One thinks particularly of the Beatitudes (Matt. 5:3-12), which register more of divine sanction and promise than of happiness. The ultimate approval of God and the ultimate happiness of the creature is stated in Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection."

In the NT two related Greek words are translated "blessed." One, *eulogēmenos*, always applied to the creature as blessed by God. The other, *eulogētos*, invariably is applied to God himself. It is interesting to note that both these words are applied to Christ, since He unites two natures in one Person (cf. the Greek of John 12:13 with Rom. 9:5).

See HAPPINESS, GRACE, BENEDICTION.

For Further Reading: "Blessing," *Dictionary of Biblical Theology*, rev.; "Blessedness," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*.

GEORGE E. FAILING

BLOOD. This is a key word in understanding the redemptive message of the Bible. Its meaning is essential to an understanding of the OT sacrifices. More significantly, the word "blood" carries a primary theme in understanding the work of Christ. Vincent Taylor has pointed out that the blood of Christ is mentioned in the writings of the NT nearly three times as often as the cross of

Christ, and five times as frequently as the death of Christ (*The Atonement in NT Teaching*, 177). Obviously a careful interpretation cannot be avoided if we would have any semblance of NT Christianity. As interpreted by contemporary writers, the term carries two meanings.

The Blood as Life. With reference to the blood of the sacrifices of the OT and to the blood of Christ in the NT, some scholars state that by "blood" life is meant rather than death. Among such writers are G. Milligan, B. F. Westcott, Vincent Taylor, Lindsay Dewar, and C. H. Dodd. The following statements from Vincent Taylor represent the thought of the authors just mentioned. In commenting on the teaching of Paul and his use of the term "blood" with reference to the death of Christ, Taylor writes: "To explain the allusions to 'blood' as synonyms for death is mistaken" (op. cit., 63). In commenting on the Epistle to the Hebrews, he expresses a similar idea: "It will be found, I think, that when he uses the term 'blood' his main emphasis is upon the idea of life freely surrendered, applied, and dedicated to the recovery of man" (op. cit., 123). Wesleyan writers, and evangelicals generally, find it difficult to accept this concept of life as being the primary meaning of "blood."

The Blood as Death. From a biblical perspective the emphasis is on death, not life. As J. A. Robinson writes: "To the Jewish mind, 'blood' was not merely—nor even chiefly—the life-current flowing in the veins of the living; it was especially the life poured out in death; and yet more particularly in its religious aspect it was the symbol of sacrificial death" (*St. Paul's Epistle to the Ephesians*, 29). Johannes Behm also supports this view: "The interest of the New Testament is not in the material blood of Christ, but in His shed blood as the life violently taken from Him. Like the cross . . . the 'blood of Christ' is simply another and even more graphic phrase for the death of Christ in its soteriological significance" (Kittel, 1:174). James Denney, in his classic work, *The Death of Christ*, comments on Heb. 9:12-28: "There is the same sacrificial conception in all the references in the epistle to the blood of Christ. He entered into the most holy place with . . . His own blood (9:12). The blood of Christ shall purge your conscience from dead works (9:14). We have boldness to enter into the holiest in the blood of Jesus (10:19). His blood is the blood of the covenant with which we are sanctified. . . . In all these ways the death of Christ is defined as a sacrificial death" (215). Wesleyan scholars have followed the second meaning of "blood," that it means death, or life poured out.

In summary it can be said that while the Hebrew word *dam* (blood), used 362 times in the OT, carries various meanings, its most common use, says Leon Morris, is to denote "death by violence" (*The Apostolic Preaching of the Cross*, 13). The institution of the Passover, the ceremonial law and the sacrificial system, and the prophetic concept of suffering and death all stand for life laid down or taken in death.

In the NT the Greek word *aima* (blood) is also most frequently used to refer to violent death, or life given or laid down for others. The great NT themes of *propitiation* (Rom. 3:25), *justification* (5:9), *redemption* (Eph. 1:7; 1 Pet. 1:18-19; Rev. 5:9), *reconciliation* (Eph. 2:13; Col. 1:19-20), *cleansing* (Heb. 9:11-14), *sanctification* (1 John 1:7; Eph. 5:25-26), *victorious living* (Rev. 12:11), are all directly bound to the shedding of blood, sacrifice, and death.

The valid conclusion is that the phrase "blood of Christ" is, like the word "cross," a specific expression for the sacrificial and redemptive death of Christ.

See CROSS, CRUCIFIXION, ATONEMENT, SACRIFICE.

For Further Reading: Stibbs, *The Meaning of the Word "Blood" in Scripture*; Denney, *The Death of Christ*; Morris, *The Apostolic Preaching of the Cross*; GMS, 400 ff.

DONALD S. METZ

BODY. For the key NT word *sōma*, body, there is, strictly, no Hebrew equivalent. The OT knows no word for "body." In the LXX *sōma* translates no less than 11 Hebrew words, for which none is a true equivalent. The most important term it represents, the only one with theological significance, is *basar*. Yet *basar* is essentially not *sōma* but *sarx*, flesh, man in his weakness and mortality.

The Platonic idea of man as an immortal soul slipped into an oppressing bodily envelope is found in neither the OT nor the NT. Throughout Scripture man is a body-soul unit. In his body man has his true existence, and in his body he will ultimately come to heaven or hell (Matt. 10:28). Disembodied spiritual existence is not a biblical goal; man's hope is not a Platonic immortality but a resurrection of the body.

It is in Paul's Epistles that the theological significance of the body is developed. Life after death continues for the believer as conscious existence with Christ (2 Cor. 5:6-8; Phil. 1:23; cf. Luke 23:43), but the Christian's final expectation is the resurrection (1 Cor. 15:50-58). The present body is the "outer" man and is mortal (2 Cor. 4:16; Rom. 8:10); but the Christian knows by faith that he is destined to be clothed in the res-

urrection with a new "building" or "house" which is not earthly but which comes from God (2 Cor. 5:1-10). Then the body of our humiliation will be made like Jesus' body of glory (Phil. 3:21; Rom. 8:11). The bodily redemption promised is not redemption *from* but *of* the body (v. 23).

The NT knows no identification of man's body with sin. While our bodies with their desires are one source of temptation (Jas. 1:14) and may lead to sin (Rom. 6:12) and must therefore be kept in subjection (1 Cor. 9:25-27; Rom. 8:13), they may be set free from sin (6:6-7), yielded to God (v. 13; 12:1), and sanctified (1 Thess. 5:23), so that in them we may glorify God (1 Cor. 6:19-20).

See FLESH, SOUL SLEEP, INTERMEDIATE STATE, IMMORTALITY, RESURRECTION OF THE BODY, MAN.

For Further Reading: Kittel, 7:1024-66; Robinson, *The Body*; Robinson, *The Christian Doctrine of Man*.

WILLIAM M. GREATHOUSE

BODY LIFE. This term denotes among evangelicals an emphasis which has as its objective the reversal of the trend toward depersonalization in the church. The basis for this emphasis is a literal interpretation of Paul's concept of the church as a living organism. With this is the corollary claim that the modern church, functioning as a body, should enjoy the whole range of the gifts of the Spirit (1 Corinthians 12-14). Only thus does Christ become actually the living Head.

All persons and all functions of the church are believed to be integral and indispensable parts of the whole. Therefore the "supreme task of every Christian's life is to discover his gift and put it to work. . . . If anyone does not do this the whole body will suffer" (Ray C. Stedman, *Body Life*, p. 131). It takes the whole church, he adds, to do the work of the church.

As an attempt to be faithful to the apostle's doctrine of the Church, the "Body Life" movement has much to commend it. However, Paul equally insisted on authoritative leadership and ordained, well-organized functionaries. Also the contemporary movement is in danger of over-emphasizing the gifts of the Spirit to the neglect of the fruit (or graces). Gifts without fruit tend to divide; the smooth interfunctioning of the gifts can only be assured by the fruit as enumerated in Gal. 5:22-23.

See CHURCH, GIFTS OF THE SPIRIT, FRUIT OF THE SPIRIT, KOINONIA, BODY OF CHRIST.

For Further Reading: Stedman, *Body Life*; Palms, *Decision* magazine, May 1975, 8 ff; Richards, *A Theology of Christian Education*, 244-83. FOREST T. BENNER

BODY OF CHRIST. This phrase in the Greek NT (*to sōma tou Christou*) is used to indicate the whole community of Christians which constitutes the extension of our Lord's earthly incarnation. It connotes the many-faceted relations between Jesus as Lord of all those who belong to Him—their relation to Him as members, and their relations to one another in Him. The term is symbolic of the mutuality and solidarity of all who are born into His life and governed by Him as their ever living Head. Christ is embodied in His Church. This analogy may be taken too literally, but it cannot be taken too seriously. (It is taken too literally when it becomes definitive of Christ's resurrection.)

Within the solidarity of the members of His Body there is no distinction of race, sex, learning, or social status. As the new people of God there is a mutual helpfulness, wherein each member, each joint and ligament, makes its contribution to the growth of the whole toward the fullness of the measure of the stature of Christ. Within the one Body, the Spirit apportions His gifts to each member in such a fashion as enables each to be nourished by the whole and the whole by each of its interdependent parts (Rom. 12:4-6; 1 Cor. 12:7-12).

Christ is a "one" who includes within His resurrection Body "the many" as a corporate personality. Therefore, believers are exhorted to present their *bodies* as a living sacrifice, holy and acceptable to God (Rom. 12:1), for it is not right to take the Body of Christ and join it to a harlot (1 Cor. 6:15). The Church may then become the means of Christ's work in the world. It is His hands, His feet, His tongue, and His voice. In His resurrection life in this age He still needs a pure, clean body as His instrument to gospelize a lost world. The vibrant personalities of redeemed and sanctified human servants of God make a powerful impact upon the imaginations and minds of men. Every type of person, and every gift man has, can find its place in the total work of God. He who turns to God can remain no longer neutral. The Church must ever be that fellowship wherein people find God's righteous will and His outreaching grace.

See CHURCH, BODY LIFE, RESURRECTION OF CHRIST.

For Further Reading: Davidson, *The Bible Speaks*, 228-33; Wiley, CT, 3:108-10. ROSS E. PRICE

BOLDNESS. In its biblical context, boldness is the confident and courageous assumption of privileges provided by grace. "Let us then with confidence draw near to the throne of grace" (Heb. 4:16, RSV). Wiley explains it as "saying all." That

is, to come boldly is to come at the invitation of God—with confidence in the request—then, saying all you wish, ask with confidence for what you need.

A biblical boldness exercises the claims and privileges of faith, implying a trust in the object of one's faith (cf. Eph. 3:12; Heb. 10:19; 1 John 4:17). Such boldness/confidence is to be distinguished from a brash, cocky, self-confident, egotistical attitude.

The exercise of a spiritual privilege implies that the believer is putting his will (and his faith) into action, and such an exercise is a bold move. For it means that man is speaking to God or using a privilege from God. Such a dialogue between God and man can only be interpreted as boldness, for man has no human right to do such. All privileges are initiated by God.

Boldness before men (e.g., Peter and John, Acts 4:13) is not humanistic courage but a gift of the Holy Spirit (Matt. 10:19-20). Its source is God, not man. The context of the boldness of the apostles was the fact that they had been with Jesus.

But Jesus is also the basis for boldness in our approach to God (1 Tim. 2:5). Through Him we claim positively the privileges of the covenant.

See PRAYER, FAITH, INTERCESSION, ADVOCATE.

For Further Reading: Wiley, *The Epistle to the Hebrews*, 166-69.
C. NEIL STRAIT

BONDAGE. Bondage is unwilling and unhappy servitude. The fundamental bondage experienced by fallen human beings is slavery to sin. "Every one who commits sin," Jesus said, "is a slave to sin" (John 8:34, RSV; cf. 2 Pet. 2:19). Sin brings one under its power and reduces its victim to abject helplessness by the tyranny of its guilt, the irresistibility of its pull, and the grip of its habit.

Because of sin, law becomes a form of bondage (Gal. 4:24-25; 5:1; cf. Acts 15:10). The physical bondage of disease and weakness also is a consequence of sin (Rom. 8:18-23). Outside of Christ, people are in bondage to fear (v. 15; Heb. 2:14-15). A form of sin's power is bondage to appetites and vices. Historically, bondage has been not only an internal problem but sociological as well, for men have been in bondage to other men, either through ownership, as in outright slavery, or through economic oppression.

However, not all bond service is bondage. The bonds of matrimony need not be miserable servitude. Paul delighted to call himself a slave of Jesus Christ (Rom. 1:1; et al.). His ear was pierced with the mark of eternal fealty (Exod. 21:1-6;

Deut. 15:17). It is love which prevents bonds from being bondage, and turns them instead into perfect freedom.

See SERVANT, SERVICE, SLAVE (SLAVERY), FREEDOM.
RICHARD S. TAYLOR

BREAKING OF BREAD. See LOVE FEAST.

BRIDE, BRIDEGROOM. Biblical writers use the metaphor "bride" (*nymphê*, young wife, bride) and "bridegroom" (*nymphios*, young husband, bridegroom) for Israel and God in the OT and for the Church and Jesus Christ in the NT. In Hosea, God is the divine Husband and Israel His unfaithful wife (chaps. 1—3). The metaphor is also found in Isa. 54:5-7; 61:10; 62:5; Jer. 2:2; 3:8. Psalm 45 and the Song of Songs express the love of God the divine Husband for His bride Israel. Israel thus understood the ratification of the covenant at Sinai as the marriage of Yahweh (Israel's God) with Israel and the covenant feast as the marriage feast (Exod. 24:3-11). Along this line, Isaiah introduces the thought of an eschatological feast on Mount Zion which brings the nations into fellowship with God (Isa. 25:6), an event which the NT writers describe as the Messianic wedding feast (Rev. 19:7-9).

It is clear that the early Christian community and Jesus himself made the identification between the Messiah and the Bridegroom. Jesus' statement to John's disciples describes himself as the Bridegroom (Mark 2:19). In the parable of the marriage of the king's son, Christ takes the place of the heavenly Bridegroom (Matt. 22:1-14). The same identification is also found in the parable of the 10 virgins (25:1-13). In his testimony to Jesus, John the Baptist identifies Jesus as the Bridegroom and himself the friend of the Bridegroom (John 3:29).

The metaphor of bride as the Church is fully developed in the letters of Paul. In 2 Cor. 11:2 he compares the church at Corinth with a bride and Christ with the Bridegroom and himself with the person who will present the bride to the Bridegroom. A further development of this metaphor appears in Eph. 5:22-32. The marriage bond between Christ the Bridegroom and His Bride the Church is set in analogy to the divinely ordained union between Adam and Eve (cf. Gen. 2:24). As in the parables of Jesus, the actual marriage is to be a future event in which the bride will be presented "holy and without blemish" (Eph. 5:27).

This eschatological union will be the occasion for the marriage supper of the Lamb (Rev. 19:7-9). The announcement in v. 7 indicates that

the time for this union has come and that the preparation of the bride is complete. The Marriage will be followed by the Marriage Supper (v. 9). While the metaphor of the Bride is used for the Church prepared for this union, individual members of this community are invited to attend the Marriage Supper. John's visions conclude with the invitation "come," the longing of the Bride for her union with the Bridegroom as well as an invitation to those who are not yet a part of her to drink the water of life (Rev. 22:17).

See SECOND COMING, CHURCH.

For Further Reading: Best, *One Body in Christ*, 169-83; Ladd, *A Commentary on the Revelation of John*, 246-50.

ALEXANDER VARUGHESE

BRITISH-ISRAELISM. See ANGLO-ISRAELISM.

BROTHERHOOD. In its general sense this term indicates the social bond which people enjoy under some common head. In the theological sense it indicates unity and kinship under the Fatherhood of God. While this brotherhood includes all mankind under the generic fatherhood of God (Acts 17:28), the bond of creation has been disrupted by sin. Jesus frankly told the rebellious unbelievers of His day, "Ye are of your father the devil" (John 8:44).

Christian brotherhood, *adelphotēs*, comes as we acknowledge the Lordship of Christ (1 Pet. 2:17; 5:9). The same thought is carried out under the slightly different Greek word *adelphoi*, "brethren," indicating the fellowship of the family of God (Matt. 28:10; John 20:17; Acts 9:29-30). That "brothers" includes women is repeatedly obvious, e.g., Matt. 23:8; Acts 1:16; Rom. 1:13; 1 Thess. 1:4; Rev. 19:10. Indeed, Paul would say that this brotherhood is inclusive of all sex, nationality, social or material status (Gal. 3:28).

Among others, the chief admonitions to this spiritual fellowship is "Love the brotherhood" (1 Pet. 2:17); "Love the brethren" (1 John 3:14); and love them sacrificially: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (v. 16).

See LOVE, AGAPĒ, KOINONIA, BROTHERLY LOVE.

For Further Reading: Agnew, *Transformed Christians*, 84; Vine, *ED*, 154; *ISBE*, 1:525.

MILTON S. AGNEW

BROTHERLY LOVE. The English term, brotherly love, is bound up in the name of a city in Lydia called Philadelphia (Rev. 1:11; 3:7), and a city in

the United States as often referred to as the City of Brotherly Love; from *phileō*, to love; and *adelphos*, brother. The compound word is found six times: Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; 1 Pet. 1:22; 3:8; 2 Pet. 1:7.

The word *philos* is one of a family of Greek words. *Eros*, lust, usually illicit love, is not found in the Bible. *Storgē*, indicating family or natural affection, is used only in a compound form. With the negative prefix *a*, *astorgoi*, it is found in Rom. 1:31, "without natural affection." Curiously it is used in Rom. 12:10 in a compound with *philos* to define an aspect of brotherly love. "Be kindly affectioned [*philostorgoi*] one to another with brotherly love [*philadelphia*]; in honour preferring one another." *Agapē*, scarcely found in the early extrabiblical papyri or the inscriptions, became the word usually used to designate Christian love (the word does not always mean Christian or divine love, however).

Philos identifies a wholesome, natural affection between friends. Combined with *adelphos*, as *philadelphia*, it represents warm Christian fellowship. Its practice is encouraged (Heb. 13:1). It is to be associated with the verb *agapaō* (1 Pet. 1:22). In 2 Pet. 1:7, translated as "brotherly kindness," it is to be added to godliness and then, in turn, perfected by *agapē*, "charity," "that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (v. 8; cf. 1 Thess. 4:9).

See LOVE, AGAPĒ, PERFECT LOVE, KOINONIA.

For Further Reading: WBC on Rom. 12:10; Heb. 13:1; 1 Pet. 1:22; Wuest, *Treasures from the Greek New Testament*, 57.

MILTON S. AGNEW

BUDDHISM. An offshoot of Brahminism, Buddhism originated in India six centuries before the Christian era. Presumably, its founder was Siddhartha, who is better known as Sakyamouni. Also, he is known by the title of Buddha (English, "The Enlightened") which he assumed, and from which his followers are called Buddhists. Gautama Buddha supposedly was born about 563 B.C. into a very wealthy family. At the age of 29, according to the traditions, he renounced home, wealth, power, a young wife, and an only child. Allegedly he became an extreme ascetic and attached himself to Brahman teachers. However, there is an unresolved debate whether there ever was such a person as Buddha.

Basic to Buddhistic philosophy is the assumption of a casual nexus in nature and in man, of which the law of karma is but a specific application. Also, it assumes the impermanence of

things and the illusory notion of substance and soul. In ethics, Buddhism assumes the universality of suffering and the belief in a remedy for the problem of evil.

The multifarious forms which the teachings of Gautama Buddha produced center around the Four Noble Truths and the Eightfold Path. Neither devotion to the world nor asceticism saves a man, but only a complete detachment. There are four great truths concerning suffering: (1) Life is full of pain and unfilled desire; (2) This pain is caused by craving of some kind, either for things of this world or for happiness in a future life; (3) This craving can be extinguished; (4) The way this is done is by means of the Eightfold Path. The Eightfold Path includes: Right Views, Right Desires (resolves), Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Rapture (concentration).

One is not asked to renounce love in Buddhism, but one is asked to renounce love for self. Such self-renunciation is the goal of the noble Eightfold Path. At the end of the path one finds Nirvana, and it can be attained even in this life. Scholars are not certain of the meaning of the term *Nirvana*; some believe it means annihilation, while others think it means absorption into Buddha. It is certain that this end is to be attained by the extinction of the self.

In Buddhism a man must save himself; no gods and no rituals will help him. There is no god in Buddhism, but there is a kind of worship of Buddha, for which temples are erected. Each person may become a Buddha, an "Enlightened One." Buddhism has always had the remarkable power of assimilating into itself some of the features of other religions; Buddhists will also claim to be adherents of other religions, and they do not see any contradiction in this. The number of Buddhists is estimated to be from 200 to 400 million. It is known as a missionary religion.

See HINDUISM, COMPARATIVE RELIGION, NON-CHRISTIAN RELIGIONS, CHRISTIANITY.

For Further Reading: Perry, *The Gospel in Dispute*,

175-225; Parrinder, *A Dictionary of Non-Christian Religions*; Ferm, *A History of Philosophical Systems*.

JERRY W. MCCANT

BURNT OFFERING. The burnt offering was one of four sacrifices described in Leviticus in which the blood of the sacrificial victim was shed (1:2-17; 6:1-6). The distinguishing feature of the burnt offering was that, after the blood had been taken and sprinkled on the sides of the altar, the rest of the sacrifice was burned on the altar without any part being returned to the offerer or to the priest (except the skin, 7:8). The victim was usually an unblemished male taken from the cattle or the sheep (1:2). A turtledove or a pigeon could be offered, however (v. 14), a provision probably intended for the poor (cf. 5:7; 12:8).

The blood sacrifices in the OT included the ideas of atonement and presentation of a gift to God. But these two ideas were not equally balanced in the various sacrifices. Although atonement was involved in the burnt offering (Lev. 1:4), the element of presentation of a gift as an act of divine worship had special prominence. As an act of worship it expressed praise, thanksgiving, and rejoicing on the part of God's people (Gen. 8:20; 1 Sam. 6:13 ff; 1 Chron. 23:30 ff; 2 Chron. 29:25-30). It implied the complete consecration of the offerer to God (v. 31). The offering served to maintain and renew the existing bond of fellowship between God and His people.

Christians express the meaning inherent in the burnt offering when they present themselves in worship to God, and as a definite and complete sacrifice according to Rom. 12:1.

Also, they glorify God by their sacrifices of praise and faithful service (Heb. 13:15 f). These offerings are acceptable (Lev. 1:3 ff) because of the atonement of Christ, "a fragrant offering and sacrifice to God" (Eph. 5:2, RSV).

See CONSECRATION, LAMB (SACRIFICIAL).

For Further Reading: Cave, *The Scriptural Doctrine of Sacrifice*; Ringgren, *Sacrifice in the Bible*; De Vaux, *Studies in Old Testament Sacrifice*. FRED D. LAYMAN

C

CABALA. See KABBALA.

CALL, CALLED, CALLING. Of all the various uses of the idea or word "call" in the Bible, the most significant is the divine invitation to sinners to accept the redeeming grace of God in the gift of His Son (John 3:16-17; Matt. 11:28; Luke 14:16-17; Rev. 22:17; cf. Isa. 55:1). This call is universal in its scope through the gracious influence of the Holy Spirit in the sense of awakening (a phase of prevenient grace) (John 1:9; 6:44; Rom. 1:19; 2:15; cf. Acts 14:17). It is more direct or immediate through the Word of God and/or preaching of the gospel (Rom. 10:17; Matt. 28:19-20).

Broadly speaking, there is a twofold call relating to full salvation in Jesus Christ because of the twofold nature of sin, i.e., sin inherited and sins committed. It issues first in a call to repentance (Matt. 9:13; Luke 5:32), and secondly, in a call to holiness, addressed to believers (Rom. 12:1-2; 1 Thess. 4:7-8; 1 Pet. 1:15-16).

The call to salvation in Christ can be accepted or rejected, and those who accept are *the called*, or elect. Hence the Church is the *ecclesia*, or "called-out ones." The apostle Paul speaks of "the called of Jesus Christ" (Rom. 1:6; cf. 1 Cor. 1:24). The divine call, described as "upward" and "heavenly," to freedom and happiness (1 Cor. 7:22; Gal. 5:13; Phil. 3:14; Heb. 3:1; 1 Pet. 5:10) includes ethical standards relating to a manner of life or life-style, demanding a worthy walk (1 Thess. 2:12; Eph. 4:1), in holiness (1 Thess. 4:7; 1 Pet. 1:15; Heb. 12:14), with patience, even in suffering (1 Pet. 2:20-21), and in peace (1 Cor. 7:15; Col. 3:15).

The word "call" also relates to the *vocation* or calling of individuals (e.g., Abraham, Gen. 12:1; Moses, Exod. 3:10; Isaiah, Isa. 6:8; Paul, Acts 26:16); as such it may pertain to some special office or function, such as judge (Judg. 3:9-10), prophet (Isa. 6:8; 8:11), missionary (Acts 13:2; 16:10), apostleship (Rom. 1:1), and craftsman, like Bezaleel (Exod. 31:2). Israel was called as a nation to be God's chosen people through whom the Savior came (Isa. 41:8-9; cf. Deut. 7:6-8).

For Calvinists, "effectual calling" pertains only

to the elect, who, by divine decree, are predestinated to salvation. This view, however, fails to give due regard to the many "whosoever wills" in the NT regarding salvation (e.g., John 3:14-16; Acts 2:21; 10:43; Rom. 10:12-13; 1 Tim. 2:3-4; Rev. 22:17).

Regarding prayer, in Gen. 4:26 we are told that men began "to call upon the name of the Lord" (cf. Ps. 105:1; Zeph. 3:9). In the NT "call" is used to show that men were accustomed to invoke God in prayer (Acts 7:59; Rom. 10:12; 1 Cor. 1:2).

See EFFECTUAL CALLING, ELECT, VOCATION.

For Further Reading: Wiley, *CT*, 2:334-44; Calvin, *Institutes of the Christian Religion*, ed. Allen, 2:217-41; Kittel, 3:487-500. WILLIAM M. ARNETT

CALVINISM. This is one of the three major theology systems of Protestantism, the other two being Lutheranism and Wesleyan-Arminianism. It takes its name from its primary systematizer, John Calvin (1509-64) of Geneva. His thought was expounded in his epochal three-volume *Institutes of the Christian Religion*, published in its final form in A.D. 1559 (the last of several revisions and expansions of the original one-volume treatise published when Calvin was 27 years of age). Supportive were Calvin's *Commentaries* on the Bible, and lesser works.

As a system Calvinism has been articulated in such creeds as the Canons of the Synod of Dort (The Netherlands, A.D. 1619) and The Westminster Confession (England, A.D. 1647). Most Presbyterian, Reformed churches, and Baptists would classify themselves as Calvinists, though in many groups the adherence is very partial—a fact which has given rise to such loose distinctions as hyper-, moderate-, and mild-Calvinism (which last is actually about 80 percent Arminian). Other divisions have been Old School and New School Calvinism.

As a pure system Calvinism is logically coherent, consisting of five major interdependent and interlocking doctrinal positions. For both understanding and memory, students have sometimes resorted to the acronym TULIP, which stands for Total depravity, Unconditional election, Limited atonement, Irresistible grace, and Perseverance (eternal security). While these constitute the

"bones" of the entire system of thought, they are not always handled in this order. The Canons of Dort, for instance, begin with Predestination. Historically, however, the doctrine of depravity proved to be the springboard in Augustine's mind for the doctrine of predestination. Moreover the TULIP order was the order of the *Remonstrance* document presented in 1610 to the political authorities at The Hague by the 42 Remonstrant signers, led by John Uitembogaert.

The first tenet, Total depravity, does not mean that humans are as evil as they can be, but that they are depraved in every faculty and facet of their being. This depravity is the result of complete alienation from God due to Adam's sin, and constitutes a complete moral inability. Man in this state is unable to live a truly meritorious life, or do one effective thing toward turning to God or acquiring personal salvation.

The second tenet—Unconditional election—concerns the basis of God's redemptive plan, in the face of this abject helplessness of man. Salvation must be totally the work of God, not only in initiation and prosecution but in final consummation. This stress on the divine will implies that if God does not save all men, it can only be because He does not choose to do so. Instantly we have on our hands some idea of election and predestination—that God has foreordained in advance those who will be saved.

This develops in different directions. Some declare a "double predestination," meaning that the damned are predestined to be lost as surely as the saved are predestined to be rescued (e.g., Canons of Dort). In contrast the advocates of "single predestination" declare that only the "elect" are predestined by a divine decision or decree, the others simply being allowed to suffer the fate inherently their just desert—a desert not only attached to their personal sins but their "real" participation in Adam's first sin.

Another difference is indicated by the terms supralapsarianism and infralapsarianism. The first means that the election of individuals was determined in the divine mind before the Fall—indeed, that the Fall was included in the divine decree. The second term represents the belief that it was after the Fall, and was God's response to it. Supralapsarianism can scarcely escape the criticism that it makes God "the author of sin" (as James Arminius said in his *Declaration of Sentiments* of 1608).

Having once declared a doctrine of predestination, the remaining tenets of Calvinism follow naturally. The third therefore concerns the Atonement: that Christ atoned only for the sins

of those predestined to be saved. This is called Limited atonement. Congenial to this is that theory of the Atonement which sees it as an objective transaction, consisting of a full satisfaction of the claims of God's holiness and justice, in the form of a full payment of the exact penalty. The elect, therefore, are necessarily freed. Calvin thus speaks not of Christ *providing* (i.e., making possible) salvation for us, but that "salvation was obtained" (*Institutes*, 2:77).

The fourth tenet is called Irresistible grace (or effectual calling). This relates to God's mode of bringing about the salvation of the elect. The gospel call is impressed on the hearts of elect sinners by the Holy Spirit in such a manner as to assure their faith and repentance. Others may be moved by the gospel also, but their response will fall short of saving faith because they are left without the crucial aid of the Spirit—which Calvin calls "the secret efficacy of the Spirit" (*ibid.*, 2:86).

The fifth letter of TULIP stands for Perseverance, meaning that since God has decreed the salvation of the elect, it is impossible for them to be lost, for that would be a failure of the divine will. Therefore the assurance of final salvation is inseparable from the initial infusion of saving grace. God undertakes full responsibility for preserving the "saints" in a state of sonship.

Calvinists divide into different camps respecting sin in the Christian after conversion. While assuming that a person in this life could never be free from sin, or perfect, John Calvin made no allowance for willful sinning, but insisted that the desire and endeavor to live a holy life was endemic to regeneration and a prime evidence of being among the elect. Other views have not been so guarded, some even veering into virtual antinomianism.

Today the usual Calvinistic stance is that sin breaks one's fellowship with God, and may even jeopardize one's rewards, but has no bearing on final destiny. That destiny is unchangeably settled. Some go so far as to declare that a backslider is still saved even if he dies in his backslidden state; others would say that such terminal backsliding only proved that the person was never truly born again in the first place.

The single most distinguishing mark of Calvinism is its emphasis on divine decrees. The world, including men, is governed not merely by the power of God but by His decrees (Calvin, 1:236). "That men do nothing save at the secret instigation of God, and do not discuss and deliberate on anything but what he has previously decreed with himself and brings to pass by his

secret direction, is proved by numberless clear passages of scripture" (1:268). Thus God's providence is not viewed as flexible response but advance determination, and divine sovereignty is not seen as absolute authority primarily but as absolute efficiency. The divine will cannot be thwarted.

This system is believed to magnify God. Only by exalting God as the Source and Cause of all things can all ground for human pride be removed.

Yet throughout Calvin's *Institutes* he struggles with the implications of such one-sided monergism. Many words are used in seeking to protect the honor of God from the stigma of arbitrary selectivity in saving people. All sorts of hedging and qualifying are engaged in, seeking to prove that while God alone is responsible for good deeds, for faith, and for final salvation, the sinner alone is responsible for his sins and his final lostness.

In the Calvinistic system the will is central not only in God as the Source but in man, as the soteriological pivot. While in Arminianism the will is *enabled* by grace, in Calvinism it is essentially and supernaturally *altered* by grace. Calvin says: "The Lord both corrects, or rather destroys, our depraved will, and also substitutes a good will from himself" (*Institutes*, 1:346; cf. 350, 389, et al.). This is the first action of God upon the elect in the sequence of saving grace. From this alteration of the will flow faith, and then repentance (which Calvin defines as regeneration—cf. *ibid.*, 2:159). A turned will thus moves *freely* in the direction of righteousness. But the sinner is powerless to effect the turning himself or even to aid it.

The tension between the absolute exercise of sovereignty and human freedom, together with any rational philosophy of moral responsibility, has been felt by each generation of Calvinistic thinkers. Jonathan Edwards, America's greatest Calvinistic theologian, struggled with the problem in his remarkable essay on *Freedom of the Will*. In this effort he sought to preserve both predestination and human freedom by the ingenious utilization of the concept of motives. While the will is free, and not coerced, the human psychology is such that the will always chooses the strongest motive—or responds to the strongest reason for action. And motives are determined not from within, but from without—by divine providence; and thus God retains full suzerainty.

Following Edwards, the modifying process of Samuel Hopkins, Timothy Dwight, and Nathaniel Taylor resulted in what is called the New England Theology, a move away from hyper-

Calvinism's extreme view of moral inability toward the granting of a larger role to human freedom and responsibility. The greatest revivalist of this era, Charles G. Finney, a New School Presbyterian (later a Congregationalist), was a sworn foe of moral inability.

Calvin's conception of justification by faith alone was similar to both Luther's and Wesley's in the sense that it was viewed as the hinge of evangelical soteriology. However, with Calvin, faith was not a gift in the sense of an enablement, but a direct creation, an infusion. The elect person was given faith; from then on he possessed faith, which meant that from then on he remained justified.

Calvin along with Wesley and Luther affirmed initial sanctification as a universal concomitant of justifying faith. He said that "holiness of life, real holiness, as it is called, is inseparable from the free imputation of righteousness" (*ibid.*, 2:151). But it is the free and unconditional justification which is determinative of eternal life, and in no sense the success or failure of sanctification. The deficiency in sanctification can never be fatal, for it is more than compensated by the imputed obedience of Christ. As Christ's death is imputed for justification, so His obedience is imputed for sanctification, so that God sees us as perfect and complete in Him (cf. *ibid.*, 2:216, et al.).

In all fairness it must be said that Calvin's deficient concept of the possibilities of sanctifying grace in this life stemmed in large part from his faulty doctrine of sin. "Nothing can be accepted that is not in every respect entire and absolute, and tainted by no impurity; such indeed as never has been, and never will be, found in man" (*ibid.*, 2:334).

In evaluating Calvinism, only certain very brief observations can be made, though at the risk of seeming superficial. Calvinism's hold on much of the evangelical world can be accounted for, in part, by the fact that the Bible contains much apparent support for the system. It is only as careful students such as James Arminius, John Wesley, John Fletcher, and hundreds of others, have taken a second look, and turned Calvin's textual stones over, that they have become convinced that the net teaching of the Bible respecting the relation of a sovereign God to His human creatures, and respecting the conditions and processes of salvation, move in a different direction.

The appeal of Calvinism also lies in its absolutism. It is a comforting teaching for those who have reason to believe they are among the elect.

To feel that personal security is settled, by God himself, takes from one's shoulders an immense load of responsibility. Wesleyans and others who disagree, however, insist that their sense of security is as satisfying, but on a sounder foundation: It rests in the assurance that as long as one *wants* to be kept, the love of God is faithful and the power of the Spirit adequate. But it sees neither moral nor scriptural ground for presuming that security is unrelated to continued trust and willing obedience.

Calvinism can be faulted for its inadequate conception of the present possibilities of grace for both inner and outer holiness. Strange grace, that can overwhelm the will in conversion but cannot energize it against sin! It would be better to redefine sin than to retain a definition which puts a limit on Christ's power to save, which makes Him a Savior in sin rather than from it, and which contradicts the many promises in the Bible for thorough cleansing. Calvinism fails utterly to see entire sanctification in this life as either possible or necessary.

Furthermore, Calvinism's absolute divine sovereignty, expressed in the form of inviolable decrees, does not really honor God but shamefully dishonors Him. For one thing, a redemption that can be accomplished only by commandeering the human will must be branded as a colossal failure. This is a salvation which depends on arbitrary power, not on the winsomeness of love. A human will taken over by an irresistible divine energy must of necessity be acknowledged for what it is—a violated will. Such a person is not free, even though he may have the illusion of freedom.

But the most terrible stigma on the Creator is the implication of selective predestination, entirely on the basis of God's own pleasure, without regard to foresight of human response, with the balance of mankind left to rot eternally in their inherited corruption. The God who can save whom He will could save all if He willed. The God who can save all but chooses not to, cannot escape responsibility for their lostness, by His default. This seems to thoughtful persons to be a travesty on any doctrine of divine love, which no amount of adroit dodging can evade.

See ARMINIANISM, AUGUSTINIANISM, MONERGISM, SYNERGISM, DIVINE DECREES, FREEDOM, INFRALAPSARIANISM, ATONEMENT, CANONS OF DORT.

For Further Reading: Wesley, *Works*, 7:373 ff; 10:358-63; Calvin, *Institutes of the Christian Religion*; Wiley, *CT*, 2:334-439; Wynkoop, *Foundations of Wesleyan-Arminian Theology*; Kantzer and Gundry, eds., *Perspectives on Evangelical Theology*, 81-104; Purkiser, *Conflicting Con-*

cepts of Holiness; Taylor, *A Right Conception of Sin*; GMS, 410-38.

RICHARD S. TAYLOR

CANON. The Hebrew word *qaneh*, "cane" or "reed," underlies both its Greek and English derivatives *canon*. In Greek it came to denote a yardstick but also acquired the secondary sense of a "list" or "index," probably from the marks it bore as a measuring rod. In either sense it was related easily to Holy Scripture, first as referring to the official list of books which comprise the Scripture, and then as constituting the rule for measuring belief.

Presuppositions. Much confusion is created in the interpretation of the evidence of the formation of the canon by the failure to understand clearly the assumptions on which the concept of canonicity is based. Two are of particular significance.

1. Canonicity does not impart authority but derives from it. That is to say, it is books already regarded as authoritative which are incorporated into the canon, not their incorporation into the canon which confers authority upon them. This means that it is of prime importance to determine the ground on which such authority rested.

2. The kernel of canonical authority is revelation. The unspoken premise of a canon regarded as the measure of truth can scarcely be other. Now if it be conceded that God has revealed himself in the Jewish and Christian covenants of which we have knowledge through their literary records, there follows almost irresistibly not merely the idea of an authoritative canon, but also the providential care which is necessary for its formation and preservation. This principle rules out suggestions that the canon is a purely fortuitous creation, and that accidents in transmission might well have given it a shape other than it has.

The Canon of the OT. The threefold division of the Hebrew Bible into the Law, the Prophets, and the Writings may well reflect the stages in which the OT canon developed, though there is no direct evidence of this. If this is so, the Law will have been regarded as divine from its earliest beginnings down through any editions and recensions it may have undergone. Much of the Prophetic division was in existence by the fall of Jerusalem in 587 B.C. apart from the postexilic sections of the Latter Prophets. The Writings are later still, though they contain much earlier material. What may be said with certainty is that well before the NT era, the OT canon was fixed in the form in which we now know it, i.e., that which it holds in the Hebrew Canon. The author of Ecclesiasticus, writing about 132 B.C., speaks in

the Prologue of his work of the things that have been "delivered to us by the law and the prophets and by the others that have followed in their steps."

This canon was evidently accepted by Jesus. In Luke 24:44 His reference to all that was written about himself "in the Law of Moses, and in the prophets, and the psalms" (the last-mentioned standing as representative of the Writings) appears to bear this meaning. Each division apparently contained everything now found in its Hebrew counterpart. (This would appear to hold for the Writings as well as the Law and the Prophets. Luke 11:51 is clearly intended to be a comprehensive statement covering all the acts of violence mentioned in Scripture from first to last. If the Zechariah in question is the one mentioned in 2 Chron. 24:20-21—the book which stood last in the Writings in the Hebrew Bible—then evidently the Writings was at that time constituted as it is now in the Jewish Canon.)

As noted above, books were admitted into the canon on the basis of their previously acknowledged authority which rested on their acceptance as inspired revelation. This character derived ultimately from their origin in prophecy. Since the prophet was immediately inspired to utter the divine word, the same quality attached to his written utterances (see Isa. 8:16; Jer. 36:1 ff). It cannot be shown that every OT book is of prophetic authorship. However, although the principle cannot be applied materially, it can be applied at least formally in the sense that much of the OT is of prophetic authorship and that which is not (e.g., the Wisdom Literature) is inspired response to the prophetic message.

Two difficulties alleged against the above reconstruction may be referred to.

1. *The Alexandrian Canon.* The suggestion is frequently made that the inclusion of the Apocrypha in LXX points to the existence of an Alexandrian Canon which was distinct from the Palestinian Jewish Canon. Against this should be placed the fact that even Jewish writers who used the LXX do not seem to have regarded the Apocrypha as inspired. Philo quotes only the OT as authoritative; while Josephus, who used the Apocrypha, distinguished them from the "divine" books since they were written after the gift of prophecy had ceased (*Against Apion* 1. 8). This accords with the understanding of the Prologue to Ecclesiasticus suggested above. The Apocrypha appears first to have been canonized by Greek-speaking Christians rather than Greek-speaking Jews (Bruce, *The Books and the Parchments*, 164).

2. *The Council of Jamnia*, A.D. 90. Also alleged against the final definition of the canon by the time of Ben Sira (132 B.C.) are the discussions of the rabbis at Jamnia. It is true that they debated the inclusion of canonical recognition to such of the Writings as Proverbs, Ecclesiastes, and the Song of Solomon, eventually deciding in the affirmative. It is also true that they debated the inclusion of other works such as Ecclesiasticus, and decided negatively. However, this does not necessarily reflect uncertainty regarding the limits of the canon. G. F. Moore points out that the canonicity of Ezekiel was also debated (*Judaism*, 1:235-47), though its inspiration had been unchallenged for centuries. This, together with the general obscurity of the proceedings at Jamnia, raises the question as to whether it was a "council" in an official sense at all, or whether it was little more than a sequence—though not unimportant—of rabbinic debates (Childs, *Introduction to the OT as Scripture*, 66).

The Canon of the NT

1. *History.* The Early Church had a canon from the very first: the OT Scriptures and the tradition of the works and teaching of Jesus. To begin with, the latter existed only in oral form, and the history of the NT canon is the history of the reduction of that tradition as well as its apostolic interpretation to writing and its acceptance by the universal Church. That process may be summarized in these stages.

The Gospels and the Epistles were gradually collected and used as Scripture, a process which was accomplished substantially by the third quarter of the second century. It is impossible to pinpoint these events with absolute precision. The collection of Paul's Epistles may have been effected as early as A.D. 100. Both 1 Clement and 2 Pet. 3:15f attest that Paul's letters were regarded as having authority for the Church at large, the prerequisite of canonization. As to the Gospels: the high value placed on the spoken tradition of the teaching of Jesus probably militated against their early collection; but any such inhibitions had been overcome by 170 as the appearance of Tatian's *Diatessaron* indicates. But 20 years before this, Justin referred to the "memoirs of the apostles" and the "writings of the prophets" (= the OT) in the same breath, saying that both were read on Sunday in worship and introducing both with the authoritative phrase "it is written" (*First Apology*, 67. 3).

This means that by the middle of the second century the canon of the four Gospels was now completed, and the Pauline Epistles held equal standing. Such a conclusion excludes the often-

suggested theory that the heretic Marcion, who flourished about this time, was the first to construct a NT canon which consisted of Luke's Gospel and 10 of the Epistles of Paul. (Marcion's detestation of everything that savored of Judaism caused him to discard the entire OT and the rest of the New.) More probably Marcion's efforts constituted a response to an existing (if not finally defined) Christian canon, even if his work prompted the orthodox Church to define its canon more precisely.

The next stage, which may be defined roughly as extending from 180 to 250, was marked by two characteristics. On the one hand, the use of the four Gospels and the Pauline Epistles observed in an earlier stage was continued in the writings of Irenaeus, Tertullian, and Clement of Alexandria. Not only so, but additional Epistles were grouped around the Pauline core so that in the Muratorian Canon, generally held to reflect the canon recognized in Rome about 200, all the books finally included in the canon are present except for Hebrews, James, 1 and 2 Peter, and 2 or 3 John. It is this that has led to the widely accepted conclusion, in spite of some varied phenomena, that by the end of the second century agreement regarding the canon was substantially complete.

From the mid-third to the mid-fourth century the pattern just noted of movement towards consensus together with a degree of variation continued. Eusebius of Caesarea, writing early in the fourth century, divided the books of the canon into two groups: the *Homologoumena* (those which were universally accepted); and the *Antilegomena* (those which were subject to some degree of question). This latter category he subdivided into "disputed" and "spurious." 1 Peter and 1 John were homologoumena; James, 2 Peter, 2 and 3 John, and Jude were "disputed," the struggle arising largely from a varying evaluation of these books in the Eastern and Western areas of the Church. The same was true of Hebrews and the Apocalypse.

The most important stage was that from 350 to the beginning of the 5th century, since it was then that agreement was fully and finally achieved. The immediate impulses toward exact definition consisted of the decisions of bishops and the decrees of councils and synods. No small part of the difficulty lay in the reaching of agreement between East and West, a problem which was solved largely through the work of "bridge personalities." Thus the 39th Festal Letter of Athanasius, dated 367, defines the canon as we have it today including the Apocalypse, which had

long been suspect in the East; a significant influence in this regard may well have been Athanasius' long exile from Alexandria in the West at Constantinople. Conversely, the promulgation of the same canon by the Second Council of Carthage in 397 owed much to the influence of Jerome (as well as Augustine), who had migrated from the West to the East, where the Epistle to the Hebrews was widely regarded as Pauline. It took a long time for the canon thus defined to percolate down to the grass roots of the Church, but any subsequent discussion took place against this baseline.

2. *Principles.* As with the OT, books were admitted into the NT canon on the basis of their previously recognized authority. In the case of the NT that authority derived from the relationship of the written works to the spoken words of Jesus which, as indicated above, constituted the earliest Christian canon together with the OT. It followed naturally that those who were best in position both to report and interpret the teaching of Jesus were those who had known Him and been commissioned by Him. Inevitably, therefore, apostolicity came to be applied as a prime criterion of canonicity. This principle, however, was not applied rigidly since Mark and Luke—to mention no others—were not apostles in the narrowest sense, even though they were the associates of apostles. This shows that in reality the line lay farther back: namely, in consonance with the apostolic faith. Wherever that faith was expounded in such a manner as to evince the presence of authoritative, prophetic revelation, there was inspired Scripture. In short, the ultimate criterion for canonicity in the OT is not dissimilar from that in the NT. Whatever contribution was made by church fathers or church synods was but the recognition of this authority, not its impartation.

3. *Problems.* Perhaps the major difficulty felt with regard to the shaping of the canon is the circuitousness of the process by which this was achieved. Why did it take so long? Why were some books now included, now excluded? Why were church fathers, and especially the Eastern and Western areas of the Church, at odds on this issue for so long? The assumption underlying this difficulty is that canonical authority must be immediately evident and therefore instantly and universally accepted. If it has been soundly argued above, however, that the touchstone of canonicity is prophetic revelation in consonance with the apostolic faith, then it is easier to see how differences of opinion might arise which could be settled only by studied reflection, not by

the mechanical application of any literary litmus test.

It is sometimes objected, also, that other books, contemporary with or later than the NT period, might profitably have been added to the canon. This overlooks two factors: first, the uniqueness of the canonical books as the deposit of the Incarnation which, as its witnesses, are incapable of replacement; and second, the difficulty of finding a page outside of the NT canon which stands on a level with the material contained in it. No doubt there is a degree of subjectivity in such a statement; but Kurt Aland's judgment would command widespread assent: "Not a single writing preserved to us could properly be added" (*The Problem of the NT Canon*, 24). *Conclusion.* It may be freely admitted that there is no logical or historical argument that can prove with mathematical conclusiveness that the Jewish-Christian canon is divinely authorized and complete. Such a claim could not be made for the Christian faith itself. But that is not the question. The question is whether, having come to faith in Christ through Scripture as the written Word of God, the Christian believer can perceive with a faith that is not stretched to the breaking point "the singular care and providence of God" in the preservation and selection of these and only these documents. Ultimately, this is a judgment of faith. It is not a groundless faith, however, but one which rests upon the coherence of the scriptural canon in its witness to God's saving activity as well as upon the inward attestation of this truth by the divine Spirit to the individual Christian and the believing community. In the light of the evidence surveyed above, it seems that the answer to this question must necessarily be in the positive.

See BIBLE, INSPIRATION (OF THE BIBLE), BIBLICAL AUTHORITY.

For Further Reading: Bruce: *The Books and the Parchments*, chap. 8; Bruce, "New Light on the Origins of the Canon," Longenecker and Tenney, *New Dimensions in NT Study*, 3-18; Harris, *The Inspiration and Canonicity of Scripture*; Aland, *The Problem of the NT Canon*; Von Campenhausen, *The Formation of the Christian Bible*; Westcott, *A General Survey of the History of the Canon of the New Testament*.
ALEX R. G. DEASLEY

CANON LAW. This refers to the rules or standards of action for individuals and institutions in Roman Catholicism, Eastern Orthodoxy, and Anglicanism. From ancient times to now, in both Eastern and Western Catholicism, these rules for Christian behavior have gradually been developed, often through the decisions of general councils of the church. These rules are so numer-

ous and so diverse that many churchmen specialize in the knowledge of their history and their significance.

While the term *canon law* is not common among Protestants, many denominations nevertheless have their church rules, which serve the same function. These are both ethical and ecclesiastical, the first being rules for the conduct of the members, and the second being regulations and laws governing church business. Ethical rules may be understood as guidelines only, in which case church members tend to relate themselves to them as mere advice. They are thus pedagogical in nature rather than prescriptive and mandatory. In some denominations, the ethical rules are stated conditions of membership, and their infraction subjects one to disciplinary action. The general attitude of a denomination to the question of rules will depend in part on (1) the depth and precision of its commitment to a spelled-out life-style, and on (2) its conviction that its witness before the world, its duty to its members, and its integrity as a body, depend on careful conformity to the declared standards.

See CHURCH, LAW AND GRACE, FREEDOM.

For Further Reading: GMS, 545-47.

J. KENNETH GRIDER

CANONIZATION. Canonization is an act by which the pope decrees that a person, a member of the Catholic church and already having been cited as a venerable person and declared blessed, be included in the book of saints. The act of canonization is based on ecclesiastical, but not scriptural, authority.

This practice started very early as respect paid to persons who had been good and pious, especially those who had suffered martyrdom during the persecutions of the first two centuries. These martyrs were believed to be perfect. This fact induced believers to invoke their intercession before God. The remembrance of the martyrs took the form of true veneration. The date, place of martyrdom, and the burial place were held sacred, and eventually their anniversaries were entered into the calendar. At the beginning of the fourth century, this veneration, which until then had been reserved only for martyrs, was extended to those who, still alive, had defended the Christian faith and suffered for it, and to those who had lived an exemplary Christian life, or excelled in the Christian doctrine or apostolic faith.

During the first 3 centuries the popular fame of the person or the *vox populi* was the only criterion to determine the holiness of a person. But

between the 6th and 10th centuries the number of deceased who received the cult of the saints increased so rapidly, and legendary accounts and abuses were so many, that the intervention of ecclesiastical authority, represented by the bishop, was introduced as a regulatory measure.

The first papal canonization on record was that of St. Udalricus in A.D. 973. The pope's action consisted of simply giving his consent for the canonization. But as time went by, papal canonization developed a more definite structure. Eventually the Code of Canon Law became effective on May 9, 1918. The process to become a saint is: (1) to be cited as a venerable person; (2) to be declared a blessed person; (3) two documented miracles performed in the name of the person; and (4) canonization.

The NT teaching is that all Christians are to be saints, in the sense of inward and outward holiness. Canonization implies a standard reached by only a few. Furthermore, it fosters a superstitious veneration of the "saints," including prayers to them.

See SAINT (SAINTLINESS), HOLINESS.

ISMAEL E. AMAYA

CANONS OF DORT. This refers to the third of the three official confessions of the Reformed denominations (and Calvinism generally), the other two being the Heidelberg Catechism and the Belgic Confession. While the two earlier confessions treat Christian doctrine in a general way, the Canons of Dort (1619) treat only the differences between the Calvinists and the Arminians.

In Holland, where the break-off from Roman Catholicism had occurred in 1560, the Protestants became divided into two groups. There were the Calvinists, who agreed with Theodore Beza, John Calvin's son-in-law who taught at Calvin's school in Geneva; and also with Francis Gomarus, who taught at the University of Leiden in Holland. Beza and Gomarus were supralapsarians, teaching that long before Adam's fall, before Creation itself, God had unconditionally predestinated some individuals to eternal bliss and the others to eternal torment.

James Arminius (c. 1558-1609), who had studied under Beza, and who later taught at Leiden with Gomarus, came to teach only a predestination that was conditioned on whether or not people freely repent and believe. There was a third significant view, sublapsarianism, which was not quite as extreme as supralapsarianism. It was—and is—the view that Adam's fall was freely willed; but that, after that, every other in-

dividual's eternal destiny was unconditionally determined by God.

Prince Maurice, the Calvinistic head of state in Holland, called a synod to meet at Dort to decide this predestination issue; he stacked things on the side of Calvinism since, of the 42 delegates, all except 3 were Calvinists, and the 3 Arminians could not act as delegates because they were not willing to take a certain required "Calvinistic" oath.

Beginning in November of 1618, and finishing five months later, the Synod of Dort made sublapsarian predestination official and outlawed Arminianism—disallowing the Arminians from having public services, and banishing from the country all their ministers (this, from 1619 to 1623).

See CALVINISM, ARMINIANISM, INFRALAPSARIANISM.

For Further Reading: Bangs, *Arminius: A Study in the Dutch Reformation*; McCulloh, *Man's Faith and Freedom*.

J. KENNETH GRIDER

CAPITAL PUNISHMENT. This is punishment by death. At some times, e.g., 18th-century England, scores of crimes (even stealing food) were punished by hanging. In the United States and most Western nations where capital punishment has not been abolished, only such crimes as first-degree murder and treason qualify for capital punishment.

Though capital punishment has long been used and justified, it has also been vigorously disputed. Largely on humanitarian grounds it has been abolished in a number of European countries.

Some Christians strongly support capital punishment for capital crimes. The primary reason is that wantonly destroying a human life *deserves* the death penalty. Only in this way can the sanctity of human life be affirmed. Secondary reasons include the possible deterrence value, the removal from society of habitual criminals, and the financial relief to society.

These thinkers interpret the "sword" of Rom. 13:4 to imply a literal meaning as well as figurative—as Paul's readers would undoubtedly understand. The sword-wielding state is "the minister of God." This would seem to be a clear statement that the power of life and death, which in the absolute sense belongs to God only, has to a degree been deputized by God to the state.

Other leaders in Christendom, such as Karl Barth and Chuck Colson, oppose the death penalty. The claim is made that the judicial system mainly executes the poor and nonwhite; that

mistakes have been made and innocent people executed; and that no data show any correlation between capital punishment and capital crimes. Rehabilitation for the killer is always possible. Vengeance, not justice, they argue, motivates executions. For these leaders, God alone has the right to take life and has not delegated that right to man.

See MURDER, PUNISHMENT, REVENGE, RETRIBUTION (RETRIBUTIVE JUSTICE), SOCIAL ETHICS, STATE (THE).

For Further Reading: Colson, *Life Sentence*; Lewis, *God in the Dock*, 287-300; Geisler, *Ethics: Alternatives and Issues*, 240-49.

GERARD REED

CARDINAL VIRTUES. See SEVEN CARDINAL VIRTUES.

CARNAL CHRISTIANS. "Carnal Christians" involves a contradiction. Christians serve Christ. Carnal persons serve self. Divided loyalty is an unstable and untenable position (Matt. 6:24). It is deadly (Rom. 8:6). But, in some measure, for a time, "babes in Christ" do exist in this perilous condition. Paul addresses "brethren" who are "carnal" (1 Cor. 3:1-4).

The Corinthian "babes" are born indeed. But, being victims of arrested development, they are problems to themselves and to others (cf. Heb. 5:12-14). They are "called to be saints" and are, to some degree, "sanctified" (1 Cor. 1:2). But they are not established (v. 8). They are not "spiritual" (3:1). Fruit is lacking. They are "carnal" (*sarkinos*), overcome by selfish interests (vv. 1-3). They walk as men—not after the Spirit, at least not consistently.

Such people are in danger of apostasy and perdition (Heb. 6:7-8). The doublemindedness (Jas. 4:8) cannot continue indefinitely. The balance tips. Christ becomes Lord of all or He ceases to be Lord at all. It is not enough to "call upon the name of the Lord" (1 Cor. 1:2) if one yields to the carnal pull of envy, strife, and factions.

There is a remedy. Entire sanctification is an act of God in which by faith the believer is cleansed from all sin and filled with the Holy Spirit (1 Thess. 5:23-24; 1 John 1:7; Acts 2:4). Belonging wholly to God, he is enabled to live in the Spirit, to walk after the Spirit (Gal. 5:25; Rom. 8:4), and to bear the fruit of the Spirit (Gal. 5:22-23).

See CARNALITY AND HUMANITY, DOUBLE-MINDEDNESS, CARNAL MIND.

For Further Reading: Wesley, *Sermon on "Sin in Believers"*; Taylor, *A Right Conception of Sin*, 102-20; Geiger, comp., *The Word and the Doctrine*, 89-138.

WILBER T. DAYTON

CARNAL MIND. The carnal mind is a mind-set toward the flesh. As such, it is the opposite of the mind of Christ. Though restrained and counteracted, it is a mind-set of the believer as well as the worldling, until cleansed by the baptism with the Holy Spirit. Until this cleansing, the believer struggles with conflicting sets of psychic complexes within himself, the new life in Christ and the old life of self.

The term the *carnal mind* is a translation of *phronēma tēs sarkos*, used three times in Rom. 8:6-7. The phrase in v. 7 is translated "carnal mind" by KJV, NIV; "the mind set on the flesh" by NASB (cf. RSV); "worldly-mindedness" by NBV, and "carnal attitude" by Phillips.

"Attitude" does not do justice to the depth and strength of *phronēma* (as also in Phil. 2:5). According to Godet, the term includes both "thinking and willing." Denney understands "mind" to be "their moral interest, their thought and study" (quoted by Earle, *WMNT*, 3:145). Vincent says that to "mind" (as a verb) is to "direct the mind to something, and so to seek or strive for" (*Word Studies in the New Testament*, 3:90; cf. Matt. 16:23; Phil. 3:19; Col. 3:2).

The carnal mind then is a mind-set or striving for the values represented by *sarx*, "flesh." This is the world of self, including both appetites and aspirations. It is the opposite of spiritual-mindedness, or the mind set on the values of the Spirit. To be carnally minded (totally) is to be spiritually dead; to be spiritually minded is to be alive and inwardly whole and at rest.

The destructiveness of the carnal mind is explained by its essential hostility toward God ("enmity," Rom. 8:7). The hostility toward God is the consequence, or inevitable obverse, of the carnal mind's attachment to self. For God is the supreme threat to the autonomy of self; therefore the carnal mind spontaneously resents and resists God. As a principle or disposition of self-willfulness, it "does not submit to God's law, nor can it do so" (v. 7, NIV). If the *phronēma* submitted to God, it would cease to be carnal.

Telltale marks of the carnal mind therefore include any form or degree of opposition to God's rule, whether mediated by law in the Bible, by the Spirit in personal demands and claims, or by divinely appointed deputies, such as parents or the church. The deputies may have to be resisted when they themselves violate the rule of God; but this is different from that dispositional set against external authority, per se, which is the very essence of the carnal mind.

The carnal mind is not an entity in the sense of a thing in itself, which can exist in abstraction

from personality. Yet it is an entity in the sense of a subsistent (rather than existent) entity, somewhat like love, reason, and beauty. It is a psychic organism of traits which impacts the whole of life with its influence, and which is predictable in its attributes or manifestations. Paul spoke of the "law of sin" and the "sin that dwelleth in me" as an "it," yet obviously he was not intending to imply a physical substance. As a subsistent entity it is a more pervasive nature than an opinion, belief, prejudice, or attitude—though it tends to impregnate all of these with its own character.

The NT concept of carnality is not to be confused with sexuality. Within divine law sex itself is not "carnal" in the sense of being sinful (Heb. 13:4), and a person is not "carnal" simply because he has a strong sexual nature. On the other hand, a person with little interest in sex may be carnally minded; for *sarkos* can take many forms (Gal. 5:19-21).

Neither should carnality be confused with material things. Paul refers to wages and material goods as "carnal things" without thereby implying that they are sinful or illegitimate (Rom. 15:27; 1 Cor. 9:11). They are the fleshly and earthly side of life (innocent in themselves) in contrast to the spiritual and heavenly.

The discussion in Romans treats carnal-mindedness and spiritual-mindedness as mutually exclusive absolutes. It is in 1 Corinthians that we discover the possibility of a mixed state. Here Paul pits the spiritual person over against the natural man (*psuchikos*, or "soulish"), then designates the Corinthians as being neither natural (they are "babes in Christ") nor "spiritual"; rather, they are "carnal" (*sarkinos* [UBS text], "fleshy" or "fleshly," Thayer). In Corinthians *phronēma*, "mind," is not used but its sense is implied. These unspiritual babes in Christ were still plagued by a mind-set which savored more of the world than of Christ. As evidence Paul pinpoints their cliquishness and party spirit, and more especially their jealousy and quarreling.

That it is possible for true believers to still be infected by a carnal spirit, or carnal-mindedness, is seen not only throughout the Corinthian letters, but also in a study of the disciples before Pentecost, supplemented by other major NT portions, particularly Hebrews and James. While regeneration brought spiritual life and radical changes, the change was not yet complete. There still remained a cluster of unchristlike traits gathered around an inner core, as yet uncleansed, of proneness to self-sovereignty.

The problem in postulating the presence of the carnal mind in believers is in supposing that a

regenerate heart, reconciled to God, can still be in a state of enmity toward God. This, of course, is contradictory and not implied. Though present, the carnal mind is no longer dominant; it is suppressed and denied. The Christian opposes the movements of carnal feelings and attitudes which he occasionally feels within. However, even while loving God, he becomes aware that the old hostility is latent, ready to rise in outbursts of resentment—even against God—when self is thwarted. It is this self-discovery which humbles Christians and enables them to see the awful nature of their remaining corruption and their desperate need for total cleansing from it.

See CLEANSING, ERADICATION, CARNALITY AND HUMANITY, ENTIRE SANCTIFICATION, OLD MAN.

For Further Reading: CC, 6:202; Wiley, CT, 2:473 ff; Geiger, *The Word and the Doctrine*, 127-36; Taylor, *Holiness the Finished Foundation* (unabridged), 28-46; Purkiser, *Sanctification and Its Synonyms*, 49-62; WMNT, 3:111-47.

RICHARD S. TAYLOR

CARNALITY AND HUMANITY. This has to do with what is carnal, and what is simply human, in our conduct. It is an issue particularly in the holiness movement, which teaches that carnality is original sin, and that it is expelled or cleansed or eradicated at the time of one's entire sanctification—but that one is of course still in his humanity. In this movement, much debating has occurred on what is carnal and what is human—and therefore, on what we can and cannot expect to be cleansed from at the time of our entire sanctification.

Some have taught that such aberrations as impatience, psychological hostilities, and prejudices are instances of carnality; and that we can expect to be delivered from all such when we receive entire sanctification. Others view such matters as stemming from our humanity, and as needing to be worked through, by God's help, in growth in the holiness life. Impatience might stem from a given kind of temperament, and it is felt that our temperament is not basically changed when we are sanctified wholly.

Also, it is felt that psychological hostilities, such as an aversion to an authority figure, arises in us environmentally through, say, poor upbringing—and that we might not necessarily be delivered from them at the time of our entire sanctification. The same is so, it is felt, regarding prejudices, such as a racial bias. Since the apostle Peter was still prejudiced against Gentiles well after Pentecost, the time of his entire sanctification (see Acts 2:4; 15:8-9; 10—11), it is understood that we might have racial and other prejudices after our entire sanctification. In this

case, we can hope to correct them through growth in grace.

While many earlier holiness leaders, such as J. A. Wood and J. O. McClurkan, taught the more extreme view of the extirpation of such aberrations at the time of our entire sanctification, present holiness theologians tend to understand that they are to be corrected through Christian growth. This, because it is the Adamic sin that we are born with that is expelled at entire sanctification; and these other aberrations develop during our lifetime.

See CARNAL NATURE, PURITY AND MATURITY, INFIRMITIES, RACISM, DEVELOPMENT (THEORIES OF).

For Further Reading: Baldwin, *Holiness and the Human Element*; Chambers, *Holiness and Human Nature*; Grider, *Entire Sanctification*, 105-13; Taylor, *Life in the Spirit*, 149-68.
J. KENNETH GRIDER

CASUISTRY. Casuistry is defined as the art of applying general moral principles to particular cases—applied morality. It is not to be confused with law itself but is the attempt to determine in advance how the law is to be applied to specific possible situations.

While morality has tended to move between the extremes of an outwardly legalistic position, on the one hand, and a more inwardly dispositional position on the other, each has tended to develop a casuistry of its own. The legalists rely on logic, while the dispositionalists depend on such inner faculties as conscience, common sense, or sentiment. The former group is the older of the two and is the one to whom the term is often exclusively reserved.

Casuistry often involves elaborate rules which specify the expected action and the appropriate penalties for noncompliance. The rabbinic teachings of Judaism and later the *Penitential Books* of Roman Catholicism were examples of casuistry against which the Reformation found itself in violent disagreement. The Roman Catholic was motivated by fear of losing his soul if he thought for himself. The Protestant was certain that he would lose it if he left his thinking to another.

At its best, casuistry is both necessary and inescapable. Yet because it tends toward rigid and often petty legalism, the term has come to have a largely negative connotation.

See LAW, LEGALISM, CHRISTIAN ETHICS, ETHICAL RELATIVISM, RELATIVISM.

For Further Reading: *Encyclopaedia Britannica*; Ford and Kelly, S.J., *Contemporary Moral Theology*, vol. 1 (1960).
ALVIN HAROLD KAUFFMAN

CATASTROPHISM. This is the theory that the earth has been affected by one or more cata-

clismic events which have modified rocks, landscape, and life. Catastrophism was developed to relate the natural world to the Genesis account of Creation. There are five stages in the historical development of the theory of catastrophism:

1. During the 16th, 17th, and 18th centuries many fossils were found, leading to the belief that the Flood was the source of sediments which buried animals and plants.

2. In the early 19th century, George Cuvier proposed a series of catastrophism floods which affected parts of the earth. These floods were later followed by the Great Deluge. The modification was made to explain geological data which presented serious challenges to the earlier explanation of a single flood.

3. Louis Agassiz, attempting to retain special creation and also to answer the naturalists' criticism of Cuvier's theory, assumed a series of special creations, punctuated by successive catastrophes. This seemed to better fit the observations of geologists.

4. In the latter part of the 19th and early 20th centuries, catastrophism was essentially replaced by theories Christians had developed to relate not only geology but also Darwin's natural selection to Christian theology.

5. In the 1920s, a revival of a form of catastrophism began, known as flood geology. Repudiating Cuvier and Agassiz, George Price and others sought to overturn more than a century of geologic work and to return to a simple theory of catastrophism. This activity diminished by the middle of the 20th century. In the 1960s several fundamentalist organizations emerged in response to an interest in teaching flood geology and special creation in the public schools.

Christians should carefully weigh the arguments of the proponents of catastrophism. Many attempts have been made to relate the Genesis creation account to the natural world. Many Christians are comfortable with the uniformitarian approach advocated by James Hutton, which sees the earth developing over millions of years by processes similar to those we see at work today. Evangelical biblical scholars are divided over questions relating to catastrophism, uniformitarianism, theistic evolution, progressive creation, fiat creation, etc. Easy correlations between the observations of science and simple interpretations of the Scriptures may lead to serious problems. Scientists have a way of unearthing new data which forces a revision of comprehensive theories. The problem is acute when a Christian rests his faith on a particular theory and then has the theory and his faith

knocked down because a new fossil or fact is discovered. The better approach is to keep one's faith solidly anchored in God as Creator and not to place too much confidence in any particular theory which correlates science and theology.

See EVOLUTION, THEISTIC EVOLUTION, CREATION, CREATIONISM, DAYS OF CREATION, DARWINISM.

For Further Reading: Bube, ed., *The Encounter Between Christianity and Science*, 135-70; Ramm, *The Christian View of Science and Scripture*, 171-249; Whitcomb, Jr., and Morris, *The Genesis Flood*; Wonderly, *God's Time-Records in Ancient Sediments*.

MAX W. REAMS

CATECHISM. A catechism summarizes the principal doctrines of the Christian faith, commonly in question and answer form, and is used for the instruction especially of children. It grew out of the instruction used by the Early Church to lead converts to a desired level of understanding and conduct before baptism. After the nominal conversion of the pagan world, instruction was reoriented to leading children to a personal understanding of and commitment to the faith. The Reformers developed catechisms for this purpose, beginning with the Smaller and Larger Catechisms published by Martin Luther (1529). The use of such books spread throughout Protestantism and was later taken up by Roman Catholics and the Eastern Orthodox.

See CREED, DOCTRINE, TEACH, DISCIPLINE.

For Further Reading: NIDNTT, 199-201; ERE, 3:251-56; Schaff, *The Creeds of Christendom*.

LEE M. HAINES

CATHOLIC. The word *catholic* derives from the Greek term *katholikos*, which means universal. In historical as well as linguistic usage, the term sustains a richer significance than it has in its common use, reflecting what is universally shared by all Christians, in grace, sacraments, and practices.

Popularly, the term *catholic* directs attention to the Church of Rome. The word is also used of the Christians of Eastern Orthodoxy. However, the Christians everywhere recognize a deep bond of fellowship among God's people—something transdenominational. Consequently, true catholicity transcends all ecclesiastical bounds to embrace believers in a bona fide universal union and allegiance. Jesus prayed, "Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are" (John 17:11, NASB).

See CHURCH, BODY OF CHRIST, KOINONIA, CATHOLICISM, APOSTLES' CREED.

For Further Reading: NIDCC.

MEL-THOMAS ROTHWELL

CATHOLICISM. An averment by Etienne Gilson, eminent Catholic scholar, suggests the prime meaning of *catholicism*—"In the conviction that there is nothing in the world above universal truth lies the very root of intellectual and social liberty" (*The Wisdom of Catholicism*, 983). However, from that valid, high-minded viewpoint two spheres of catholicism have evolved. First, a politico-religious order with the See of Rome as its center, and, second, a focus of power and worship at Constantinople known as the Eastern Orthodox church. The East axis accepts the hierarchy, apostolic succession, the episcopate, and the priesthood, but it rules out infallibility of the pope.

Polycarp, martyred bishop of Smyrna about A.D. 156, called believers the "holy catholic church." However, in the popular mind catholicism is predominantly associated with the Rome axis. After the Reformation in the 16th century, a crucially developed Protestant theology, with less ritual, forced a congealing of the beliefs and practices focused in Rome, from which the Protestant branch separated. The Rome-dominated division appropriated the title *Catholic* and became a closed socio-political-religious state, a stronghold and citadel of authority and tradition.

Protestantism extended its openness to cover eventually a highly diverse world fellowship, including all Christians of like precious faith. Councils at Nicaea and Chalcedon had proposed to speak under the guidance of the Holy Spirit as to creed and power. Are these rules and standards to be received as church absolutes or as logical propositions, open to debate and subject to change? The Roman See avowed the absolute position, but Protestantism defended a broad stance of faith as an attitude rather than a creed or belief. Beliefs can be limited and compressed in group forms, but faith is representative of believing Christians everywhere regardless of classification or group persuasion. Faith, therefore, stands fair to be the only possible universal posture. A revival of the spiritual reality of true *catholicism* integral to all true Christians has developed in Protestantism, especially, in the past three decades. Also, the Roman church has been in the birth pangs of its own Reformation, a mark of which has been a more conciliatory attitude toward non-Catholics, which in effect is a greater catholicity of spirit.

See CATHOLIC, CATHOLICISM (ROMAN), CHURCH, EASTERN ORTHODOXY.

For Further Reading: Pegis, *The Wisdom of Catholicism*; Dye, *Religions of the World*; Wiley, *CT*, 3:111-16.

MEL-THOMAS ROTHWELL

CATHOLICISM, GREEK. See EASTERN ORTHODOXY.

CATHOLICISM, ROMAN. While the word *catholic* means "general" or "universal," the words *Roman Catholicism* refer to the body of Christendom ruled from Rome by the pope, and the teachings, organization, and practices of this body.

Roman Catholicism, through medieval times, consisted of the Western, usually Latin-speaking Christians who accepted the authority of the bishop of Rome, the pope—in distinction from the Eastern, Greek-speaking Christians whose main center was Constantinople; and whose patriarch, after A.D. 1054 (or somewhat thereafter), was their main authority.

It was from Roman Catholicism that Protestantism stemmed out, in the 16th century—led by Martin Luther (1483-1546) and others.

Many important Christian beliefs are held in common by both Roman Catholicism and Protestantism: e.g., the doctrines of the Trinity, the Incarnation, the virgin birth of Christ, Christ's resurrection, miracles, providence, and heaven and hell.

Yet the differences are considerable, and they relate to a number of significant matters.

1. Roman Catholicism teaches that, besides the 66 books of Scripture viewed as canonical by Protestantism generally, there are 14 intertestamental apocryphal books which were made canonical by the Council of Trent just after Luther's death. Furthermore, it teaches that, besides Scripture, church tradition (e.g., ecumenical and other councils) is authoritative; indeed, it is more authoritative, even, than Scripture. This is in part, for Catholics, because the church decided upon the canon.

2. Roman Catholicism also teaches that good works are meritorious, whereas Protestantism teaches that we are justified by faith alone and not by works—although, of course, it emphasizes the importance of good works after salvation.

3. Another important difference is in the fact that Roman Catholicism teaches the doctrine of purgatory, as a temporal place where fire will punish those who do not go into eternal hell—for their venial (less grave) sins; and for the temporal aspect of the punishment accruing to them for their mortal sins (sins that, if not remedied at all, would occasion a person's eternal punishment in hell).

4. Still another difference has to do with the sacrament of Holy Communion. Roman Catholicism teaches as required dogma that, in this sac-

rament, the substance of the bread and wine (but not their appearance) becomes transformed into the actual body and blood of Christ—whereas most Protestants teach that the elements are only symbolical of Christ's body and blood, and that Christ is spiritually (and not literally) present.

5. And while both Roman Catholicism and Protestantism (generally) teach the virgin birth of Christ, Roman Catholicism teaches (as dogma, since 1854) that Mary herself, when she was conceived in her mother's womb, by normal marital relations, was conceived in such a way that, miraculously, original sin was not passed on to her. Protestants also teach (since Scripture makes it clear, e.g., in 2 Cor. 5:21) that Christ was entirely sinless—but on different bases: some, because He did not have a human father, and others of us, because He was a new Adam, a new representative for the race, and did not get represented by the first Adam (so, was not born with original sin).

6. Roman Catholicism has taught since 1870 that the teachings of the pope, when speaking *ex cathedra* (in his most official office, as bishop), are infallible. Protestantism (of the evangelical sort) teaches only the infallibility of the inspired Scriptures.

7. Roman Catholicism has a lower view of human sexuality, expressed in marriage, than Protestantism has; so that its priests, monks, and nuns are not permitted to marry, whereas, for Protestants, sexuality expressed in marriage is entirely consistent with the most devoted kind of Christian life.

8. Whereas Protestants direct prayers only to a member of the Trinity, and usually to God the Father, Roman Catholics often pray directly to certain deceased persons—especially to the Virgin Mary.

9. Roman Catholicism usually teaches that, besides heaven and hell as eternal states, there is another such state, *limbo*, where unbaptized infants go, due to the guilt of Adamic sin; while Calvinistic Protestants are supposed to teach that unelected babies go into hell due to the guilt of Adamic sin. Arminian evangelicals, however, teach that all babies, if they die, will go into eternal heaven, because the guilt of Adamic sin has been cleansed in everyone through the death of Christ, and because the depravity is cleansed, in these cases, by an imputation to the infants, of the cleansing benefits of Christ's atonement.

See CATHOLICISM, CHURCH, SACRAMENTS, PURGATORY, JUSTIFICATION.

For Further Reading: Boettner, *Roman Catholicism*.

J. KENNETH GRIDER

CAUSE AND EFFECT. The principle of causality states that every event is determined by a cause, and every event results in a corresponding effect.

Science. Aristotle viewed all science as the search for cause/effect explanations. The concept of efficient causation prevails today. Although the universality of causation is occasionally debated, for example in physics the Heisenberg Principle, yet science works from the premise that all events can be explained by cause-effect relations capable of formulation in laws. This principle prevails in all branches of science—natural, social, and behavioral.

Philosophy and Theology. The causation principle has definite ramifications for philosophy and theology. First, one may argue rationally for the existence of a Creator-God based on efficient causation. Known as the "cosmological argument," the reasoning is that nothing in the material universe is eternal. Furthermore, material existence cannot be the cause of itself since that would require it to exist before itself, which is impossible. Nor can there be an infinite regression of causes. Ultimately there must be a First Cause which is itself uncaused and therefore eternal, i.e., God.

Second, there is the question whether or not the causality principle excludes the possibility of human freedom. The dilemma is: If every event is determined by antecedent cause(s), then are human choices predetermined or even excluded? If God really exists, then there is a spiritual as well as physical order. Trueblood argues that if humankind is capable of responding to both orders at once, then "the mystery of freedom is partly dispelled" (Elton B. Trueblood, *Philosophy of Religion*, 286).

Third, there is the related issue of moral responsibility. If our actions are determined by antecedent causes, are we morally responsible for our actions? We are responsible if we possess intellectual, spiritual, and moral capacities which through prevenient grace enable us to respond positively to alternative moral choices based on God's revealed will. Although cause and effect law operates continually, we are not locked exclusively into one causal order. The possibility of right choice makes us morally responsible for our actions and their influence.

See FREEDOM, DETERMINISM, RESPONSIBILITY.

For Further Reading: Mead, *Types and Problems of Philosophy*, 304-24, 378; Taylor, "Causation," *The Encyclopedia of Philosophy*, 2:56-66; Trueblood, *Philosophy of Religion*, 92-93, 277-88.

J. WESLEY ADAMS

CELIBACY. Celibacy refers to abstinence from marriage. Usually the term is applied to certain clerical groups. Although celibacy is found among some sects in nearly any religion, with Christianity it is usually associated with the Roman Catholic church. Celibacy is considered necessary in order to dedicate one's life totally to God's service. During the first three centuries of the church married men were accepted into the clergy, but many practiced celibacy as a matter of choice. By the 12th century all major clerics were required to be celibate. Reformers, such as Martin Luther and John Calvin, denied the necessity of celibacy for the clergy.

Those who support celibacy point out that Jesus was not married and emphasize passages in Matthew 19 and 1 Corinthians 7. Jesus said that some people do not marry for the sake of the kingdom of heaven, but that not everyone can accept this way of life (Matt. 19:10-12). Paul noted that unmarried people concern themselves with the Lord's work, trying to please the Lord, but married people concern themselves with worldly matters, trying to please their spouses (1 Cor. 7:32-34).

On the other hand, Philip, Peter, and other apostles were married (Acts 21:9; Matt. 8:14; 1 Cor. 9:5). Furthermore, in two of his Epistles the apostle Paul specified that an appointed clergyman must be "the husband of one wife" (1 Tim. 3:2; Titus 1:6). That is, the clergy in biblical times were not required to be celibate.

Since the requirement that all clergy be celibate is obviously of ecclesiastical, rather than biblical origin, clergy outside the Roman church do not feel bound by it. Celibacy continues to be a topic of debate even in the Roman Catholic church. The Bible presents celibacy as an option to marriage, so celibacy should be based on personal choice, regarded as neither better nor worse than marriage.

See MARRIAGE, CATHOLICISM (ROMAN).

For Further Reading: "Celibacy," in the *New Catholic Encyclopedia*, 3:366-74; Lea, *The History of Sacerdotal Celibacy in the Christian Church*; Raguin, *Celibacy for Our Times*.

RONALD L. KOTESKEY

CEREMONIAL PURIFICATION. See PURIFICATION, CEREMONIAL.

CHAIN OF COMMAND. Of recent usage, this term reflects the conviction that Scripture teaches a hierarchy of authority in which every person is assigned his or her place by divine will. Thus a chain of command is found linking all classes of persons by a progression of headship and sub-

mission. A clear picture of the lines of authority governing social relationships emerges. Each individual is in the chain of command in four spheres—family, government, church, business. A biblical basis for this view is found in the lists of household duties such as Eph. 5:21 ff and passages like Romans 13 and Heb. 13:17 (with many parallels in OT and NT).

Submission and obedience are the key concepts. In point of fact, these significant words do call the believer to a respect for structures of authority willed by God for the good of His creatures. They call into judgment the individualism of Western society which isolates the person from community support and guidance.

The school of thought which promotes the chain of command does not, however, do justice to the whole of biblical teaching. The tension between the Church as the redeemed community and society as the fallen world is missed. A prophetic voice of the Church is unlikely in the implied monolithic, Constantinian view of society. Moreover, the idea of mutual submission which pervades the NT passages in question is overlooked. This equality-in-submission among believers conditions the specific forms of submission (cf. Eph. 5:21-22). Lastly, any chain of command will be destructive of human worth without a balancing emphasis on a "channel of love"—divine and human; no chain of command with its one-to-one vertical relationships is full community without the "bond of love" that links persons in horizontal relationships.

See AUTHORITY, INSTITUTIONS OF CHRISTIANITY, FAMILY.

For Further Reading: Bockelman, *Gothard: The Man and His Ministry*; Gothard, *Institute in Basic Youth Conflicts: Research in Principles of Life*; Jewett, *Man as Male and Female*; Yoder, *The Politics of Jesus*, 163-214.

GEORGE R. BRUNK III

CHANCE. The *Oxford English Dictionary* defines chance as "absence of design or assignable cause, fortuity; often itself spoken of as the cause or determiner of events, which appear to happen without the intervention of law, ordinary causation, or providence." The implications of this concept have exercised the philosophers (determinism vs. nondeterminism) and the theologians (sovereignty, free will, responsibility).

The idea that everything occurs by mere chance is not held by many thinking persons. Such a concept would exclude all purpose and, hence, meaning. The determinist has no use for the word, while the nondeterminist may use it in some limited way to explain the unpredictable

aspect of reality. Pure chance undermines the possibility of science and would offer no basis for responsible freedom. Many would agree that "chance seems to be only a term, by which we express our ignorance of the cause of any thing" (Wollaston).

In the Christian world view involving a creating, ruling God, the idea of chance is incompatible. The confession that "in everything God works for good with those who love him" (Rom. 8:28, RSV) excludes pure chance. Nothing is merely accidental or capricious. Although Christians differ regarding the manner of God's control in history (His sovereignty) and its relation to human freedom or the power of evil, all can agree that the divine will is active in everything, that divine power undergirds all.

The Scriptures show God at work in and through all events, accomplishing His purposes. This does not answer the question as to how particular events such as natural disasters are to be explained. Yet the Bible does not appeal to chance to explain these incongruities in God's creation. It is evil's entrance into the world (and God's reaction) that determines, in part, the course of history (Genesis 3; Rom. 8:20). History is a stage where the drama of the encounter of divine, human, and demonic wills is played out. Therefore ultimately nothing, not even the acts of nature, take place in the absence of all purpose.

See PROVIDENCE, DETERMINISM, DIVINE SOVEREIGNTY.

For Further Reading: *The Encyclopedia of Philosophy*, 2:73 ff; Forster and Marston, *God's Strategy in Human History*; Pinnock, ed., *Grace Unlimited*.

GEORGE R. BRUNK III

CHARACTER. Among the many possible meanings of this word, that which is theologically significant is the meaning of personal moral quality. To say that Barnabas was "a good man" (Acts 11:24) is to say that he was a man of good character—true, pure, stable, and reliable. He was a man of integrity.

But conversely, men may have an evil character, as did Herod. Also, character may be weak or strong, whether good or evil. The strong character normally has qualities of forcefulness and leadership. The weak character is constantly being reshaped by the latest environment.

Within limits, non-Christian persons can develop strong moral character, in the sense of being honest and trustworthy. Without their knowledge they are being aided by the prevenient grace of God. They may also be the product of a Christian background. Moreover,

high intelligence will perceive the superior happiness and well-being accruing to basic decency and honorableness. Yet such good character is not holy. Self-righteousness always falls short of the glory of God (Rom. 3:23). Paul saw the futility, in the final scale of things, of such sub-Christian goodness (Phil. 3:6-9).

When forgiven and cleansed, Christians have essentially good character as a true quality of heart. But they are still responsible for applying themselves to those disciplines which will make their good character strong (Eph. 4:12-16; 6:10).

See RIGHT (RIGHTEOUSNESS), HOLINESS, GROW (GROWTH), DISCIPLINE. RICHARD S. TAYLOR

CHARISMATA. See GIFTS.

CHARITY. See LOVE.

CHASTEN, CHASTISE. The NT *paideuein* (noun *paideia*) which means "to instruct, to train, to inculcate or to draw out mentally and physically" is used in the Septuagint to translate Hebrew *yasar* (substantive *musar*). Those OT terms are most often rendered "chasten" or "chastise." Typically, one may learn in the school of chastisement through habitual evaluation and "reflection," the instruction that comes "in the night" (Ps. 16:7). Or, as in childhood, one learns at the side of his father: "As a man disciplines his son, so the Lord your God disciplines you" (Deut. 8:5, NIV).

So, chastening is discipline and instruction of the sort that is lovingly provided by the benevolent parent. Chastening has as its objective the welfare of the person being disciplined; it in no sense is to expiate the guilt of the son or to ventilate the wrath of the father (Prov. 19:18). The biblical concept of chastening/discipline thus is no harbor for child abusers. The destruction of self-worth which accompanies child abuse and child neglect cannot be justified on any biblical injunction to "chastise" the child. To be sure, no discipline is pleasant at the time, no occasion to say, "Praise the Lord, anyway" (Heb. 12:11).

The ultimate purposes of God's discipline are that we may "share in his holiness" (Heb. 12:10, NIV). Discipline in these senses is never offered by God to the heathen or unregenerate person or nation; *paideuein* is exclusively the discipline of absolute affection and is thoroughly laced with verbal and nonverbal affection and unconditional love.

See PUNISHMENT, DISCIPLINE, FAMILY, FATHERS.

DONALD M. JOY

CHASTITY. The Greek word translated "chaste" or "pure" is *hagnos*, from a family of terms denoting the sacred or holy. Traditionally, chastity has been defined as abstinence from sexual misconduct. The biblical meaning goes beyond this to include purity in the whole life, not only moral but spiritual.

Spiritual chastity preserves the honor of the church. In 2 Cor. 11:2 Paul reminds the church that it has been betrothed to Christ as "a chaste virgin." He warns that "another gospel" proclaiming "another Jesus" will corrupt the purity of the church. Here chastity involves a single-minded devotion to Jesus Christ.

Chastity also protects the reputation of the gospel. In Titus 2:5 chastity is enjoined upon "the young women," along with other ethical norms, in order that "the word of God be not blasphemed." Chastity relates to sex life in this passage but is not restricted to this area. Bound up with the character of believers is the credibility of the Word. Christian women, should they yield to impurity, would cause the gospel to be "maligned" or "discredited" by non-Christians.

Similarly, chastity safeguards the integrity of the ministry. Timothy is charged, "Keep yourself pure" (1 Tim. 5:22, NIV, RSV). The context is a warning against the hasty ordination to sacred office of unexamined men. Ordination vouchsafes character, and to ordain a wicked man is to partake of his sins.

While *hagnos* occurs sparingly, the whole tenor of Scripture makes moral purity imperative.

See HOLINESS, PURITY, MORALITY.

For Further Reading: ZPEB, 1:784; EBC, 10:384-86; 11:380-82, 435-37. W. E. McCUMBER

CHECKS TO ANTINOMIANISM. The *Checks to Antinomianism* comprise a series of five small books written by John Fletcher during the years 1771-73 to answer charges concerning his own theological position and to put into clear perspective the Wesleyan doctrine of sanctification.

"Fletcher was one of the few parish clergy who understood Wesley and his work. . . . In theology he upheld the Arminian against the Calvinist position, but always with courtesy and fairness" (*Britannica*, 9:373).

"Fletcher was a mediating theologian who sought a middle way between theological extremes in accordance with his understanding of Scripture. This characteristic makes him significant for the problem . . . namely, the doctrinal difficulty and necessity of holding in complementarity crisis and progress, holiness and

hope, discipleship and grace" (Knight, *The Holiness Pilgrimage*, 64).

Antinomianism can and does take two extremes which Fletcher attempted to guard against. The first is the devout Christian who declares that because salvation is dependent solely upon the grace of God, the life lived does not necessarily need to conform to the level of grace professed. This position has often been described as a "sinning religion." In contrast, Fletcher and Wesley insisted that a life of holiness would flow out of the grace received in the heart.

The other extreme is the humanistic expression of antipathy to all law—anything that interferes with personal freedom. This spirit is prevalent today just as it was in the days of the judges when "every man did that which was right in his own eyes" (Judg. 21:25).

See ANTINOMIANISM, IMPUTED RIGHTEOUSNESS, IMPARTED RIGHTEOUSNESS.

For Further Reading: Knight, *The Holiness Pilgrimage*; Smith, "How John Fletcher Became the Theologian of Wesleyan Perfectionism," *WTJ*, Spring, 1980.

LEROY E. LINDSEY

CHERUB, CHERUBIM. See ANGEL.

CHILD, CHILDREN. In the Bible children are considered a gift from God (Gen. 4:1). In older Hebrew and Eastern societies, the birth of a son was considered most important. Inheritance and birthright blessings were bestowed upon the firstborn son (Gen. 27:4, 27, 32).

In the OT, bearing children was considered a sign of favor and respect (Gen. 16:4; 29:32; 30:1).

The naming of a child was extremely important, for it marked some aspect of God's relation to the father, or the family or nation (Gen. 4:1; Isa. 8:1; Matt. 1:21).

Children were to be trained and taught (Deut. 6:1-9; Ps. 78:1-8). Failure at this task resulted in a generation which did not know the Lord (Judg. 2:10). However, many were true to the responsibilities, and Paul recognizes the value of faithful teachers in the life of Timothy (2 Tim. 3:15).

Throughout Proverbs and Ecclesiastes, "My son" is a prominent form of address. This is a common pattern by other writers (2 Tim. 1:2; Matt. 9:2; Mark 2:5).

Jesus valued children (Mark 9:36; Matt. 19:14). He illustrated the ideal childhood in His own life in subjection to His parents' control (Luke 2:51-52). Jesus also manifested tenderness of affection for children (Matt. 19:14; Mark 10:14; Luke 18:16) and recognized that they had a place in His kingdom. "Becoming as a little child" Jesus

asserts is a fundamental condition to receive the kingdom of God. He hallowed the role of a child by adopting His own place in saying My "Father" when He referred to God (Luke 10:21-22; John 14:2; 15:1, 8).

Those who follow peacekeeping and the way of the Lord have been called the children of God (Matt. 5:9). Furthermore, the Holy Spirit witnesses to our adoption as sons in the experience of the new birth (Rom. 8:16).

One can also be a child of hell (Matt. 23:15). The difference between children of God and the children of the devil is that children of God do not sin, but practice righteousness and love one another (1 John 3:10).

Paul indicates there is a childish state or condition which must be left when one matures (1 Cor. 13:11).

See ADOPTION, NEW BIRTH, REGENERATION, FAMILY.

For Further Reading: *IDB*, 1:558-59; *New Catholic Encyclopedia*, 3:569-71; *HBD*, 98; *ZPEB*, 1:793-94.

J. OTTIS SAYES

CHILIASM. See MILLENNIUM.

CHRIST. This is a transliteration of the Greek *Christos* which means "the Anointed," the verb form of which is *chrō* ("I anoint"). "Christ" is one of the many titles by which our Savior was known in the Scriptures. *Ho Christos* ("the anointed") was used in the OT as an epithet for "the king," the anointing being the outward sign of his official appointment to kingship (1 Sam. 10:1; 12:3; 15:1; 26:11; Ps. 89:20). It was also used of prophets and priests in the OT. "The Messiah" is the Aramaic equivalent of "Christ" (John 1:41). In the NT the epithet "Christ" became the recognized title by His disciples, which was usually conjoined with "Jesus" for "the Messiah." Eventually "Christ" became the proper name for the "Son of God" (Souter, *Pocket Lexicon*, 284 ff).

Christ in the NT

In the NT the title *Christ* occurs a total of 569 times (most frequently by Paul). Jesus' frequent use of "Son of man," designating himself, was apparently designed to hide His true Messianic identity from the masses, and thus evade suspicion of political aspirations on their part, while conveying His Messiahship to His disciples. Among the many Messianic titles attributed to Christ in the NT are Servant, Lord, High Priest, Son of God, the Word, Prophet, Savior, the Righteous One, the Holy One, King, and Judge.

Christ a Member of the Divine Trinity. If Christ is the highest expression of God's redemptive plan

and provision for man (John 3:16; 1 John 4:9-10), then God is by His very nature love (vv. 8, 16). However, love is a relationship, and thus the eternal existence of the God of love demands an eternal love relationship.

Although he was a Jewish religious philosopher, Martin Buber clearly saw the necessity of such a logical conclusion for *personal self-identity* expressed in the "I-Thou" relationship (cf. Carter, *The Person and Ministry of the Holy Spirit*, 28-29).

Christ the Incarnate Son of God. Of supreme importance is Christ's unique divine incarnation by means of the Virgin Birth and His consequent divine-human nature. He was perfect God and perfect Man united in one Person. To relinquish faith in these essential aspects of the Christ is to cancel His entire redemptive mission and ministry.

Christ the Divine Prophet, Priest, and King (or Lord). The person and inseparable redemptive accomplishments of Christ may be best understood in relation to His threefold office of Prophet, Priest, and King (or Lord). With greater or lesser clarity and emphasis, Christian theologians of practically all schools have recognized this threefold office of Christ since Eusebius (A.D. 260-340?), which had been taken for granted by the NT writers. These characteristics are implicit and explicit in both Testaments. All other characteristics and redemptive activities of Christ are included in one or another of these three offices.

Christ the Divine Prophet. While Christ bore certain resemblances to the OT prophets (Deut. 18:15; Acts 3:22), His was a unique prophetic character and ministry. They bore the message of God to men, but Christ, as God, was in himself both the Message and the Messenger of God (John 1:1; Heb. 1:1-3). Christ was in himself the very righteous character of God. They were fallible men called of God for specific temporary missions. Christ was promised and sent of God as His unique redemptive Messenger to all men under all circumstances for all time (Isa. 9:6-7). They were God's messengers *concerning salvation*. Christ was in His own person God's *salvation Message*. In His omniscience Christ's prophetic ministry included both the divine revelation of truth for man's salvation, and predictions of events yet future in God's redemptive plan—thus *forthtelling and foretelling, both proclamation and prophecy*. Whereas other prophets were fallible, Christ was the infallible truth of God in His own person (John 14:6). Christ bore a divine self-consciousness of the fulfillment of His redemptive prophetic mission (Luke 4:14-22). This was manifest in His manner, His

message, and the resultant fruit of His redemptive ministry (Isa. 61:1-3).

Christ the Divine Priest. Between the prophetic and priestly offices of Christ there exists a close interrelation. As Prophet He spoke of what He would accomplish as Priest, and as Priest He fulfilled redemptively what He promised as Prophet. As Prophet He represented God's redemptive provisions for man; but as Priest He represented man's saving needs before God. As Priest He was appointed to deal with God in behalf of men. In their fallen state men could not reconcile themselves to God, and God could not at will reconcile men to himself. Thus it required one who represented both God and man to effect this reconciliation (2 Cor. 5:18-19). As the unique divine Prophet and Priest, Christ *only and alone* could bridge the gulf between fallen and sinful man and the holy God. Christ as the divine Priest fulfilled a twofold mission. First, He offered to God an atoning sacrifice sufficient for the salvation of all repentant believing sinners (Isa. 53:10-11; Heb. 2:17). But as Priest He was both the One who offered the sacrifice to God as a sufficient atonement for sins, and He was also in His own person the sacrifice which He offered to God on the Cross (Heb. 9:26, 28). Christ's self-offering as portrayed in His parable of the good shepherd admirably summarizes His divine priestly ministry in behalf of man's salvation as *voluntary, vicarious, and victorious* (John 10:7-18).

Christ the Divine King (or Lord). While there are shades of differences in the titles and functions of Christ as King and Lord, in essence they equally represent His universal divine sovereignty. One has well said that

the promise of the Messianic Kingdom is clear in the Davidic covenant, in the expectation of the prophets, in the ejaculation of Nathaniel, in the care with which our Lord guarded Himself from the impetuous crowd, and in the ironic superscription on the cross. He was thought of as a king, declared a King, and expected to return in regal power and splendor (Samuel J. Mikolaski, *Basic Christian Doctrines*, 150).

It was not until after His resurrection that Christ openly declared His divine sovereignty over the entire universe when He said, "All authority [*exousia*] has been given to Me in heaven and on earth" (Matt. 28:18, NASB). Thus through His resurrection victory Christ rose to universal Lordship over all creation for all eternity. That Christ is Lord over all became the burden of the Early Church's witness to the entire world of mankind. In the Book of Acts alone the Lordship of Christ is declared no less than 110 times. And

finally, Christ declared His Lordship over man's last and greatest enemies, *death* and *hades* (Rev. 1:17-18; cf. Heb. 10:13).

See ESTATES OF CHRIST, INCARNATION, MESSIAH.

For Further Reading: Jukes, *The Names of God in Holy Scripture*; Vincent, *Word Studies in the New Testament*, 1:10-11; Henry, ed., *Basic Christian Doctrines*, 145-51; Kittel, 9:527-80.

CHARLES W. CARTER

CHRIST IN YOU. It is "Christ in you," Paul writes (Col. 1:27), which is "the hope of glory" (cf. Rom. 8:10; Gal. 2:20; Eph. 3:17). Whereas the phrase "in Christ" is far more frequent, we are reminded that the relationship conveyed by "in Christ" is dependent on the presence, power, and control of Christ in us. One term speaks of position and privilege, while the counterpart, "Christ in us," speaks of power and validity. It is through Christ in us that we can do "all things" (Phil. 4:13). Christ's reign within must ever be seen not only as the counterpart of but the essential condition for being in Christ.

The references to the indwelling of Christ are few, doubtless because the ministry of inwardness is ascribed primarily to the Holy Spirit (e.g., Rom. 8:11; 1 Cor. 3:16; 2 Cor. 1:22; Eph. 3:16; 5:18). Christ indwells us in the person of the Holy Spirit, as He promised (John 14—16). Nowhere is this vanguard role of the Spirit in effecting our salvation, in relation to the Father and the Son, more precisely stated than in Eph. 2:21-22: "In him [Christ] the whole building is joined together and rises to become a holy temple in the Lord. And in him [Christ] you too are being built together to become a dwelling in which God lives by his Spirit" (NIV).

See IN CHRIST.

For Further Reading: GMS, 452 ff; WMNT, 4:280.

RICHARD S. TAYLOR

CHRISTIAN. This familiar name may have arisen from the common Latin practice of identifying followers of sages and political leaders by adding the ending *iani* to the name of the leader. For example, some religious leaders in Judea who supported the political policies of the ruling family, were called *Herodianoi* (Mark 12:13). Probably no more specific identification of the Christians prevailed in the early years of the movement than that they were "disciples of Jesus of Nazareth" or, as Acts states, followers of "the Way" (Acts 9:2; 19:9, RSV).

The title "Christian" occurs only three times in the NT (Acts 11:26; 26:28; 1 Pet. 4:16, RSV). The first instance reads: "The disciples were called Christians first in Antioch" (in Syria). Herod Ag-

rippa II employs the title in his response to Paul's testimony (Acts 26:28). And in the third usage the apostle Peter, in a passage dealing with the proper response to persecution, writes: "Yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God."

Was this a self-chosen name by the Christians in Antioch? Essentially, two views prevail. (1) E. J. Bickerman translates *chrēmatisai* in Acts 11:26 not as "were called" but "styled themselves," thereby recommending the idea that the Antiochene Church created the name. (2) On the other hand, it is the opinion of other scholars that "Christian" had a pagan origin, that is to say, it was given to the followers of Christ in derision. Willingale notes, in support, that elsewhere the name is so employed by non-Christians, i.e., Agrippa and Tacitus (*Ann.* 15. 44). Also, the reference in 1 Pet. 4:16 may not have been used by the writer in a felicitous sense but simply as a recognition of the fact that being a disciple of Christ carried the possibility of persecution from those who express their hatred by use of the name. One should not overread these fragmentary statements, however. It might well be that in the first purely Gentile church in Antioch, where separation from the Jewish community perhaps came more rapidly than in other cities, a name for the sect was needed and was developed most naturally in the manner suggested above in item (1). The love of the Christian converts for Christ would certainly incline them to use His name for their identification. As the Jews wished to be called "the Sons of Torah," so the Christians would be inclined to accept the public reference to them as *Christianoi*, disciples or followers of Christ.

The distinctive element in this new religion was that it was centered in the Person, Christ, and this fact would suggest the type of name by which the disciples were finally identified. By the second century the name "Christian" was firmly established and was being used by Ignatius, the bishop of Antioch, and even by Pliny, the pagan Roman governor, in other areas of the Mediterranean world.

"Christian" carries several shades of meaning: (1) fervent commitment to Christ as Savior and Lord; (2) formal identification with the Christian Church; (3) acceptance of the general religious principles of the Christian community. To be "Christian" includes a faith relationship to Christ as Lord and a continuing identification with the Church, the common Body of Christ.

See CHRISTIANITY, DISCIPLE.

For Further Reading: Bickerman, *Harvard Theological Review*, 42 (1949), 109 ff; "Christian," *IDB*, A-D; "Christian," *ISBE*, rev. ed., vol. 1. WILLARD H. TAYLOR

CHRISTIAN EDUCATION. Christian education is the activity of the church in fulfilling the teaching function of the Great Commission. Its task is the transmission and inculcation of the teachings of Jesus, and, by extension, the apostolic interpretation of His person and saving work. Lawrence C. Little defines it as "the process through which the church seeks to enable persons to understand, accept, and exemplify the Christian faith and way of life" (*Foundations for a Philosophy of Christian Education*, 193).

During the 19th century, with its crosscurrents of science, theology, and the humanities, Horace Bushnell, sometimes called "The Father of Christian Education," initiated humanistic concepts by opening basic theological questions as to how man, as a product of the physical world, is related to God, its Creator. He perceived the growth and development of man from natural being to spiritual being as accomplished through personal nurture within the Christian community and an unfolding consciousness of relation to God. This concept tended to obviate the necessity of a crisis experience of conversion. Most writers during the past 50 years in the field of liberal Christian education have been Pelagian in their view of human nature, discounting the biblical concept of original sin and man's inability to do good aside from saving grace (Rom. 1:18 ff; 3:10-18, 21).

A century of scientific and philosophic ferment has subjected almost every inherited concept and assumed value to scrutiny and challenge. During much of the century, evangelical Christians have been in search for a biblical philosophy of education. For several decades prior to 1940, students of religious education were indoctrinated with a theological liberalism that had a philosophic rather than a biblical basis. The influence of John Dewey and progressive education impacted on Christian education. Educators such as George A. Coe and Harrison Elliott devoted their energies to the support of religious education within the context of theological liberalism. Sanner and Harper state, "As a proponent of the liberalist viewpoint, Harrison Elliott had raised the question in 1940, 'Can religious education be Christian?' and had replied in the affirmative" (*Exploring Christian Education*, 95).

A call for reexamination of liberal Christian nurture was made in 1948 by H. Shelton Smith

in *Faith and Nurture*. He held that Christian nurture should find its basis in the biblical and historical roots of the Christian Church rather than in secular positions. Sanner and Harper conclude: "The watershed issue, separating the discredited liberal *religious* education from the emerging *Christian* education was, and continues to be, the extent to which the biblical, historical, and theological roots of the Christian faith are allowed to nourish the educational ministry of the church" (95 ff).

Secular philosophical theories have seriously impacted on Christian education during the past century. Some of these are: (1) Naturalism, which finds the ultimate explanation of reality, knowledge, and value in the material world; (2) Idealism, which finds these explanations in mind, or ideas; (3) Personalism, which holds that ultimate reality and ultimate values must be personal to be real; (4) Pragmatism, an empirical viewpoint that holds that the way to test truth of ideas is to see how they work out in practical experiences; and (5) Existentialism, which places importance on the present, "the existential moment." By contrast, education which is truly Christian bases its philosophy of life in the biblical interpretation of the universe and an adequate understanding of the nature of God, the world, man, sin, and salvation.

Christian education, in contrast with secular education, is basically spiritual. Within evangelical Christianity the understanding of Christian education has too often been equated simply with organization and methodology, rather than with an intellectual and spiritual integration of the total ministry of the church. Christian education may be guided in the right direction by seeking to devote itself to the total task of the Christian movement in the world, based on a deepening understanding of spiritual communication and the radical nature of the Christian faith.

In seeking to establish a set of objectives within a Wesleyan frame of reference, Sanner and Harper define Christian education as

one of the essential ministries of the church (*ecclesia*), by means of which the fellowship (*koinonia*) of believers seeks: (1) to prepare all learners to receive the power of the gospel in conversion and entire sanctification; (2) to inspire and lead them to experience personal growth in the Christian graces and in the knowledge of the truth as it is in Jesus; and (3) to assist them in preparing for and finding a place of productive service in the Body of Christ and in the world outside the Church (19).

See TEACH (TEACHING, TEACHER), DISCIPLINE, DEVELOPMENT.

For Further Reading: Byrne, *A Christian Approach to Education*; Eavey, *History of Christian Education*; LeBar, *Education That Is Christian*; Little, *Foundations for a Philosophy of Christian Education*; Rood, *Understanding Christian Education*; Sanner and Harper, *Exploring Christian Education*.
NORMAN N. BONNER

CHRISTIAN ETHICS. This is a specialized branch of general ethics and shares with it the major concern of determining what is good and right. It may be divided into two major aspects, the exegetical and the philosophical, the division not being entirely precise, since there are areas of overlap between the two. The former of these concerns itself in a major way with the ethical content of biblical revelation; the latter, while usually not neglecting the written revelation, calls upon the more speculative resources which philosophical endeavor provides.

With reference to content, Christian ethics is frequently divided into two phases, Christian Personal Ethics and Christian Social Ethics. The first of these is usually adopted as a point of departure for ethical study and will so be used here. In both cases the major concern is, not human morality in general, but the content of ethical truth in Christianity, both historic and contemporary. The sources for Christian ethics are the following: the two Testaments, taken especially in relation to the total revelation of Christianity's redemptive message; the historic development of ethical thought, beginning with apostolic times, continuing in the cumulative ethical insights of the Fathers and of the medieval thinkers; and finally, the funded ethical wisdom of the Christian Church since the Protestant Reformation.

Christian ethics assumes that there is a valid and binding relationship between God and men, and usually accords this precedence over the relationships of persons to others persons. In practice, as well as from the biblical perspective, the two are hemispheres of one sphere. Both Testaments assume that there are overarching principles which govern men and women in the entire grid of their interpersonal behavior, including their attitudes and behavior toward God himself.

The Bible as a whole abounds in statements detailing the obligations of the creature to the Creator, and assumes rather than argues the validity of His requirements. The formulation of God's ethical demands upon human beings found a special focus in the giving of the Law at Sinai. The Decalogue (Exod. 20:3-17) was bestowed in close and intimate relation to the miracle of the Exodus, and assumes a relation of

covenant between Jehovah and the Israelitish people. And as distinguished from the ceremonial and strictly political legislation of the Pentateuch, the Ten Commandments represent basic moral legislation.

It follows that the requirements of the Decalogue devolved in a special manner upon the Jewish people, but their underlying premise is that God is holy and righteous, and as Creator He has a right to lay His demands upon all persons everywhere. The fact that the mandates of the Ten Words are found, at least in part, in the codes of nations and people outside the Jewish tradition suggests that their content commends itself to the sensitive moral dispositions of persons outside the Judeo-Christian tradition. This suggests that they are of universal application, so that God implicitly demands of the pagan world the same type of ethical behavior that He explicitly requires of His chosen People.

Christian ethics assumes the validity of the Decalogue, this assumption being inferred both from the holiness of God, and as well from the intimate connections between Judaism and the Christian evangel. We are persuaded that the NT writers were supernaturally guided in reaching the conclusion that the Ten Commandments are binding upon the Christian person. The underlying elements of covenant were thus brought to bear upon the Christian life. Chief among these were: that God's demands were right and just; that God is everywhere seeking a response from His creatures; that Jesus Christ came to fulfill the law, not by merely keeping it himself, but by revealing the love which must underlie behavior which is truly ethical, and by providing the dynamic by which the Christian person can live ethically.

Our Lord's statements both *simplify* the requirements of the Decalogue (by reducing all the commandments to two, namely total love to God and sacrificial love for the neighbor) and *internalize* many of its requirements. This latter tendency appears most evidently in the Sermon on the Mount, in which the locus of visible sins was placed within the realm of the intention of the inner life.

See ETHICS, DECALOGUE, MORALITY, RIGHTEOUSNESS.

For Further Reading: Monroe, *An Introduction to Christian Ethics*; "Ethical Relativism," "Interpersonal Relations," "New Testament Ethics," and "Personal Ethics," *Baker's DCE*; Henry, *Christian Personal Ethics*; "Ethics," "Ethics of Jesus," *ZPEB*. HAROLD B. KUHN

CHRISTIAN HOLINESS. See HOLINESS.

CHRISTIAN HUMANISM. Christian humanism attempts to bridge the gap between Christ and human culture. This view can be called "humanism" because of its positive approach to man and his culture, including academics, aesthetics, and human relationships. It is "Christian" in that all is brought under the Lordship of Jesus Christ.

Appreciation of the arts and sciences is appreciation of God's handiwork in creation, whether the artist or scientist is pagan or Christian. To the Christian, all truth is God's truth, regardless of its source. Even unregenerate minds provide insight into truth which reveals God's glory. Divine revelation can be understood only within the context of human culture. Therefore, the Christian must understand human culture in order to make sense of God's truth. Such scriptures as Exod. 31:2-5; Psalms 14, 139; 1 Corinthians 13; Phil. 4:8; Col. 2:3; and Jas. 1:17 are used to emphasize the importance of human culture.

Erasmus of Rotterdam, Thomas More, John Henry Newman, and Thomas Aquinas represent a broad form of Christian humanism which drew upon classical Greek learning in their interpretation of Christianity. Philipp Melancthon, John Calvin, Abraham Kuyper, C. S. Lewis, and H. Richard Niebuhr represent a humanism closer to the Reformed tradition. Christian humanism differs from secular humanism in that it subordinates the human to Christ.

Many evangelicals are suspicious of human reason and culture. Martin Luther saw Christ and human culture as a paradox. According to this view, the Fall left man so deeply affected that his thinking and his work are contaminated with pride and rebellion. The pagan mind, lacking biblical revelation, has little to offer Christianity. The unregenerate world is dominated by "the prince of the power of the air" who rules the children of disobedience. The world is far gone and ripe for destruction, and the Christian's duty is not to preserve or enrich it, but to call the Church out of the world to establish a redeemed society with a distinctly Christian culture.

Study of God's handiwork through science does not pose so serious a problem for those who hold this view as does the study of the arts, "the handiwork of man." Scriptures cited in support of this view are Lev. 20:22-26; Deut. 6:3-15; 2 Cor. 6:14-18; 1 John 2:15-17.

See HUMANISM, CULTURE, LIFE, SEPARATION, WORLD (WORLDLINESS).

For Further Reading: Blamires, *The Christian Mind*; Kilby, *Christianity and Aesthetics*; LaHaye, *The Battle for the Mind*; Mollenkott, *Adamant and Stone Chips*; Niebuhr, *Christ and Culture*; Ramm, *The Christian College in*

the Twentieth Century; Taylor, *A Return to Christian Culture*.

G. R. FRENCH

CHRISTIAN PERFECTION. Christian perfection is full salvation from sin and the completeness of the Christian life. It refers to the perfect act of God in entire sanctification by which the heart is cleansed from all sin and to the life of perfect (or unmixed) love of those who live and walk in the Spirit.

There are mainly two words in the NT that are rendered "perfect" in English. The less common one is *artios* (15 times as *katartizō*, or variant), which refers to complete equipment for effective function (cf. 2 Tim. 3:17). These abilities and skills for service do not immediately and necessarily follow the fullness of grace and love. The more common word for "perfect" is *teleios*, which indicates the completeness and fullness of the moral nature as renewed in the image of God (Matt. 5:48). This perfection is not so much a human achievement or skill as it is a work of God's grace in the human heart. It has to do with motive and attitude. Its expression is love.

Christian perfection is not absolute perfection. Only God is absolute, unrelated, and underived in His perfection. It is not the perfection of angels. Man was not created for that order of beings. It is not the perfection of Adam as originally created. There are permanent consequences of the Fall. It is not humanly achieved freedom from fault or weakness. It is evangelical perfection, disclosed by the gospel that promises full salvation through Jesus Christ by the Holy Spirit.

Christian perfection must be distinguished from philosophic perfectionism. NT writers know nothing of an absolute perfection—a point beyond which there can be no further development (Wynkoop, *A Theology of Love*, 273 ff). But there is a completeness of Christian commitment and love that is unmixed and without exception. Neither moral nor civil law allows voluntary deviation. One murder proves a person a murderer. One robbery classifies one as a thief. One sin can make a sinner. But Christian perfection is a pure heart, dedicated to God.

There is a perfection of maturity; this takes time. There is a perfection of youth; this requires strength. There is a perfection of childhood, dependent on relationship (1 John 2:12-14). From the standpoint of completeness, Christian perfection is a fullness of love—not of years or skills. It is, then, compatible with various stages of development. In the common use of the term, there can be a perfect baby as well as a perfect adult. Each is suited to his purpose or place in

life. That is the essence of perfection. One can be what God intended a Christian to be—loving God and man fully.

Christian perfection is purity of heart. It is not necessarily maturity. It is a term of quality, not of quantity. It admits of growth and increase. Indeed, the fruits of holiness grow best in a heart that is pure and free. It is sin, not purity, that prevents progress, growth, fruit, and maturity. There is no perfection, in this life at least, that does not admit of and demand improvement. The pure in heart see God (Matt. 5:8). As they continue to see, they continue to be transformed into the image of the One they see (2 Cor. 3:18). This program of perpetual improvement is the hallmark of true children of God, culminating in "resurrection perfection" (1 John 3:1-3). The act of God by which one is made pure is instantaneous (Acts 15:8-9). The grace of God and the human response by which one becomes mature is gradual and progressive.

Christian perfection is equated with perfect love. To the question "What is Christian perfection?" John Wesley answered, "The loving God with all the heart, mind, soul, and strength" (*Works*, 11:394). This, in essence, is holy living, "as he which hath called you is holy" (1 Pet. 1:15). As Wesley says, "Not that they have already attained all that they shall attain, either are already in this sense perfect. But they daily 'go on from strength to strength; beholding' now, 'as in a glass, the glory of the Lord, they are changed into the same image from glory to glory, by the Spirit of the Lord'" (*ibid.*, 379).

To avoid misunderstanding and false hopes, Wesley explained carefully what Christian perfection is not. He summarizes from his sermon on "Christian Perfection" as follows:

They are not perfect in knowledge. They are not free from ignorance, no, nor from mistake. We are no more to expect any living man to be infallible, than to be omniscient. They are not free from infirmities, such as weakness or slowness of understanding, irregular quickness or heaviness of imagination . . . impropriety of language, ungracefulness of pronunciation, to which one might add a thousand nameless defects, either in conversation or behavior. From such infirmities as these none are perfectly freed till their spirits return to God; neither can we expect till then to be wholly freed from temptation; for "the servant is not above his master" (*ibid.*, 374).

See HOLINESS, PERFECT LOVE, ENTIRE SANCTIFICATION, HEART PURITY.

For Further Reading: Wesley, *A Plain Account of Christian Perfection*; Wesley, Sermon on "Christian Perfection," *Works*, 6:1; Wiley, *CT*, 2:440-516; Turner, *The*

Vision Which Transforms, 129-60; Cox, *John Wesley's Concept of Perfection*, 68-137; Wynkoop, *A Theology of Love*, 268-301; Taylor, *Life in the Spirit*, 11-28, 56-90.

WILBER T. DAYTON

CHRISTIAN SOCIALISM. Socialism as generally understood means the national ownership and control of the means of economic production. This includes capital, land, and all other property which should be administered by government for the common good of all. It is basically a political term applied to economics. As such there can be no such thing as Christian socialism in the present world order. This is true simply because all men are born in sin, totally depraved, and government is composed of men. Just as man acts naturally out of selfish interests, so governments act out of selfish interests.

The experience of the Christians of Jerusalem, as recorded in Acts 4:32—5:4, is sometimes cited as an example of Christian socialism; but a close look at the passage will show two important aspects: (1) the actions were motivated by love one for another, and (2) the actions were entirely voluntary, not compulsory. Even after their property was sold, it was entirely up to them to contribute or not contribute the sum to the common fund (5:4). This was cooperation but not socialism.

Such experiences as working together, sharing goods and services, helping the needy from a common fund or source, do not constitute socialism. These activities should be based on the plain teachings of the NT, both in the Sermon on the Mount and elsewhere, which show clearly that Christians should have love and concern for the needs of others, both to fellow believers and unbelievers.

Although it is impossible to have a free society in a completely socialistic framework, and although Christian socialism in the correct sense is an impossibility, there are several ways in which Christian cooperative action for the common good may be compared to and somewhat resemble socialism. For example, there are cases where misfortune afflicts a Christian to the extent he could not survive without the support of other Christians. A second comparative aspect is the fact that the Christian community should and often does make provision to care for its needy. Pension funds, retirement and nursing homes, orphanages, parochial schools, camps, and many other enterprises are examples of provisions which many individuals could not provide alone. This is Christian collective cooperation, but hardly socialism.

See STATE, INSTITUTIONS OF CHRISTIANITY.

For Further Reading: *Baker's DCE*, 637-43.

OTHO JENNINGS

CHRISTIAN WARFARE. See SPIRITUAL WARFARE.

CHRISTIAN YEAR. The Christian year is the framework within which, by means of special seasons and days, the Church as the family of God remembers, reiterates, and reappropriates the major events of its faith and history, somewhat as families celebrate wedding anniversaries or birthdays.

Every day of the year is dedicated to God by the Christian; however, from the beginning God himself regarded some days as special. In Creation it was the seventh day; in the deliverance of His people it was the Day of Atonement. There was Passover Day, the Day of the Firstfruits, etc. The writer of the apocryphal Ecclesiasticus wrote of the days: "In much knowledge the Lord hath divided them and made their ways diverse. Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself" (33:7-12). Compare the Hebrew Year in Leviticus 23.

The Christian Year enables us to keep the spiritual and secular more properly related without allowing the latter to swallow up the former.

In the beginning the main celebration of the Church was Easter—a comprehensive celebration of the death, resurrection, and exaltation of Jesus, all on a single day. Thereafter, a spirit of joy pervaded Christian life and worship for the period covering Pentecost, 50 days after the Passover. Leading up to Easter, "disciplining" classes were held to prepare new Christians for baptism.

But there were other days observed by non-Christians and Christians alike: e.g., the followers of Mithras held as sacred "the Day of the Sun" and also December 25 as "natalis solis invicti" which became sacred to the Church as Christmas Day, but not until c. 350 because of its pagan association.

The following have come to be widely recognized as the main special days in the Christian calendar: Epiphany, Ash Wednesday, First Sunday in Lent, Palm Sunday, Good Friday, Easter Sunday, Ascension Day, Pentecost (Whit-sunday), Trinity Sunday, First Sunday in Advent, Christmas. In addition numerous denominational, national, and quasi-religious days have been added, such as Mother's Day, Father's Day, Thanksgiving Day, Memorial Day, Laymen's Sunday, etc. Andrew W. Blackwood warns of the

danger of the Church becoming dominated by a proliferation of special days. Yet the utilization of the basic traditional seasons can provide incalculable aid in religious education. Care must be taken to prevent these occasions from degenerating into mere traditions, which often lose sight of the true spiritual meaning.

See WORSHIP, CHURCH.

For Further Reading: Blackwood, *The Fine Art of Worship; Planning a Year's Pulpit Work*.

T. CRICHTON MITCHELL

CHRISTIANITY. The term "Christianity" has several definitions and referents, not all of them consistent with one another. Here, Christianity will be described from two points of view: the theological and the cultural-sociological, with a passing reference to the historical.

Theologically, Christianity shows its roots in Judaism by its confession that there is but one God, and that He is the Creator of all things, creating out of nothing. So He is the presupposition of all else. Both religions hold that the human being is a special creation of this God, not simply another aspect of material creation but a person given stewardship over it. Both also believe that God has established a personal relationship between himself and the human as the norm. Both religions hold that morality, as it may be defined by this God, is the fundamental concern in this relationship and that it should be fundamental to the relationships between humans, and between humans and material creation as well. Both religions hold that the norm is more often disregarded than regarded by humans and that therefore humanity must repent. Both hold that God forgives, not because of some necessity, but out of His grace. Both religions believe that this God has revealed himself to humanity, especially through certain writers whom He has inspired and whose writings have been collected in the OT. These writings contain history, law, poetry, wisdom, prediction, and moral-spiritual evaluations, all of it intended to establish and maintain an appropriate relationship between God and humanity. Both religions hold that the OT is authoritative for faith and practice, but the "how" and "why" of that authority are debated.

More specifically, Christianity may be defined as that religion whose keystone is the belief that the God described in the OT has revealed himself in Jesus of Nazareth, who is the only true Savior of man, effectually of all who believe in Him for redemption from their sinfulness.

It is universally affirmed by all types of Christians that Jesus of Nazareth is a genuinely histor-

ical figure, a unique person who inhabited the time and space that we experience. It is agreed that He died at the hands of the Roman government on instigation of some of the religious leaders among the Jews about the year A.D. 30, just outside the wall of Jerusalem. Obviously He was fully human in His physical characteristics, but the nature of that humanity, and just what it means to say that He was also divine, and the relationship between these two natures, human and divine, are points perpetually debated. However, the mainstream of Christianity has insisted that He is both fully human and fully divine. The debates have circled around the meaning of "fully."

Christians agree that humankind in its fallen state is sinful, though definitions of sin vary widely, sometimes contradicting one another. All believe that the principal concern of Jesus was to remedy that sinfulness, though again definitions of how and why the remedy are many and sometimes contradictory.

Going beyond the sacred book of the Jews, Christians recognize the 27 books called the New Testament as authoritative for faith and practice, though the "how" and "why" are contested. In the NT, Christians believe they have the God-inspired perspective on the person and work of Jesus and also faithful guidance for living as Christians. There they believe they learn that Jesus' suffering and death were in vicarious atonement for their sins; that He was raised from among the dead by God himself to show that our sin is conquered (as is death); that He is coming again to judge living and dead and to take those who believe in Him to be with himself forever; that He has established the Church as His agent to proclaim what He has done and will do, and to make it possible for Him to do it; and that He has sent the Holy Spirit to work in and through the Church as Convincer, Corrector, Comforter, and Sanctifier.

It is agreed among Christians that the ethic of Christianity is generated by love—God's love at work in human beings. The Holy Spirit is especially at work in this generating.

The eschatological element in Christianity is very pervasive and fundamental. There is a paradoxical tension between its celebration of earthly creation and its assurance that the earthly is temporary, that its purpose is probationary and preparatory, and that while the kingdom of God is manifest now among Christians its "center of gravity" is in heaven. The chief concern of Christianity is the redemption of a lost race, and the eternal destiny of persons. Its *eschatos* includes

not reincarnation or Nirvana, but a real heaven and a real hell.

Christianity as a historical phenomenon is difficult to define. At present, there are four major divisions that have roots in the time of Jesus and His apostles: Eastern Orthodoxy, Roman Catholicism, Protestantism, and Anglicanism. There are numbers of groups, some authentically Christian, some marginally related, some clearly spurious, that either do not want to be or cannot be placed in one of the four large categories.

Having viewed Christianity from an abstract, theological vantage point and noted in passing its great historical expressions, it remains to note something of its cultural-sociological manifestation. The most common designation of this phenomenon is "Christian civilization."

Obviously, the term is very problematic. Nonetheless, it does point to a highly significant collection of attitudes and behaviors which has shaped much of the contemporary world, either directly or in reaction.

First, one may note the presence, where Christianity has been strong, of a positive regard for this world. It is looked upon as real, not illusory; as of essentially positive value, not as negative or neutral. However, it has not been viewed as an end in itself, but as an arena, a locus, in which eternal issues are determined.

Second, there has usually been an insistence upon the special value of the human being in relation to the value of all else. The human being has been seen as essentially different from nature and its processes, though not separate from them nor immune to them.

Third, value has usually been expressed in moral categories, as opposed to physical, material, intellectual, or pragmatic categories. Even the course of physical nature has been assumed to have some moral significance.

Fourth, morality has been defined in terms of a personal Being external to any particular human being or human society. Value has been thought to have been the subject of revelation, not of human invention, and certainly not of natural necessity.

Fifth, the passage of time, with its coming to be and passing away of things, of people, of ideas, has been assumed to be real and linear. History is not believed to repeat itself, though there may arise future situations analogous to situations already experienced. This, in turn, has given rise to the notion of progress—that is, the notion that history is headed somewhere. Generally, that "somewhere" has been thought to be better than the here-and-now.

Sixth, where Christianity has seen to the permeation of its message, there has been an assumption that individuals and societies need law, if not to bring in a better future, at least to restrain humankind from self-destruction in the present. It has also been understood that while humankind must take moral responsibility for itself and develop its own law, the essentials of that law have been revealed by Deity, and it has been understood that human law is basically an explication of divine revelation. This has generally meant that no one in the society has been assumed to be above the law, but it has also meant that the law was viewed as "made for man, and not man for the [law]." That is to say, it has generally been accepted that law is to be suited to particular human circumstances.

None of these characteristics has ever been practiced by the society at large in an entirely Christian manner. Each of them has been open to abuse, and each of them has been transformed from time to time into a completely secular mode. Nonetheless, they do seem to be uniquely Christian in their inspiration and in their original expressions. Thus, it seems appropriate to refer to them as the characteristics of "Christian civilization."

Christianity, therefore, must be defined in terms of its historical roots, its normative teachings, its institutional expressions, and its sociological and ethical principles as they affect society.

See EASTERN ORTHODOXY, CATHOLICISM (ROMAN), PROTESTANTISM, ANGLO-CATHOLICISM, NON-CHRISTIAN RELIGIONS, RELIGION (RELIGIOUS), BIBLE, CHRIST.

For Further Reading: Perry, *The Gospel in Dispute*; Curtis, *The Christian Faith*; Hamilton, *What's New in Religion?* Smith, *Therefore Stand*; Stewart, *A Man in Christ*.

PAUL M. BASSETT

CHRISTLIKENESS. Christlikeness refers to a state or quality of being like Christ. Such phrases as "mind of Christ" (Phil. 2:1-5; 1 Cor. 2:16), "love of Christ" (2 Cor. 5:14; Eph. 3:19), and "crucified with Christ" (Gal. 2:20; 5:2) direct one's attention toward a biblical concept of Christlikeness.

These phrases call to mind such characteristics as meekness, obedience, and submission. In the minds of some, meekness may revive the words "Jesus meek and mild," popularized a few years ago by some writers, which made Jesus a rather frail caricature of what He truly was. Meekness as seen in the life of Christ was an expression of self-control. He did what duty demanded even though He had within His power the ability to avoid suffering. At His arrest when one of His companions drew a sword in an effort to protect

Him, Jesus commanded, "Put your sword back," and then declared that should He call upon His Father, He would "at once" dispense to the Lord Jesus "more than twelve legions of angels" (Matt. 26:52-53, NIV). This type of meekness is restrained, controlled, and demanding. It is meekness with a purpose.

Closely associated with meekness are obedience and submission. Obedience characterized the life of our Lord from the earliest account of an interpersonal relationship. When but a youth, 12 years of age, after He had lingered behind in the Temple and His parents had returned for Him, He "went down to Nazareth with them and was obedient to them" (Luke 2:51, NIV).

It is impressive that some of the mystics who spent a lifetime endeavoring to imitate Christ placed obedience and submission at the top of the list for Christlikeness (Kempis, *The Imitation of Christ*, bk. 3, chap. 13). In the Lord's Garden experience, as His earthly ministry was terminating, He demonstrated again these leading characteristics of His life—meekness, obedience, and submission—as He prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done" (Luke 22:42, NIV).

Another phrase, "The mind of Christ," deserves some comment. When Paul professes to "have the mind of Christ" (1 Cor. 2:16) he probably means he understands the thought and intention of Christ, therefore is qualified to instruct the Corinthians. But when he exhorts the Philippian believers to possess the mind of Christ, he uses a different word, *phroneō*, "to be minded," a word more germane to our subject. To be like-minded with Christ is to follow Him in the surrender of our rights, becoming an obedient servant "even unto death" for the sake of a lost race (Phil. 2:5-8).

It is a simple transition to move from a consideration of the "mind of Christ" to the "love of Christ." Paul speaks to the Ephesians of being "rooted and grounded" in love (3:17) and of knowing "the love of Christ, which passeth knowledge" (3:19). Love does not eliminate knowledge, but goes beyond the learning process. Christlikeness requires the use of one's mental faculties, but love relates more to the emotions. How does a Christlike person react under stress? Such stresses as those caused by rejection, when one's motives are of the highest and purest order; suffering without mitigation over extended periods of time; and ridicule that appears to be unrelenting, may be common to some lives. Peter makes it clear that patience in

unjust suffering is the highest level of Christlikeness (1 Pet. 2:19-24; 4:12-16).

Although sometimes overlooked, mature Christlikeness is not only a gift of the Spirit in inner sanctification, but a learning process produced through a study of God's Word, through a more perfect understanding of the teachings of Christ, through the discipline of suffering, and through the modeling of brethren in the Lord who have achieved a measure of Christlikeness in their Christian living.

See SPIRITUALITY, CHRISTIAN, DISCIPLESHIP, MIND OF CHRIST.

For Further Reading: Bonhoeffer, *Ethics*, 188-213; Baker's *DT*, 114-15; Henry, *Christian Personal Ethics*, 398-418; Jones, *Christian Maturity*, 147-58; Kempis, *The Imitation of Christ*, bk. 3, chaps. 55-56; Lewis, *Mere Christianity*, 64-129; Murray, *Be Perfect*.

FLOYD J. PERKINS

CHRISTOCENTRISM. This has to do with the constructing of the various aspects of one's theology with special regard to how they relate to Christ, so that Christ is at the center of one's theology. Whereas Augustine's theology is usually regarded as theocentric; and whereas modernistic theologies are usually regarded as anthropocentric, Christocentric theologies are those of such theologians as Martin Luther (1483-1546), Karl Barth (1886-1968), and Dietrich Bonhoeffer (1906-45).

See THEOLOGY, SYSTEMATIC THEOLOGY.

J. KENNETH GRIDER

CHRISTOLOGY. Christology is the doctrine or teaching of the Christian Church concerning the nature of Jesus, the Messiah of Israel and the Son of God. Mark combined these titles into one phrase, "Jesus Christ, the Son of God" (Mark 1:1). Christology attempts to answer the question, "What think ye of Christ? whose son is he?" (Matt. 22:42).

Christians believe that Jesus Christ is both human and divine, that He unites these two distinct natures in one Person, and that this union is permanent and eternal. The implications of this affirmation include: (1) that in Jesus we have a full and final revelation of God; and (2) that in Him redemption from all sin is possible and available.

Christology may be approached either from the standpoint of the Synoptic Gospels (Matthew, Mark, and Luke), or from the standpoint of the Gospel of John and the Epistles. The one is inductive (from "below"), the other deductive (from "above").

The 12 disciples knew Jesus first as Teacher or Rabbi (Mark 1:22), and only later as Messiah

(8:29), Lord (12:35-37), and Son of God (15:39; John 20:28). The young Church, however, soon found it necessary to proceed in the opposite direction as well. Thus it was that John began his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us" (1:1, 14; cf. Rom. 1:1-4; Gal. 4:4; Heb. 1:1).

Survey of basic issues. Central to Christology is the doctrine of the Incarnation, that God became man, and that thus in a unique sense, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

Questions inevitably arise: (1) When and how did the Incarnation take place? (2) In the Incarnation did the Eternal Son (John 3:16-17) unite with an existent being or with generic human nature? (3) What is the relationship of Jesus to the Triune God? (4) Was Jesus truly and fully human?

Development of the doctrinal idea. The classic creedal statement of Christology emerged out of an atmosphere of ferment and conflict. J. L. Neve's summary of the first four ecumenical councils is helpful: Christ is *divine*, vs. Arius (Nicea, A.D. 325); Christ is *human*, vs. Apollinaris (Constantinople, A.D. 381); Christ is *one in Person*, vs. Nestorius (Ephesus, A.D. 431); Christ is *two in nature*, vs. Eutyches (Chalcedon, A.D. 451).

The Nicene and Chalcedonian creeds have stood the test of time. Such creeds are evidence of stability amidst centuries of change. Their function is to exclude extreme or erroneous positions and to describe a Christian consensus.

Numerous attempts have been made, especially in the modern and contemporary periods, to displace these creeds. Such efforts have been largely unsuccessful. It is true that these creeds should be translated into relevant terms. However, the NT teaches that Christ was truly human and truly divine, that He was one Person, the Eternal Son, and that His divine and human natures will remain real and distinct forever.

The biblical position affirms the identity of Jesus with God and with man. This suggests that true understanding of Christology is not possible without reference to the doctrine of the Trinity. In the richness of His being, God is triune in essence, revealed as Father, Son, and Holy Spirit.

In the Incarnation, it was the Son—not the Father nor the Spirit—who assumed human nature in the womb of the Virgin Mary. This union was accomplished by the Holy Spirit. "And the angel said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God" (Luke 1:35, RSV).

In that moment of conception a unique Person began to be: Jesus of Nazareth, the Son of God and the Son of Man. "The union of the divine and human natures in Christ is a personal one—that is, the union lies in their abiding possession of a common Ego or inner Self, that of the eternal Logos" (Wiley, *CT*, 2:180).

The Scriptures make it clear that Jesus lived a fully human life, even as He understood that He and the Father were one (John 10:30). "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). He was tempted just as we are (Heb. 4:15); He learned discipline and obedience through suffering (5:7-8); He struggled in agony with the Father's will (Luke 22:39-46). Nevertheless, through all these experiences, Jesus knew that He was the Father's unique Son (Mark 1:11; 9:7) and would soon resume His place with the Father (John 17:5). The form of His consciousness was human, its content divine (William Temple).

See CHRIST, HYPOSTATIC UNION.

For Further Reading: Bruce, "The Person of Christ: Incarnation and Virgin Birth," *Basic Christian Doctrines*, 124-30; Green, *The Truth of God Incarnate*; Horton, *Christian Theology: An Ecumenical Approach*, 173-77; Kung, *On Being a Christian*, 119-65; Neve, *A History of Christian Thought*, 1:125-36; GMS, 303-65; Wiley, *CT*, 2:143-86.

A. ELWOOD SANNER

CHRONOS. This is one of the most common Greek words for "time" in the NT. The other word is *kairos*. Actually it is the second of these that has special theological significance.

Chronos, from which we get *chronology*, is used for "time in the sense of duration," while *kairos* signifies "time in the sense of a fixed and definite period" (Abbott-Smith, *Manual Greek Lexicon of the New Testament*, 226). In modern Greek, *kairos* means "weather," while *chronos* means "year." The former is often correctly translated "season" or "appointed time" in modern versions. "It is significant of the NT emphasis that *kairos* occurs more frequently (86 times) than *chronos* (53 times). In the Scriptures time is thought of in its redemptive and often eschatological significance" (WMNT). Trench writes: "*Chronos* is time contemplated simply as such; the succession of moments. . . . *Kairos* . . . is time as it brings forth its several births" (*Synonyms of the New Testament*, 210).

See TIME, AGE.

For Further Reading: WMNT, 3:238-39; Trench, *Synonyms of the New Testament*, 210-12.

RALPH EARLE

CHURCH. That division of theology which deals with the Church is called *ecclesiology*. The term "church" in the NT is from the Greek *ekklēsia*, meaning "called out." The word is translated "church" in 112 of its 115 instances in the NT, the exceptions being Acts 21:32, 38, 41—the account of the assembly of irate tradesmen called by Demetrius in Ephesus (an example of the word's classical usage). With these exceptions (plus Acts 7:38 and Heb. 2:12), *ekklēsia* is reserved exclusively in the NT for the followers of the Lord Jesus Christ, viewed collectively, either as a local body of believers or the aggregate of believers everywhere.

While the English word "church" etymologically signifies a building, called the house of God, no such sense is attached to *ekklēsia* in the NT. In the four instances where *oikos*, "house," refers to the Church (1 Tim. 3:15; Heb. 3:2; 1 Pet. 2:5; 4:17) the usage is metaphorical, meaning the household or family of God.

According to the Gospels Jesus spoke directly of the church on only two occasions. In Matt. 18:15-17 Jesus says that if an offending brother refuses to get the offense straightened out on a one-to-one basis, it should be taken to a small committee; but if he refuses to hear the small committee, the offended person should "tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer" (NASB). Jesus is clearly referring to a local body of believers who constitute the people of God, with internal disciplinary power. The disciples would understand Jesus to be saying that the corporate authority of the synagogue, with which they were familiar, was to inhere in the Christian church. The church therefore is more than a worshipping community; it is a governing body. Christians are not to be a law to themselves, but to be subject to one another, and this not simply on a one-to-one basis but as one in relation to an organized, structured community. This power of the church to discipline is affirmed also by Paul, in his specific applications of it (1 Cor. 5:1—6:5; et al.).

The other occasion occurred earlier, while Jesus and His disciples were in Caesarea Philippi: "And I also say to you that you are Peter, and upon this rock I will build my church; and the gates of Hades shall not overpower it" (Matt. 16:18, NASB). The play on words here between *Petros*, a stone, designating Peter, and *petra*, a large rock, bedrock, suggests that Jesus will build His Church on a foundation much more stable than Peter as a person, indeed on nothing less than the great truth of Peter's confession, "Thou

art the Christ, the Son of the living God" (v. 16, NASB). And so it is that the Church's very existence is tied to the person and deity of Christ.

But other aspects of a biblical doctrine of the Church are here also. Jesus not only indicates that He is himself the Foundation of the Church, but that His resurrection will be the sufficient guarantee of its perpetuity and indestructibility. This is the probable meaning of "the gates of Hades [death] shall not overpower it." A. T. Robertson says: "Christ's church will prevail and survive because He will burst the gates of Hades and come forth conqueror" (*Word Pictures*, 1:133).

Obviously also Jesus is referring to the Church in its generic or universal sense, not simply as a local group. In this universal or general sense He portrays the Church as a building—"I will build my church." The foundation has already been declared. The materials will be the apostolate, their teaching, and those receiving the teaching as believers (Matt. 28:19-20; Acts 2:41-46; 1 Cor. 12:28; 15:1-9; Eph. 4:11-13; 2 Tim. 2:2; et al.). As a building its creation is a process—"I will build." And as a building it has walls—boundaries, definitions, and limitations.

Both Paul and Peter pursue the metaphor of the Church as a building (1 Cor. 3:9-17; 1 Pet. 2:5-8).

While Jesus uses the term *ekklēsia* only these two times (as found in the Gospels), He implies the Church in His use of *poimnē* (or *poimnion*) a "flock" (Matt. 26:31; Luke 12:32; John 10:16; cf. Acts 20:28-29; 1 Pet. 5:2-3). Schmidt believes that the "flock" of 1 Cor. 9:7 "is rightly equated" with the *ekklēsia*; and he sees a significant parallel between the "my sheep" of John 21:16f and the "my church" of Matt. 16:18 (Kittel, 3:520). At any rate, this term casts the concept of the church in a more tender and intimate light, as the place not only of discipline but of personal care and security.

If direct references to the church are sparse in the Gospels, church consciousness dominates the Acts and the Epistles. The overwhelming emphasis is on the church as a local body of disciples. This is shown by the frequent plural, "churches," and such expressions as "the church that is in their house" (1 Cor. 16:19) and "the church of God which is at Corinth" (2 Cor. 1:2). The church is never thought of as simply a numerical aggregate of isolated believers, but as of a close-knit community which meets for worship and shares common bonds of spiritual life, suffering, commitment, belief, and service. Each lo-

cal group is *the church* in that place, coequal with all other churches.

It is primarily in Ephesians and Colossians that the concept of the Church as the mystical Body of Christ is unfolded. The "body-life" metaphor is already in Romans 12 and 1 Corinthians 12, used to illustrate the variety of functions in the work of God, and to inculcate a proper evaluation of gifts. In these earlier Epistles the Spirit's ministry in the Church is explained. But in the Ephesians and Colossians Christ himself is seen as the Head of the Church; His headship illuminates the divine nature of the Church.

Christ is the *Head* in the sense of being the ground of the Church's very existence, the source of the Church's life, and the Ruler of the Church—"the church is subject unto Christ" (Eph. 5:24). The Church is also the object of Christ's atoning death: as the Father gave His Son for the world (John 3:16), so Christ gave himself for the Church, "that He might sanctify her, having cleansed her by the washing of water by the word" (v. 25, NASB).

Three brief words from Scripture shed light on the constitution of the church. Jesus said: "For where two or three have gathered together in My name, there I am in their midst" (Matt. 18:20, NASB). While this is not said in verbal reference to the church, its relevance can hardly be missed. The church could be defined, in simplest terms, as a gathering in the name of Christ with Christ in the midst. This does not imply, of course, that believers are the church only when together, and not the church when dispersed in their daily employments (cf. Acts 8:1). But the primary implication must not be missed—that any religious group not meeting from time to time in the name of Jesus, with Him in their midst, is not the church.

The second illuminating passage is Acts 2:47. After describing the unity, cohesion, and fellowship of the Early Church, Luke says: "And the Lord was adding to their number day by day those who were being saved" (NASB). The Lord himself was gathering into the body those being saved. Salvation is personal, subjective, and highly individual; being in the church is corporate. Two things are to be noted: Only the "saved" can belong to the church, and their being brought into the church—their bonding—is the Lord's action. The relation of this to the sacrament of baptism cannot be discussed in this article.

The third text is 1 Cor. 12:13: "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we

were all made to drink of one Spirit" (NASB). The great divergence of opinion about this statement suggests the need for avoiding undue dogmatism. However, it seems to this writer that this is saying exactly what the Acts passage said, with more precision. The Lord who adds to the Church is the Holy Spirit, who alone can baptize (or induct) into the Body as a spiritual organism. That this is a reference to water baptism is not at all certain, since the baptizing could be as spiritual and metaphorical as the drinking "of one Spirit." But even if the sacrament is intended, it is still true that apart from the Spirit's action, people are joiners but not members; members perhaps of an earthly organization but not of the true Church. The essential note here is that the Holy Spirit, in His sovereign presence and regenerating power, constitutes in himself the life of the Church, without which it is but a wax museum.

Traditionally theologians have ascribed to the church certain qualities or notes. The church may be said to be both *visible* and *invisible*; i.e., as an institution it is seen of men, yet only God knows in any congregation who is in the mystical Body of Christ through regeneration. Further, the church is *local* and *universal*; i.e., it is a definite group of believers meeting in one place, yet it also is the totality of all believers everywhere in every generation. (The expression "holy catholic Church," as found in the Apostles' Creed, has no reference to the church of Rome, but to this universality.) Again, the church is characterized by both *unity* and *diversity*. Its unity is in its "one body and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:4-6, NASB). Every Christian has a mystical oneness with every other Christian (but a oneness which will only be experienced at its deepest level through sanctification—John 17:17-23). Notwithstanding this unity, great local differences have always been present.

The Church is also both *holy* and *sinful*. As the Body of Christ it is holy; as local groups of struggling Christians, many of whom are "yet carnal," it often betrays sinful weaknesses dishonoring to Christ (e.g., the Corinthian church). Christ is continuously in the process of sanctifying the Church (Eph. 5:27, NASB)—but that can only be done by sanctifying one person at a time.

The Church is also both *impregnable* and *vulnerable*. While "the gates of Hades" cannot prevail against the Church, it can be contaminated and compromised from within—by sin, by false doctrine, by worldly alliances. Hence the deadly serious warning: "If any man destroys the temple

of God, God will destroy him" (1 Cor. 3:17, NASB), or, as A. T. Robertson puts it, "The church-wrecker God will wreck" (*Word Pictures*, 4:99; cf. Revelation 2—3).

It is the vulnerability of the church which led to the Protestant Reformation and the subsequent rise of various denominations. Insofar as a denomination represents an honest attempt to emulate the NT Church in its purity, its existence should be viewed as a sign of vigor as much as a sign of illness. While an unfortunate necessity, such groupings are not essentially sinful. Sectarianism can be properly charged only when (1) there is significant doctrinal defection from historic orthodoxy, and/or (2) an exclusiveness which brands all others as unsaved, together with a refusal to cooperate or fellowship with others.

There are intricate questions concerning the relation of the church to Israel, to the Kingdom, to a possible Millennium, and to the world (including the state), which cannot be discussed here. There is also the thorny and perennial question of the church and Apostolic Succession. In addition the acute issue for some (especially where there is a state church) is whether the inclusive concept of the church, with every baptized infant being registered as a member, is not a travesty on any authentic NT viewpoint.

¶The Church then is a divine institution, founded by Christ and composed of true believers. It is the community of redemption, constituting a new and unique race, united by the Spirit in the blood-ties of Calvary. Its internal function is to be a matrix of worship, nurture, fellowship, and service. Its external mission is to represent God in Christ to the whole world, through holiness of life and the proclamation of the gospel to every creature.

The Church must be in the world but not of it. Ethically it should constitute a community apart, yet socially a community involved and concerned.

The distinction between the Church Universal and the churches severally could hardly be articulated better than in the following sentences: "The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven. The churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Holy Spirit, become associated together for holy fellowship and ministries" (*Manual*, Church of the Nazarene).

See SACRAMENTS, CHURCH GOVERNMENT, CHURCH GROWTH, GREAT COMMISSION, CANON LAW, BODY OF CHRIST, DENOMINATION.

For Further Reading: GMS, 560-611; Wiley, *CT*, 3:103-42; Kuen, *I Will Build My Church*; Allis, *Prophecy and the Church*; Bright, *The Kingdom of God*, 215-74; Kittel, 3:501-36; Robertson, *Word Pictures in the NT*, 1:130-34.
RICHARD S. TAYLOR

CHURCH COUNCILS. Great doctrinal controversies developed early in the church, giving rise to ecumenical (general) councils called to settle those controversies. The Council of Nicea (A.D. 325) affirmed that the Son had always existed and is of the same essence as the Father. The Council of Constantinople (A.D. 381) reaffirmed the Nicene Creed. At Toledo (A.D. 589) *filioque* ("and the Son") was added to the doctrine of the Holy Spirit, declaring that the Holy Spirit proceeds from the Father "and the Son." The Council of Ephesus (A.D. 431) condemned Nestorianism, which denied the true humanity of Jesus Christ. The Council of Chalcedon (A.D. 451) affirmed the twofold nature of Christ, human and divine. Ecumenical councils held in A.D. 553 and 680 concluded that Jesus possessed both a human and a divine will. In the Second Nicean Council (A.D. 787) iconoclasts (image breakers) were condemned.

In the Reformation Period the Western church subdivided into Roman Catholics and Protestants. The latter, hoping to reform the church, had rejected tradition and refused to place the authority of the church above that of the Scriptures. Justification by faith and the priesthood of every believer were made central doctrines. The "confessions" which various Protestant groups formulated were creedal in nature.

The Roman Catholic church drew up pronouncements against Reformation theology (in the Council of Trent, A.D. 1545-63). Later it declared the Immaculate Conception of Mary (A.D. 1854) and Papal Infallibility (A.D. 1870). More recently (A.D. 1950) the Assumption of Mary (her physical resurrection and ascension to heaven) was affirmed. In the Second Vatican Council (A.D. 1962-65), Roman Catholicism took measures to heal some of the rift between herself and other Christians.

See CREED (CREEDS), HISTORICAL THEOLOGY, CHRISTOLOGY, HYPOSTATIC UNION.

For Further Reading: Briggs, *Theological Symbols*; Brown, *Christian Theology in Outline*; Fuhrmann, *An Introduction to the Great Creeds of the Church*; Harnack, *History of Dogma*, vols. 1-7, trans. Neil Buchanan.

W. RALPH THOMPSON

CHURCH GOVERNMENT. The government of the Church includes both divine and human control. Paul says, "Christ is the head of the church" (Eph. 5:23). The word "church" (*ekklesia*) refers to a homogeneous assembly or congregation, not to a disorganized mob. The designation "body of Christ" (1 Cor. 12:27; Eph. 4:12) implies unity. The members are dependent on each other, and each is related to the Head of the Church, the Lord Jesus Christ.

Christ did not organize the Church in the sense of practical, minute details. Instead, He brought into existence a new spiritual community which He commissioned to carry on in His absence. The true Church "was not organized, but born (Heb. 12:23), that is, the new birth is the first condition in the founding of this Church. The second is the baptism of the Spirit (1 Cor. 12:13)" (Henry Clarence Thiessen, *Lectures in Systematic Theology*, 414). Thus the Church is an institution of the redeemed, a blessed society, engaging in certain practices and believing certain doctrines.

Organization and government are necessary, however. Believers must organize in local bodies in order to engage in physical achievements, social accomplishments, and spiritual advance. The Church must have system and structure if it is to fulfill the Great Commission efficiently.

In seeking biblical guidelines, leadership should avoid two errors. One is the claim that even matters of detail are legislated, and that therefore no rule, however insignificant, should be adopted unless it is clearly taught in the NT. Others are of the opinion that no system of church government has been prescribed in Scripture, and the Church is given complete freedom. The proper position is found between these two extremes.

Church government in the NT pertains primarily to local congregations, under the general supervision of the apostles. An example of the decision-making process, in the larger body, is seen in the Jerusalem conference (Acts 15; cf. 6:1-6).

Other God-ordained leaders were prophets, evangelists, pastors, and teachers (Eph. 4:11). What ecclesiastical powers or governmental responsibilities these persons had is not clear. In the discussion of gifts (1 Corinthians 12) and functions (Rom. 12:4-8) the implication is strong that organization should be designed to implement these basic body principles.

As the Church expanded, a rather standardized ecclesiastical structure took shape. Elders were ordained in every congregation (Acts

14:23); and subordinate to them, in charge of benevolence, was the diaconate. Our best source of information concerning duties and qualifications of both groups are the letters to Timothy and Titus. It would appear that the elders served as pastors and administrators; some more particularly were charged with teaching and preaching (1 Tim. 5:17). Titus and Timothy, judging by Paul's instructions to them, represented an intermediate authority, between the local body and the apostolate—similar to modern district superintendents.

Organization was sufficient to safeguard doctrinal standards (Acts 2:42; Eph. 2:20; 2 Tim. 2:2); devotional practices (Acts 4:32-37; 1 Cor. 14:26-38); practical duties (Acts 6:3; 1 Cor. 6:1-6); discipline of members (Acts 18:17; Rom. 16:17; 1 Cor. 5:9 ff); and day of meeting (Acts 20:7; 1 Cor. 16:2). In these passages we have indications of planned and orderly procedure.

See CHURCH, WORSHIP.

For Further Reading: *ISBE*, 1:653; Thiessen, *Lectures in Systematic Theology*, 403-21; *ZPEB*, 1:857-62.

O. D. LOVELL

CHURCH GROWTH. As a technical term, church growth is the discipline in missiology which studies the multiplication of the qualitative growth of the Church. It addresses itself to the strategic issue of how to win the most people to Christ in the most direct way in the shortest time possible with the highest quality of result in faithfulness to God, in individuals' lives, and in the corporate life of the Church and its ministry in the world.

Though there are earlier studies of church growth, modern church growth theory dates from 1955 when Donald A. McGavran published *The Bridges of God* and initiated the structural framework which characterizes the church growth movement. His definitive statement is found in the 1980 revision of *Understanding Church Growth*, which has an extensive bibliography. Though general church growth theory grew out of Third World mission research, it has now been contextualized for American church growth (by such as C. Peter Wagner) and applied to such issues as church planting and the communication of the gospel.

Major emphases of church growth theory. (1) Commitment to church growth is faithfulness to God, who is not willing that any should perish (2 Pet. 3:9). Jesus said, "I will build my church" (Matt. 16:18); and we must endeavor to be the ones He can use to do it. (2) Added to the base of biblical and theological input is the conviction

that research disclosing how churches do in fact grow can lead to the discovery of growth factors that are unique to a given situation or transferable to other situations. (3) God's spiritual gifts to members of the Body of Christ are what help His Church to grow. The discovery, development, and deployment of these gifts is therefore a high priority for the program of the church. This view is rooted in the doctrine of the universal priesthood of believers. (4) Evangelism, whether personal or public, is to be understood in terms of making disciples (cf. Matt. 28:19) who are incorporated into the church as responsible witnessing members.

(5) Evangelism flows through the internal communication networks of societies and subcultures but crosses linguistic or cultural borders with difficulty. People most easily become Christians among people like themselves. This is the homogeneous unit principle. (6) However, faithfulness to the mission of God to reach all people can permit no selective evangelism or segregation of God's people. It requires that means be discovered and multiplied which will facilitate the cross-cultural communication of the gospel and the planting of churches in every segment of every society. (7) Another of McGavran's most important contributions is the concept of receptivity. At any given time, one group or individual may be responsive to the gospel, while another group or individual may be resistant. The church's responsibility to the resistant is to create readiness for receiving the gospel, while its responsibility to the responsive is to maximize the opportunity for harvesting through adequate evangelism.

The critique of church growth. (1) Some object to the statistical emphasis as dehumanizing or success-oriented. While some promoters may use it this way, this is very far from the church growth emphasis on discipling of individuals and on the use of statistics so that none may be lost through oversight or neglect. (2) The church growth priority for evangelism as contrasted with social concern and social justice is attacked by others who reject the idea of priorities in mission and ministry. It should be noted that his is not a temporal priority but a value priority (Mark 8:34-37), which is seriously neglected by many churches with universalistic tendencies. McGavran staunchly espouses holistic ministry and advocacy of social justice. (3) The most severe criticism is directed toward the homogeneous unit principle, as divisive when the church should be reconciling and segregationist when it should be integrating. This critique ignores Mc-

Gavran's own words as to how the homogeneous principle should be applied and his prior commitment to the mission of God to reach all people and unite them in His love.

See CHURCH, EVANGELISM, GREAT COMMISSION.

For Further Reading: McGavran, *Understanding Church Growth*, rev. ed.; Orjala, *Get Ready to Grow*; Wagner, *Your Church Can Grow*. PAUL R. ORJALA

CHURCH MUSIC. Church music includes hymnology and hymnody. The first is a branch of theology consisting of the study of the place and principles of singing as a biblical part of worship. The second term refers to the actual treasury of songs and hymns which a church possesses and uses. But *church music*, as the broader term, includes also instrumentation, organization, administration, and direction. Highly complex questions arise concerning the direction and training of choirs and ensembles, suitable types of music, the tension between church music as a form of worship and as an evangelistic tool, and the proper subordination of church music to pastoral leadership.

As for importance of singing in the house of God, the Reformers early made this a prominent emphasis. Martin Luther said: "Faith is a living, daring confidence in God's grace, so sure and so certain that a man would stake his life on it a thousand times." Luther not only knew the meaning of faith, he also knew the way to inculcate faith in the hearts and minds of the people. He placed in their hands a Bible in their own language and on their lips hymns with great theological force which the people could sing from their hearts. Luther undertook the composition of the German songs "that the Word of God might be preserved among them, if by nothing else but by singing."

John Wesley also understood the importance of church music. In his introduction to a hymnbook he wrote, "Considering the various hymnbooks which my brother and I have published in these forty years last past . . . it may be doubted whether any religious community in the world has a greater variety of them." He further said, "In these hymns there is no doggerel . . . no words without meaning."

John Wesley not only wrote songs himself but edited all that were published by Charles and himself. These singing preachers taught their people what to sing and then wrote out detailed instructions on how to sing in church. Any revival of the spirit of early Methodism will be a revival of singing. The early holiness people laid

a deep foundation of doctrine in their hymns and embodied saving truth in almost every verse.

In an introduction to an early hymnbook J. B. Chapman wrote, "If one is forced to choose between the privilege of preaching what the people are to believe or teaching them the songs they will sing, he might do wisely to choose the latter."

Although the technical definition of a hymn is somewhat flexible, a hymn may be considered to be a song addressed to God. This may be a prayer, an expression of praise, or a poem of adoration.

The gospel song is almost always a testimony. This type of song is addressed to the people and is usually a report of the writer concerning his or her own spiritual experience. Such songs are popular in evangelical churches and compose a large portion of the hymnody.

A gospel chorus is a gospel song without stanzas. The chorus may be a definite testimony or in its poorer form may be nothing more than words with religious overtones set to a rhythmic tune.

Today church music has become a professional field of ministry. Highly organized music programs, including choirs, ensembles, even instrumentalists, are designed both to add enrichment to the public service and appeal to outsiders. Without careful guidance this movement may in the long run prove debilitating, by doctrinal thinness, and by shifting the emphasis from congregational participation in the freedom of the Spirit to the performance of professionals.

See HYMNOLOGY, WORSHIP.

For Further Reading: McCutchan, *Our Hymnody*; Bailey, *The Gospel in Hymns*; Hildebrandt, ed., *Wesley Hymnbook*. LESLIE PARROTT

CHURCH RULES. See CANON LAW.

CIRCUMCISION. This primarily is the Jewish rite of incising the foreskin (prepuce) of the male genital, usually in the eighth day after birth, signifying the covenant relation between God and His people.

Various theories of the extrabiblical origin of circumcision have been advanced, including the "hygienic," "tribal initiation," celebration of "coming of age," a "sacrificial offering," and "a sacramental operation, or shedding of blood to validate a covenant" (*ISBE*, 1:657). Circumcision is widely practiced among many different people besides the Jews, and is extended to females among certain primitives.

In the OT circumcision was not only a religious significance, but crucially so. When God made His perpetual covenant with Abraham and his

posterity, He imposed the rite of circumcision as the inviolable sign of belonging (Gen. 17:9-14; cf. Exod. 4:24 ff; Josh. 5:2-12). Very early it came to be seen as a type and promise of internal spiritual and moral transformation wrought by God (Deut. 10:12-21; 30:6; cf. Isa. 52:1; Ezek. 44:7, 9).

In the NT circumcision as a rite is displaced by the revelation in Christ of its personal, spiritual meaning and reality. Paul disdainfully applies the name "concision" (Greek *katatomē*, "to cut up, mutilate") to the Judaizers who insisted on physical circumcision for salvation (Phil. 3:2-3), and even wished upon them excommunication (Gal. 5:10-12; 2:3-5; cf. Deut. 23:1). In fact Paul equates physical circumcision with uncircumcision in relation to personal salvation, and he regards neither as having any saving value.

Positively considered, circumcision is regarded by Paul as the seal of Abraham's saving faith, since it followed his faith, rather than being the means of that faith, much as baptism relates to regeneration (Rom. 4:9-13). Thus circumcision is not a condition of saving faith (Gal. 5:6).

One of the severest threats to the unity of the Early Church arose over the question of circumcision in relation to salvation and church membership. That question was finally settled at the Jerusalem Council (c. A.D. 48/49). There it was declared a nonrequirement for Gentile salvation or church membership (Acts 15).

Wesley remarks on Paul's argument concerning circumcision in Col. 2:8-15 that "it is evident the apostle thus far speaks, not of justification, but of sanctification only" (*Explanatory Notes upon the NT*). Thus the spiritual significance of circumcision in the Bible is the purification or sanctification of the heart by the cleansing power of the Holy Spirit (2 Thess. 2:13).

See CLEANSING, HEART PURITY, JUDAISTIC CONTROVERSY.

For Further Reading: *IDB*, 1:629-31; *ZPEB*, 1:866-68.
CHARLES W. CARTER

CITIZENSHIP. Citizenship involves participation in the life of the state by one who belongs, i.e., is a citizen, on the basis of birth or constitutional process (naturalization).

In the NT citizenship is discussed by the use of three words derived from *polis* (city): *politeia* (Eph. 2:12; Acts 22:28), meaning a citizen or a commonwealth; *politeuma* (Phil. 3:20), which is translated as citizenship or homeland; and *sunpolitēs* (Eph. 2:19), meaning fellow citizen. Paul's use of the concept possesses political, soteriological, and eschatological connotations. The first of these is shown where Paul affirms his Ro-

man citizenship (Acts 22:28). In the second, the Gentiles are declared to have been strangers from the commonwealth of Israel, but in Christ to be citizens of the household of faith (Eph. 2:19). The eschatological sense is evidenced in Paul's description of heaven as the Christian's homeland (Phil. 3:20).

The classic passage setting forth the responsibilities of the Christian citizen in political society is Romans 13. To some, Paul's words seem to give a virtual blank check to the exercise of political authority. The Christian is to obey or else respond passively to civil injustice. Is this Paul's concern?

The passage (13:1-7) refers to the normal regulatory functions of the state by which the good are benefited and the evil punished. No intimation is given that the state may become demonic in its activity. To understand Paul's intention we should note his teaching concerning the duty of Christian love, a powerful theme in the context (12:19-21; 13:8-10). What does love require? In general, good citizenship is an expression of Christian concern for the neighbor (13:8-10). Further, love evokes an attitude of support for the political order since God has ordered it. The state is arranged as a part of God's order. The powers "are subordinate to, or orderly disposed under, God." So Wesley interprets v. 1. Recognition of the relationship of the political order to divine order both supports and qualifies Christian obedience. When a conflict arises between God's will and state expectation, the higher command takes precedence. The appeal to Christian conscience (v. 5) enlarges the qualification.

Citizenship in NT teachings about salvation centers around Christ's reconciling work. In describing citizenship in the Christian community, Paul makes use of theological themes relating both to the process of becoming, and enjoying the rights of, a citizen. The doctrines of the Fall, the reconciling death of Jesus Christ, and the creation of the new man and the new community are discussed (Eph. 2:11-22). Everyone has participated in the Fall—in pride and self-trust—and has become a stranger to God. When Adam and Eve sinned, they were driven from home. In Jesus Christ citizenship is restored. Jesus reconciles the alien world to God, bringing believers into the new community. Thus Paul writes: "You are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household" (v. 19, NIV).

The eschatological significance of citizenship is expressed in Paul's joyous declaration: "But our

citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who . . . will transform our lowly bodies so that they will be like his glorious body" (Phil. 3:20-21, NIV).

The closest relationship exists between our citizenship in the Church of Jesus Christ and in the heavenly commonwealth. The grace of our Lord Jesus Christ has made our membership in His Church the foretaste and pledge of the heavenly Kingdom. We are not yet aware of the "things God has prepared for those who love him" (1 Cor. 2:9), but we savor them through hope and love. Christian hope draws the promise of things to come into our human experiences. Thus the new heaven and earth draw ever nearer. Heavenly citizenship gives us the freedom to be totally concerned with our earthly home and to be unafraid of its idolatries as we seek its healing.

See STATE (THE), CHAIN OF COMMAND, AUTHORITY, CONSCIENCE, CIVIL RIGHTS, CIVIL RELIGION, CIVIL DISOBEDIENCE, PILGRIM, HEAVEN, KINGDOM OF GOD.

For Further Reading: *BMS*, 538 ff; Wiley, *CT*, 3:96 ff; Purkiser, ed., *Exploring Our Christian Faith*, 519-37.

LEON O. HYNSON

CITY. The time when men began to live together in groups larger than families for the purposes of mutual defense and trade remains shrouded in the mist of prehistoric times. The two oldest walled cities yet discovered are OT Jericho and Jarmo in Syria (c. 7000 B.C.).

There was no sharp division in biblical times between urban and agricultural societies, the former being based on the latter. The city represented the place of physical security, political power, and economic control. Its fortification provided for defense and its larger population for both military resources and accumulation of wealth.

Biblically, the city originated with Cain who dwelt east of Eden in the land of Nod (Gen. 4:16-17). Having left the presence of God, Cain sought security by building a city, thus the city originated as an expression of man's rebellion against God. Separated from God spiritually, man still seeks to master his own destiny by controlling the forces which affect his existence. The city becomes man's greatest achievement wherein he gains control over those forces, including his physical environment.

It is the city, however, that controls man, not he it. Its spirit is destructive, ever alluring individuals with the promise of security, but enslaving them in an existence alienated from God. Justice, the basis of an equitable society, does not exist, for the rights of the individual become sub-

servient to the survival of a society in rebellion against God.

The primary biblical symbol of the city of man is Babylon, whereas opposed to it is the city of God, Jerusalem. The true "city of God" remains an apocalyptic hope. Those who wait for it have been reconciled to God and live now as its citizens. Thus they participate in both the city of man and of God. Whereas a temporal city, through repentance, may become an expression of the city of God, as did Nineveh (Jonah 3:6 ff), wherever man's existence is grounded in rebellion, injustice and alienation characterize his society.

See HUMANISM, COMMUNITY, BABYLON, JERUSALEM, CITIZENSHIP.

For Further Reading: Augustine, *The City of God*; Elul, *The Meaning of the City*.

ROBERT D. BRANSON

CIVIL DISOBEDIENCE. Civil disobedience is the refusal to observe the command of a civil authority out of conviction that this violates a higher principle of right or justice. It is based on the underlying conviction that the social order (government) is not an end in itself and that its demands may deviate from a higher standard. For a Christian that higher standard would be the will of God.

The earliest Christians expressed a form of civil disobedience when they chose "to obey God rather than men" (Acts 5:29). But the idea is rooted deeply in the entire biblical story. God was the King over Israel, and when the earthly rulers did not follow the divine will, God's spokesmen, the prophets, did not hesitate to rebuke them (1 Sam. 15:16 ff; 2 Sam. 12:1 ff) and counsel the people to obey God (1 Kings 18). Daniel was a true son of Israel and model for the Christian when he, with his friends, refused to obey Nebuchadnezzar's demands.

For the Christian the right and obligation to disobey is not based on selfish interest or human preference but on what is considered to be the claims of God. In Romans 13 Paul exhorts the believer to recognize the state as an authority over him (also 1 Pet. 2:13, 17). Therefore disobedience is permitted only when the authorities do not represent the good desired by God (Rom. 13:3-4).

There is difference of opinion among Christians regarding the areas of legitimate disobedience. These areas will correspond to those aspects of belief which a given Christian or church considers to be essential for doing the will of God. From the earliest times believers

have openly defied attempts to stop gatherings for worship and acts of witness. Some groups have also refused obedience in such areas as the swearing of oaths, military service, and payment of taxes for government activities considered unjust or morally wrong.

The dual call of Scripture to honor human authorities and yet to disobey wrong demands means the Christian must attempt to display respect and not rebelliousness in the situation of protest and noncompliance.

See CITIZENSHIP, STATE (THE), CIVIL RELIGION, CIVIL RIGHTS.

For Further Reading: Wenger, *Introduction to Theology*, 316-25; Cullmann, *The State in the New Testament*; Wiley, *CT*, 3:98-100; Kaufman, *What Belongs to Caesar?*
 GEORGE R. BRUNK III

CIVIL RELIGION. Civil religion is a rather recent term to describe an old fact of human existence. As the words suggest, it is the merging of religious beliefs and practices with the civil order that molds a society. The values that characterize society are the values of the religious system held by the same people. According to Will Herberg, civil religion is an amalgam (mixture) of values and ideals from various sources, welded together with patriotism in the national consciousness to form a society's religious foundation (see Smart, 15).

The term was originated by Robert Bellah to designate the religious convictions agreeable to the mass of Americans. According to Bellah such a common religion is essential to a stable, strong society. The product has been characterized as "a nation with the soul of a church."

From the Christian viewpoint the concept of civil religion arouses conflicting feelings. From the time of Christianity's emergence as the major religion of Western civilization, the values of society and church have intermingled and blended. For some this was a triumph, but for others this mixture has been a disastrous fall. The rise of conviction in the separation of church and state since the Reformation reflects a critical stance toward making the Christian faith into a civil religion. The OT skepticism of kingship (1 Sam. 8:4-9), the critical freedom of the prophets, and Jesus' creation of a new people of faith, all point in this direction.

In practice, however, American Protestantism has defended and promoted a civil religious order that reflects Christian values. By dividing the sphere of influence of the church and state, the conflict of faith and patriotism disappears. All too easily God and country are peaceful partners.

The Christian defends the church and his society as if of equal importance.

The Bible reflects the tension in Romans 13 where the state is God's agent for *good* but the Christian is called to *love* (13:8) and *peace* (12:18). The Christian will support and promote righteous standards for general society, but the NT concept of the Kingdom and the Church forbids us to put a "Christianized" society on the level of the redeemed people of God, the Church.

See CITIZENSHIP, STATE (THE), CHURCH, KINGDOM OF GOD, CIVIL DISOBEDIENCE.

For Further Reading: Smart, *The Cultural Subversion of the Biblical Faith*; Niebuhr, *The Kingdom of God in America*; Herberg, *Protestant-Catholic-Jew*; Bellah and McLoughlin, eds., *Religion in America*; Cutler, ed., *The Religious Situation*; Verduin, *The Anatomy of a Hybrid*.
 GEORGE R. BRUNK III

CIVIL RIGHTS. As generally understood, civil rights includes the right of every person to participate in government, but does not mean that every person is qualified to do so. It also means the right to protection from attack on personal liberty—such as freedom to live, travel, or possess property—either by government agents or other persons. In courts of law it means the guarantee to defendants of a fair trial, and protection against discrimination on account of race, religion, or national origin.

The term is often used interchangeably with the term *civil liberties*. Sometimes the latter expression is used to refer to the personal rights of individuals, while the main term has in recent years come to refer more and more to the rights of minority groups. Such a distinction, however, is hardly justifiable from the standpoint of Christian ethics.

The whole issue is one of human relationships, whether it is a matter of person-to-person, of group-to-group, or of group-to-person. Reinhold Niebuhr claims that it may be possible, though it is never easy, to guarantee just relationships between individuals within a group purely by moral or rational pressures. But in intergroup relations this is practically impossible. In such cases relations between groups must therefore be largely political rather than ethical.

As viewed by our American Founding Fathers, these rights are natural, that is, that all men are endowed by their Creator with certain inalienable rights which government has no right to confer or prevent. The first 10 amendments to the Constitution, commonly referred to as the Bill of Rights, spells out the position of the government in keeping with the concepts of the

Founding Fathers. The violation of any of these rights therefore becomes a violation of the Constitution and entitles the injured party or parties to the resources of the federal courts.

Prior to the Fall man was in complete harmony with the natural world in which God had placed him. Because of sin man found the world of nature under a curse and found himself deprived and out of complete harmony both with his fellowmen and with his environment. As a result those "inalienable rights" were no longer guaranteed naturally. Man found himself in conflict with his Creator, his fellowmen, and his earthly environment. The purpose of the Atonement was to redeem man from sin so that he might live in harmony with God, his fellowmen, and his temporal home in this life and finally be restored to complete harmony in the perfected kingdom of God hereafter.

See CITIZENSHIP, CIVIL DISOBEDIENCE, COMMUNITY, SIN, REDEMPTION.

For Further Reading: *Baker's DCE*, 105 ff; "Rights of Man," *Encyclopedia of Theology*, Karl Rahner, ed., 1473-76. OTHO JENNINGS

CLEAN, UNCLEAR. In Israel "clean" and "unclean" meant holy and unholy (Lev. 20:25). That was clean (holy) which God had chosen for himself, whether persons, places, animals, or objects. The unclean (unholy) was that which violated this relationship or was excluded from it. Thus ritual and moral cleanness were linked, and rites of purification involved sacrifices for sin.

Cleansing agents included *fire* (Num. 31:22-23; Mal. 3:3); *water* (Num. 8:7; Ezek. 16:4); *blood* (Lev. 12:6-7; 14:25; 16:19); and *ashes* (Num. 19:17). Signs and symbols, these possessed no inherent or magical cleansing power. Only God could cleanse, and restore the relationship broken by sin (Job 14:4; Ps. 51:10). Atonement effected cleansing and preserved Israel before God (Lev. 16:30). God rejected ritual purity divorced from moral purity (Ps. 24:3-5; 51:6, 16-19; Isa. 1:10-20).

Moral and ethical purity are emphatic in the NT. Jesus condemned mere outward cleanness (Matt. 23:25-26); located defilement's source in man's heart (Mark 7:18-23); and declared the pure in heart blessed (Matt. 5:8). He demonstrated power to cleanse by healing lepers (8:2-3) and pardoning sinners (Mark 2:5-12; Luke 7:36-50)—implicit claims to Deity.

This authority anticipated His death as an atonement. Prophets spoke of a man who would be an atoning sacrifice, and of a cleansing from inward defilement (Isaiah 53; Ezek. 36:25-27).

Jesus is that Sacrifice, whose blood actualizes what animal offerings only symbolized (Heb. 9:11-15). Christ's death becomes the ground of *regeneration* and *sanctification*, by which believers are cleansed from sin and enabled to serve God (Titus 3:5; 1 John 1:7; Heb. 13:12, 20-21).

Though God atones and cleanses, man is summoned to repent, trust, and obey—to cleanse himself by responding to God's cleansing provision in Christ (Isa. 1:16; Jas. 4:8; 2 Cor. 7:1).

Because cleansing is the ultimate expression of grace, its refusal is the ultimate expression of sin, inviting terrible judgment (Ezek. 24:13; Heb. 10:26-31).

See HEART, HEART PURITY, ORIGINAL SIN, EXPIATION, HOLINESS, RIGHTEOUSNESS, PURIFICATION (CEREMONIAL), CLEANSING, PURITY AND MATURITY.

For Further Reading: Kittel, 3:413-31; *A Companion to the Bible*, 59-63; ZPEB, 1:884-87.

W. E. MCCUMBER

CLEANSING. Three kinds of cleansing are to be found in the Scriptures: physical, ceremonial, and moral.

Jesus referred to the *first* when He instructed, "Wash thy face" (Matt. 6:17) as a preparation for fasting. Peter insisted that baptism had a deeper significance than simply washing dirt off (1 Pet. 3:21). Yet physical cleanliness was very important in the life of the Jewish people. It was easy for them to suppose that they were clean because their bodies were; but Jesus rebuked this illusion by insisting that cleansing the hands did nothing for the heart (Matt. 15:1-20). In this discourse Jesus was teaching that the deeper defilement—man's real problem—was not dirt on the body but sin in the heart.

Ceremonial uncleanness and ceremonial cleanness were very prominent in the Mosaic system. A typical example was the contamination accruing to the person eating an animal which had died of itself. "He shall both wash his clothes, and bathe himself in water" (Lev. 17:15) in order to be free from his uncleanness by nightfall; if he did not bathe—or ceremonially cleanse himself—his contamination remained.

That which defines either defilement or cleansing as *ceremonial* is (1) both the defilement and the cleansing are symbolic rather than moral, and (2) the cleansing depends on the exact performance of a prescribed ritual, or ceremony. God saw the pedagogical value of such ceremonies as a means of inculcating (1) the concepts of clean and unclean; (2) a sense of responsibility before God in observing the required rituals; and, by transfer, only (3) to come to see the seri-

ousness of the reality symbolized—the real uncleanness of sin and the need of a real cleansing from it.

The tendency of the Hebrews, however (as has been the tendency of all ceremonialists of whatever religion), was to be content with the ceremony or to suppose that the punctilious observance of the niceties of the ceremony was in itself sufficiently virtuous to constitute an acceptable substitute for inner change. This leads to the blight and barrenness of a ceremonial religion.

The peril of ceremonialism was seen at the very threshold of the Christian era by John the Baptist, who refused to baptize as a mere form. There was no automatic guarantee of true forgiveness simply by receiving or being in the water. Therefore he insisted on repentance, even evidences of repentance (Luke 3:8-14), without which the ceremony would be valueless. The history of Christianity would be brighter if the Church had maintained John's insight. Ceremonialism has symbolic and pedagogical value, but no saving power.

Moral cleansing is the reality which ceremonial cleansing only pictures. It is a real purging of the heart from sin, a purging made possible by the blood of Christ and actual by faith.

The crucial theological issue is whether the cleansing provided in the Christian scheme of redemption is expiatory only, or also a purging, or removal, of the evil propensity itself. There is a feeling of cleanness and of newness in the assurance of forgiveness. Pollution in the sense of defilement, guilt, and condemnation is gone. Is this, however, merely a feeling of cleansing resulting from an objective, or forensic, transaction, or is it also a subjective cleansing, or purification, at the level of character—a substantive change in the inner being?

Undoubtedly the provision of the Cross is for a thorough heart cleansing. That cleansing of *acquired* depravity is a concomitant of the first work of grace is implied by Paul's description of the Corinthians: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). That kind of cleansing which is ascribed to the immediate agency of the Holy Spirit is a subjective, or inner, cleansing.

But cleansing from inbred sinfulness is a boon of grace also. This can be seen, for one thing, in the figure of fire, in contrast to water. Forgiveness is the cleansing for which water is a fitting type (Matt. 3:11; John 3:5; Acts 22:16; Eph. 5:26, NASB;

Titus 3:5). Fire, however, is the official insignia of Pentecost—"He Himself will baptize you with the Holy Spirit and fire" (Matt. 3:11, NASB). On the Day of Pentecost fire, not water, was one of the inaugural signs. Fire is a deeper cleansing agent than water, reaching the inner recesses of the heart. And according to Peter, this is exactly what Pentecost did (Acts 15:9), thus fulfilling the promise of Malachi: "And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness" (Mal. 3:3, NASB).

The fullness of that cleansing possible can be seen also in a study of *katharizō*, a verb found 30 times in the NT, and variously translated "make clean," "cleanse," "purify," and "purge." Only once is its use clearly ceremonial (Heb. 9:23). Once it is used in a ceremonial metaphor but with a moral intent—"Cleanse your hands, ye sinners" (Jas. 4:8). Twelve instances refer to the healing of lepers, obviously a substantive cleansing of a physical disease. The rest relate to the cleansing of man from sin.

In some cases the cleansing is primarily expiatory, i.e., the cleansing of guilt (Acts 10:15; Eph. 5:26, NASB; Heb. 9:14, 22; possibly 1 John 1:7). But in other cases the cleansing of the sinful nature is clearly in view (1 John 1:9; Acts 15:9; Titus 2:14).

Twice we are told to cleanse ourselves. For the sinner to "cleanse his hands," he would have to put away his evil deeds and bring his guilty hands to the Cross. This (again) is the expiatory level. But believers are to cleanse themselves of "all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1, NASB). We cleanse ourselves by confession, repudiation, and appropriation. That which we confess is the inner defilement which we find, that which we repudiate is every alliance which fosters the defilement, and that which we appropriate is the covering of the Blood and the sanctifying office of the Holy Spirit (2 Thess. 2:13).

Since the depraved and fallen heart of man, Jesus said, is the source of all inward and outward sin (Mark 7:21-22), a purified heart would have to be much more than a forgiven heart. It could be nothing less than a heart healed of its corruption, so that it ceased to be a fountain of "evil thoughts, adulteries, fornications, murders, thefts," but instead was the throne of the Spirit and the fountain of piety and holiness.

Speaking psychologically, this cleansing is the correction of the excessive egoism of the self. It is the purging of the sin which can be spelled with

a capital I—*sin*. The self is subdued and chastened, and subordinate to divine rule. The abnormal warfare is over between self-will and God's will.

The psychological questions sometimes raised concern the extensiveness of the cleansing of memory, of the subconscious, and of personality flaws and mental complexes. These questions relate to the distinction between carnality and humanity. The purifying of the heart is from sin, and God designs that it should be entire. But "heart" is the moral seat of life—the hidden springs. The heart is not the total person, only the quality center. Much in the area of the subconscious and of mental aberrations cannot be said to be the condition of the heart, in God's sight; hence is not the objective of the cleansing in the sanctifying work of the Spirit.

See CARNAL MIND, CARNALITY AND HUMANITY, ACQUIRED DEPRAVITY, HEART PURITY, CLEAN (UNCLEAN), PURITY AND MATURITY, ERADICATION.

For Further Reading: Wiley, *CT*, 3:442-48, 454-63, 487-96; Taylor, *Holiness the Finished Foundation*, 82-102.

RICHARD S. TAYLOR

CLERGY. The clergy consists of those persons who have been set apart—usually by ordination—for special religious services. The term *clergy* is derived from the Greek *kleras* which often means "lot" or "chosen by lot."

The concept of special persons in the Church to carry on distinctive functions is generally traced to Jesus who chose and set apart 12 apostles whom He trained for their work. Furthermore, the Apostolic Church set apart 7 men to carry on appointed tasks (Acts 6:3). Later persons were set apart as bishops and deacons (1 Tim. 3:1-13). All of the NT ministers were recognized for the work they performed; they were not primarily office bearers.

Persons today are called to the ministry by an inner and God-given sense that they *ought* to be full-time workers for God. Their subjective sense of oughtness is normally confirmed by the congregations to which they belong and/or by delegates of a conference or a synodical meeting.

The term *clergy* has traditionally embraced bishops, priests, presbyters or elders, and deacons, though some churches in the Reformed tradition have lay deacons. There have been times when the minor orders of ministry and even members of religious orders were considered clergy.

Many clergymen today are pastors of local churches or parishes, and they must carry on a threefold work that consists of (1) preaching,

teaching, and public worship; (2) pastoral care through a personal ministry to members; and (3) administration of the affairs of the congregation. These functions differ greatly, and they demand broad training and experience.

See MINISTER (MINISTRY), CHURCH GOVERNMENT, ELDER, DISCIPLING.

For Further Reading: Lightfoot, *The Christian Ministry*; Gore, *Ministry of the Christian Church*; Lindsay, *The Church and the Ministry in the Early Centuries*; Purkiser, *The NT Image of the Ministry*. W. CURRY MAVIS

COLLECTION. See TITHE.

COMFORT. The Greek word *paraklēsis* is rendered "consolation" and "encouragement." 2 Cor. 1:4 uses the word *parakaleō* which means "to call to one's side so as to derive strength and support." In John 14:16 and 16:7, *paraklētos* is used, meaning one who stands with an individual, such as an attorney, and pleads his case; one who gives strength through affirmation, who consoles in the midst of pressure and challenge, and who supports with presence and advice.

The English word is from the Latin *confortis*, which means "brave together." Comfort, then, is that emotional support we derive from the knowledge that another is sharing our load with us. This sense of reassurance is intensified when the other is God.

Comfort in its NT setting, therefore, for the believer, is that consolation, sense of rest, encouragement, strength, and hope which one receives from knowing that God is in charge. It is the strength which comes from knowing that behind events is a God who can take life's worst and turn it into something meaningful (Rom. 8:28); that God can somehow nurture life through its hard, broken moments, encouraging the heart in the process, giving strength, and infusing grace. This is consolation indeed in life's most desperate hours.

See COMFORTER, COMPASSION, PARACLETE.

For Further Reading: CC, 6:314; Robertson, *Word Pictures*, 4:208 ff; Lloyd-Jones, *Studies in the Sermon on the Mount*, vol. 1.

C. NEIL STRAIT

COMFORTER, THE. Jesus is the only Person in Scripture who speaks of the Holy Spirit as a "Comforter." The Greek word *paraklētos*, translated "Comforter" in the KJV, occurs five times in the NT: four times referring to the Holy Spirit (John 14:16, 28; 15:26; 16:7), and once in reference to Christ (1 John 2:1). *Paraklētos* is a compound noun derived from *para*, "by the side of," and *kaleō*, "to call," and has the root meaning of "someone called to one's side." There are several

suggestions for the best English equivalent for this Greek word: "Comforter" (KJV), "Counselor" (RSV, NIV), "Advocate" (NEB), and "Helper" (NASB).

Jesus' statements concerning the "Comforter" explain (1) who He is, (2) how He is to come, and (3) what His work will be.

First, Jesus identifies the Comforter as the Holy Spirit (John 14:26) and explains that He is the Spirit of Truth (v. 17; 15:26; 16:13). The Comforter is not a power; He is a person with power. He is to be "another" (of the same type as Jesus himself) "Comforter" (14:16).

His coming into the lives of the believers is equivalent to Christ's personal presence; He is the successor of Jesus' person. The believer is not the initiator or the cause of the Holy Spirit's coming; He is sent to the aid of the believer by the Father as the result of Jesus' prayers (John 14:16, 26; 15:25; 16:7). He could not come as "Comforter" until Christ left the earth (16:7). The world (unsaved people) cannot receive the Comforter because it (they) "seeth him not, neither knoweth him" (14:17). His place of abode is with the believer (v. 17), and that forever (v. 16).

The primary work of the Comforter is to exalt Christ (16:14). He does not speak from himself (v. 13), but communicates only the truth He has received about Christ (15:26; 16:14). This communication involves both bringing back to mind what Jesus had personally said to the disciples (14:26) and revealing truth about things to come (16:13). He thus functions as both a Reminder and as a Teacher. Jesus promises His disciples that the Comforter will guide them into all truth (v. 13). This latter promise is passed on to all believers (1 John 2:20, 27).

The Comforter also has a work in reference to the unsaved world. As such He is a convictor. He convinces and convicts "the world of sin, and of righteousness, and of judgment" (John 16:8). How He does this is not clear. Many commentators believe that He does this by His work and influence in and through the lives of the believers; however, He undoubtedly impresses directly the mind and conscience of sinners.

See HOLY SPIRIT, PARACLETE.

For Further Reading: Braumann, "Advocate, Paraclete, Helper," *NIDNTT*, 1:88-91; Morris, *The Gospel According to John*, 662-66; Carter, *The Person and Ministry of the Holy Spirit*, 126-43; Ladd, *A Theology of the New Testament*, 286-97.

ALLAN P. BROWN

COMMAND, COMMANDMENT. The concept of commandment appears almost immediately in the relationship between God and man. As a free

moral agent, man had the privilege and the responsibility of choice. In order to guide man in the proper use of this power, God said to him, "Thou shalt not" (Gen. 2:17). This is known as "The law of positive command." This law is the basis of the relations between God and man from that time onward. God commanded simple obedience. In the final analysis, this is what God has expected from His creation in every generation.

The right to command is based on God's revelation of himself as the infinite, holy Creator of the universe and all that is in it. Man as the lower, created being is thereby subject to the authority imposed upon him. Law is nonrestrictive in that its authority extends over all within its prescribed sphere, not just the obedient (Rom. 13:3).

When Moses wrote the Ten Commandments (Exodus 20), the basic relationship between God and man was not changed. Again, God was asking for obedience. The primary differences were two: First, the law was now written so that it could be read again and again. The Israelites were without excuse. Second, through the commandments God pointed out areas of life to be guarded in conformity to the known will of God—both religious and social. In brief, all of life is under the watchful care of an almighty, ever-present God. The ceremonial law which follows in the Book of Leviticus is the practical outworking of the inner relationship between God and man.

It was this inner relationship that was so important in the ministry of the prophets in their day (e.g., see Mic. 6:7-8) and for Christ in His day (Matt. 23:1-39). The relationship of Christ to the law or commandments is summarized in His own words, "I am not come to destroy, but to fulfil" (5:17).

The basic demand for simple obedience has not been changed. The ministry of the Word of God has been directly toward the goal of man's acceptance of and submission to the divine directive. Ultimately all of mankind will be held accountable for obedience to the revealed will of God (Rom. 1:14-25).

In recent years, beginning with German higher criticism about 1850, there has been an effort on the part of liberal theology and liberal scholasticism to discount the idea of a written revelation from God to man. It is held that OT concepts of law and authority are vestiges of an archaic past and should not be considered authoritative for today. According to this view, God reveals himself in a new way to each generation and to each

individual. Obedience, then, is not to a written standard but to an intrinsic personal "revelation."

The NT presents no conflict between the commandments and the gospel of love. The gospel, instead of repudiating the law, anticipates obedience to all the commands of God as an expression of love toward God and man.

See OBEDIENCE, LAW AND GRACE.

For Further Reading: *Baker's DCE*.

LEROY E. LINDSEY

COMMISSION, GREAT. See GREAT COMMISSION.

COMMON, COMMUNITY. These words have an apparent relationship in English usage. The terms *mutual*, *joint*, *together*, or *group* suggest a concept similar to common and community. In the biblical languages, however, the word "common" may have two quite different connotations. It may mean that which is mutually shared or that which is profane.

"Common" in the OT may refer to a group sharing in a single (Heb. *ehad*, one) purse, as in Prov. 1:14. Or it may refer to that which is "common" (Heb. *chol*) bread, presumably to be used by the masses as opposed to holy bread (1 Sam. 21:4, RSV), which is for divine use exclusively. The Hebrew term (*chol*) may be translated "profane" in the OT, especially in Ezekiel (cf., e.g., RSV of 7:21; 20:21-22, 24), or it may mean that which is polluted or sexually defiled (Gen. 49:4, RSV).

"Common" in the NT is also used in two significant ways. It is used primarily to indicate that which is public, shared by the group or universal (Gr. *koinos*). Examples of this usage are the common faith (Jude 3) and common possessions (Acts 2:44; 4:32). This meaning is contrasted with that which is peculiar, unique, individual, not shared with many (also Gr. *koinos*).

Two meanings provide the tension from which develops the understanding that common is merely ordinary or lacks honor and esteem. Peter abhorred the thought of eating meat that was common or unclean (Acts 10:14-15). The Pharisees considered themselves religiously superior to the common people (Heb. *am ha eretz*, people of the land). Holiness and separateness from the larger community of humanity were in some ways equated. Identification with society in general jeopardized one's holiness. There is a concern that by being common one is profaned.

The term *community* may refer to a geographical neighborhood or any homogeneous group of people united by a common bond. The concept is expressed in the NT by "church" (*ekklēsia*), "city"

(*polis*), and "synagogue" (*synagōgē*). *Koinonia*, "fellowship," conveys a sense of community. Two meanings merge—that which is shared and that which is peculiar. A community has that in it which is common to all in the community at the same time it has that which distinguishes it from other communities. The church community is that "communion of the saints" or separated people who celebrate their union in the sacrament of the Lord's Supper as Communion.

See KOINONIA, CHURCH, FELLOWSHIP, LOVE, SECULARISM.

For Further Reading: Gager, *Kingdom and Community*; "KOINOS," Kittel, 3:789-809; "Common," *IDB*, 1:663; *NIDNTT*, 1:635-39; "Koinonia," *NIDNTT*, 1:639-44; *GMS*, 594; "Common, Commonly," Vine, *ED*, 1:212.

KENNETH E. HENDRICK

COMMON GRACE. Common grace is a Calvinistic term referring to the grace God gives universally for the purpose of preserving the human race from total putrefaction and self-destruction. It accounts for whatever benevolence and nobility there is in the unregenerate world. It is not designed to lead to salvation, thus is sharply distinguished from the Calvinistic idea of efficacious grace, which has personal salvation as its certain objective. The Wesleyan doctrine of prevenient grace differs in that (1) universal or common grace has as its objective not only the preservation of civilization but personal salvation, and (2) it is efficacious only in those who respond to it and cooperate with it.

See PREVENIENT GRACE.

For Further Reading: Wiley, *CE*, 2:344-57.

ELDON R. FUHRMAN

COMMUNICATE, COMMUNICATION. A sharing either by giving (Gal. 2:2) or receiving (Phil. 4:14) or by interchange (alluded to in v. 15). The medium is usually conversation, and a bridge of mutual understanding and empathy is essential to make it effective. Various Greek words are translated "communicate" in the KJV, principally *dialaleō* from which comes the English *dialogue* (Luke 6:11; 22:4—"discussed," NIV), and *homileō*, which simply means "to speak with" (Acts 24:26). The verbal aspect also comes through in such phrases as "filthy communication" (Col. 3:8—"filthy language," NIV; "foul talk," RSV).

The more inclusive word related to communication, however, is *koinonia*, which is used of the fellowship and sharing characteristic of the Early Church. It is variously rendered "communion," "fellowship," "contribution," "distribution," etc. (e.g., Rom. 12:13). This puts the emphasis on

nonverbal communication and includes both the sharing of goods and of spiritual blessings. It is also part of almsgiving which implies that communication is not always a two-way street. Illustrative of the latter is the offering to the Jerusalem church from the Gentile Christians (Rom. 15:26; 2 Cor. 8:4; 9:13).

In Paul's instruction to Timothy to urge the wealthy to be "willing to communicate" (1 Tim. 6:18) he uses a cognate of *koinonia* which is more accurately translated "to be generous," or as the NIV has it, "willing to share." The same root word occurs in Rom. 12:13, "Distributing to the necessity of saints" (KJV), which in newer translations conveys the idea of sharing with those in need.

It is in this spirit of sharing that bridges of communication with others are built and thus avenues of witnessing opened up. "Ye shall be witnesses unto me" (Acts 1:8)—communicators of the faith.

See SPEECH, KOINONIA, STEWARDSHIP, GOOD WORKS.

For Further Reading: *HDB*, 1:460; *Baker's Dictionary of Practical Theology*, 330-63; *ISBE*, 2:688 ff.

J. FRED PARKER

COMMUNION, HOLY. See HOLY COMMUNION.

COMMUNISM. See MARXISM.

COMPARATIVE RELIGION. This is a designation for the comparative analysis of religious experience used especially in the late 19th and much of the present century. It was developed in a liberal philosophical context which muted the distinctive differences of the religions of man. The "History of Religion" school, which included such thinkers as Ernst Troeltsch and Hermann Gunkel, stressed the common elements in the religions rather than their uniqueness. It sought to explain Christianity in purely historical terms or in terms of historical contexts. By this methodology, Christianity was judged to be dependent upon various religious and cultural influences drawn from Judaism, Zoroastrianism, the "mystery religions," and other Near Eastern philosophies. The Johannine emphasis on light and darkness, for example, was believed to be adapted from Zoroastrian theology. The method could be described as religious syncretism.

Max Muller's extensive labors in comparative religion concentrated upon the scriptures of world faiths and resulted in publication of his edited works, *Sacred Books of the East*, a 51-volume series. Parallel studies of religion in

primitive cultures were carried on by anthropologists using the comparative approach.

The expansion of the discipline gradually led to a change in nomenclature, with emphasis being placed more upon the "history of religions" and less upon "comparative religion." Joachim Wach used the latter term in his 1958 title, but the former gradually gained ascendancy. Primary figures in this progression were Mircea Eliade and Wilfred Cantwell Smith. The older syncretism continued to influence studies of religion, but new approaches appeared. Comparative religion was usually characterized by judgments of value, just as theological statements are evaluative. The historian of religion believed his approach to be more objective, but this was not always true. Indeed, Arnold Toynbee's *Historian's Approach to Religion* was laden with subjective value statements. The scientific analysis of religion as carried on by the phenomenologists of religion developed to a fine art the study of "the phenomena" while working with many of the egregious errors of the comparativists. Nevertheless, the process of selecting and arranging the various "structures" of the religions (by taking similar ideas or categories in religion, e.g., mother figures like Eve, Mary, Sarah, Ashtoreth, etc., and showing the similarity of their roles in their particular religious setting) involved judgments of value if nothing more than placing them all on the same level of significance.

Much analysis of the religions was theological in method. Toynbee's assessment belongs to this category of study, although he failed to recognize it. He was also reductionistic, seeking for the common elements in the various "higher religions." More starkly theological (more properly Christological) was the work of Karl Barth, Hendrik Kraemer, and Edmund Perry. Following Barth's lead, the latter scholars viewed religion as sinful humanity's attempt to transcend its estrangement from God by autonomous effort. Even Christianity could become a religion, an idolatrous substitute for the living God revealed in Jesus Christ.

Generally, the history of religions movement today involves scholarly studies in the various world religions. In many Western universities, we perceive a diminished interest in the Judeo-Christian heritage and a heavy concentration upon Eastern religions, especially Hinduism, Buddhism, and Islam.

See RELIGION, SYNCRETISM, CHRISTIANITY, NON-CHRISTIAN RELIGIONS.

For Further Reading: Smith, *The Faiths of Other Men*; Perry, *The Gospel in Dispute*. LEON O. HYNSON

COMPASSION. It is not adequate to view compassion as a superficial psychological phenomenon equivalent to feeling sorry for someone. When Jesus looked on His followers with compassion (Matt. 15:32; 20:34; Mark 8:2; 9:22; Luke 7:13; 10:33), He was looking on in love. Thus compassion is love's emotional response to actual distress or some impending calamity in the life of another.

In reference to animals or to human frailty, compassion may take the form of pity. The parable of the unmerciful servant is an excellent illustration: "Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?" (Matt. 18:33). When the believer has compassion on or pities someone, he not only sympathizes, he empathizes.

The implications of the above are important when we move from the human to the divine-human realm. The compassion of God is a result of the infinite greatness of His love. Seeing the misery of creation, the Creator sympathized, pitied, and conspicuously displayed His empathy in the gift of His Son (John 3:16). Jesus is the Creator's embodiment of compassion, and by His life that embodiment teaches His followers that the Christian way of life is one of compassion.

See MERCY, LOVE, AGAPÉ, GOOD WORKS, BENEVOLENCE.

For Further Reading: *Baker's DT*, 132 ff; "Pity," *HDB*, 774. W. STEPHEN GUNTER

COMPLEMENTARIANISM. It was John Fletcher who introduced the idea of complementarianism to the Wesleyan movement of the 18th century. This was the methodology he used as an apologist in the Antinomian Controversy of 1770-76. It has been variously described as the *via media* or the "middle way." The word *dialectical* is used of this view in more technical circles.

This method of doing theology was found to be particularly helpful in reconciling religious truths which from certain perspectives appear to be cast in opposite molds. Examples of such truths are as follows: law and gospel, faith and works, doctrine and morality, rationalism and mysticism, Christianity and culture, Arminianism and Calvinism.

Rigid adherence to the particulars of one emphasis to the exclusion of equal attention to a complementary or corresponding truth was a dangerous procedure in Fletcher's estimation. To pit one truth against another was to do damage to both. The seeming contradictions were never considered by Fletcher to be irreconcilable.

His position was that one truth complemented

the other. He spoke of the "harmonious opposition of the Scriptures" and the "golden mean." The *Checks to Antinomianism* which he wrote in the course of the controversy display the kind of balance which his complementarianism produced. In the words of Charles L. Feinberg, Fletcher found the "key to true theology."

See DIALECTIC, CHECKS TO ANTINOMIANISM, WESLEYAN SYNTHESIS.

For Further Reading: Knight, "John Fletcher's Influence on the Development of Wesleyan Theology in America," *WTJ*, 13:13-33; Mattke, "John Fletcher's Methodology in the Antinomian Controversy of 1770-76," *WTJ*, 3:38-47; Stott, *Balanced Christianity*, 7-10.

ROBERT A. MATTKE

CONCEPTUALISM. Conceptualism is the philosophical theory that general ideas separated from particular objects exist in the mind. It is close to realism but differs from it by insisting that general ideas are mind-dependent; it is contrasted with nominalism which denies that general ideas exist independently of particulars. None of these positions is directly related to theological issues. Historically conceptualism was used to buttress a certain view of the Church, especially in the Middle Ages. Against nominalists who tended to see the Church as the totality of believers from whom the hierarchy receives its authority, it saw the Church as a celestial reality that is not dependent on men for its authority. The connection between the philosophical theory and the theological inference is precarious, to say the least. So-called nominalists like William of Ockham were in fact realistic conceptualists and yet were excommunicated. Theologians simply tended to use the philosophical theory at this point as a cipher for theological convictions that had other sources and warrants.

In modern times conceptualism has fallen on very hard times. The question to which it is an answer is still discussed; philosophers still want to know how general words have meaning. But conceptualism presupposes that they have meaning only because they must refer to or name some entity. This theory of meaning has been abandoned. Words have many functions rather than simply a naming function. General words, on this alternative view, are logical constructions generated by the actual or possible occasions of their employment. To have a concept of a "man" or a "cat" is to be able, say, to distinguish a man or a cat from other entities. Because of this change in theory of meaning, conceptualism is now of historical interest only, both theologically and philosophically.

See REALISM AND NOMINALISM.

For Further Reading: Geach, *Mental Acts*; Wozzley, "Universals," *Encyclopedia of Philosophy*, ed. Edwards, 8:194-206; Gonzalez, *A History of Christian Thought*, 2:66-68, 316-21.

WILLIAM J. ABRAHAM

CONCILIARISM. This term refers to a movement within the Roman Catholic church which espoused the theory that a general council constitutes the highest authority in the church, the pope himself being subject to its decrees. The chief proponent of such teaching was Marcilius of Padua (c. 1275-1342). The movement became most prominent in response to the crisis of authority created by the claims and counterclaims of popes and antipopes which arose out of the Great Schism of the late 14th century. In an effort to restore the unity of the church the General Council of Pisa (1409) elected a third pope. The resulting confusion was not resolved until the succeeding General Council of Constance (1414-18) deposed all papal claimants and elected a new pope, Martin V. The General Council also subordinated papal authority to the will of the council by requiring certain promises for church reform from Martin V before his election.

Such actions subsequently constituted the basis for all conciliar movements within the church. The successes of the early 15th-century conciliarists in restoring the unity of the church nevertheless proved to be the downfall of the principle itself. The new pope, with the support of the Curia who had always rejected the movement's claims, quickly reasserted papal authority. From the 15th century onward, the papacy has retained firm control over all subsequent church councils.

Some effort was made at Vatican II to broaden the exercise of authority in the Roman Catholic church through greater emphasis upon the principle of collegiality shared by the bishops; however, nothing substantive resulted. The pope continues to legitimize legislation of the general councils by reserving to himself alone the final approval of all their decrees and disciplinary canons.

See CATHOLICISM (ROMAN).

For Further Reading: Tierney, *Foundations of the Conciliar Theory*; Küng, *Structures of the Church*.

MELVIN EASTERDAY DIETER

CONCUPISCENCE. The term means "illicit desire" but especially "sexual lust." Augustine introduced the teaching that sinful concupiscence was the penal consequence of the Fall, prior to which the sex act was purely volitional and devoid of

passion. Concupiscence thus understood is now constituent to humanity and will be healed only by the resurrection. Individually each member of the fallen race must contend with concupiscence until he lays aside "this body of sin and death." Augustine interpreted the conflict of Romans 7 in the light of this doctrine, as "the quarrel between will and lust," and therefore denied the possibility of entire sanctification in this life (retracting his earlier advocacy of the possibility of perfection of believers). Even the apostles experienced this conflict until death; the only exceptions Augustine allowed were Jesus and His mother Mary.

Both Calvin and Luther subscribed to the Augustinian doctrine of concupiscence and denied the possibility of true sanctification specifically on the basis of this view.

The fundamental error of the doctrine is the notion that the Fall resulted in a *metaphysical* change in human nature which can be reversed only by glorification. Wesley returned to a pre-Augustinian understanding of original sin and is free from the taint of this doctrine.

See SIN, ORIGINAL SIN, MARRIAGE, SEX (SEXUALITY), DESIRE.

For Further Reading: Augustine, *City of God*, 14:16-28; Calvin, *Institutes of the Christian Religion*, bk. 3, chap. 3, secs. 10-14; Kerr, *A Compend of Luther's Theology*, 69, 81, 83, 86, 114, 133.

WILLIAM M. GREATHOUSE

CONDEMN, CONDEMNATION. See JUDGE, JUDGMENT.

CONDITIONAL IMMORTALITY. Although this view of immortality varies in some aspects, it basically claims that man was created mortal, and that immortality is a gift which God confers upon believers, while annihilation, or cessation of being, will be the lot of the wicked. Among Christian writers this teaching was first advanced by the African apologist, Arnobius, at the beginning of the fourth century, but was condemned at the Lateran Council in 1513. Present-day advocates of this teaching include Seventh-Day Adventists and Jehovah's Witnesses. They contend that the Bible does not say that man is inherently immortal, but that innate immortality is ascribed only to Deity, citing 1 Tim. 6:16, "who only hath immortality." Accordingly, the unsavory elements in the doctrine of eternal punishment are avoided, and universalism, the doctrine of the ultimate reconciliation of all men to God, is also denied. It is their contention that eternal damnation cannot be har-

monized with the redemptive love of God, while universalism is inconsistent with the freedom of man to reject divine love.

It is impossible to reconcile this view with the clear teaching of Jesus Christ as found in Matt. 25:46; Mark 3:29; Luke 16:19-26; and John 3:36, and in other passages such as Isa. 66:24; Acts 1:25; and Rev. 20:10. Furthermore, annihilation does not allow for degrees in punishment as Jesus taught in Luke 12:47-48, nor can it be regarded as a proper punishment for sin.

See IMMORTALITY, ETERNAL PUNISHMENT, ETERNAL LIFE.

For Further Reading: Buis, *The Doctrine of Eternal Punishment*, 123-26; Boettner, *Immortality*, 117-24; ERE, 3:822-25; Wiley, CT, 3:360 ff.

WILLIAM M. ARNETT

CONFESSION, CONFSSIONAL. The word "confess" (*homologeō*) has the basic idea of "agree" and is the common word for making a legal contract. The concept broadens to "promise," "assurance," "admit," "confess," "declare publicly," "acknowledge," and "praise." Etymologically, it means "to say the same thing as." Jesus is revealed as the Christ, the Son of God, and the Lord. To confess Him is to profess Him by saying the same thing as God has said and by acting consistently with the words. To deny Caesar (as Lord) and to confess Jesus (as Lord) was the formula that led to martyrdom in the Early Church.

Early Christian literature used the noun and verb to indicate the content of the confession more than the act of confessing. Thus arose the early confessions, from which were developed the creeds. "In the early church the content of the gospel was understood to be Jesus Christ himself, and the verb has as its direct object Christ, Jesus, Jesus and the resurrection, or Son of God" (Neufeld, *The Earliest Christian Confessions*, 21). The earliest confessions (among Jewish believers), as seen in the Gospels, were "Jesus is the Christ [or Messiah]" and "Jesus is the Son of God." Later, as the gospel spread throughout the Roman world, the third Christian confession emerged as an explicit affirmation of universal sovereignty in the profession "Jesus is Lord."

The term *confessional* is sometimes used of a church or institution which teaches that the profession of certain basic dogmas is (1) essential to salvation, or (2) at least required for membership in that group. *Confessional* also may refer to the place where confession of sins is made to a priest.

See CONFESSION OF FAITH, TESTIMONY, CREED, REPENTANCE, RESTITUTION, CONFESSION OF SINS.

For Further Reading: Neufeld, *The Earliest Christian Confessions*; Grounds, "Confession," ZPEB, 1:937-39; Michel, "homologeō," Kittel, 5:199-220.

WILBER T. DAYTON

CONFESSION OF FAITH. The object of confession in the Bible is basically twofold: confession of sin and confession of faith. Confession of sin marks the beginning of a new life of faith. Confession of faith involves public avowal and loyalty to God and to the Word of Truth through which God is revealed.

In the OT the believer's confession usually focused on trust in and praise to God for His redeeming love and acts on behalf of Israel or his own life. In the NT the believer's confession of faith centers in Jesus Christ. The believer confesses Jesus to be the Messiah (John 9:22, 38), the Son of God (1 John 4:15), that He came in the flesh (v. 2), that He is Lord, evidenced by His resurrection/ascension (Acts 2:31-36; Rom. 10:9; Phil. 2:11).

Confession of Christ is linked closely to confession of sin. To confess Christ is to confess that we are sinners, that He "died for our sins" (1 Cor. 15:3), and that we trust Him for forgiveness and cleansing (1 John 1:4—2:2).

Also, to confess Christ is to openly acknowledge Him before men (Luke 12:8; 1 Tim. 6:12). Confession in this sense always accompanied baptism in the Early Church. Although it be costly or risky, public confession of faith was and is essential. Unless we confess Christ before men, He will not acknowledge us before the Father (Matt. 10:32-33). Confessing Christ is the opposite of denying Him.

The believer's confession of faith is made possible by the Holy Spirit's enablement (1 Cor. 12:3; 1 John 4:2-4; John 15:26). It involves not just verbal avowal of faith in Christ, but also visible obedience to Christ in one's whole life. When total obedience is absent and one settles simply for understanding of and knowledge about salvation, "it is equivalent to denial, which Jesus will 'confess' when he says in judgment, 'I never knew you'" (Matt. 7:23) (D. Fürst).

See CONFESSION, TESTIMONY, CHRISTIAN, DISCIPLE, DISCIPLESHIP.

For Further Reading: Fürst, "Confess," NIDNTT, 1:344-48; Quanbeck, "Confession," IDB, 1:667-68; Stauffer, *Theology of the New Testament*, 235-53; Michel, "homologeō," Kittel, 5:199-220. J. WESLEY ADAMS

CONFESSION OF SINS. Confession of sins is the acknowledgment of one's guilt to God. A person cannot turn to God without first turning from sin. Confession says, in effect, "I am wrong, I

have sinned, I want You to forgive me." The Psalmist expressed the spirit of the penitent: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. 32:5; cf. Prov. 28:13).

In the Early Church confession of sins was often public confession to the whole congregation. Chrysostom, by the end of the fourth century, indicated the need for confession before baptism or Communion. Gradually, however, private confession grew as a practice with the development of monasticism. Confession of sins to a priest was a medieval development made obligatory for the laity at the Fourth Lateran Council in 1215. It was not enforced until the 16th century when confessional stalls were introduced into the church.

Biblical evidence suggests, however, that confession of sins is primarily before God (Ps. 51:3-4; Rom. 14:10-12). Confession is made because we acknowledge the sovereignty of God in our lives (3:19). When confronted with the revealed character and will of God, we admit our unworthiness and sinfulness in confession to a holy God (cf. 1 Kings 8:33-34). Confession of sins to God should be as specific as possible; yet recalling every sin ever committed is neither possible nor necessary (cf. Luke 18:13). We are assured of God's forgiveness when confession of sins is made (1 John 1:9).

The sovereign God to whom confession of sins is made is the God to be worshipped and served. The acknowledgment that the sovereign God has accepted our confession and granted pardon moves quickly to praise and thanksgiving. The same Hebrew word which is translated "confession" in Josh. 7:19 and in Ezra 10:11 is translated "praise" in Ps. 42:4, and "thanksgiving" in Ps. 100:4.

There may be occasion for a general confession of the church to God either collectively or by a representative of the people (Ezra 9:6 ff). It may be necessary for individuals to confess their sins against God in the presence of the church (Matt. 18:17; Acts 19:18; Jas. 5:16). The public confession of sins is important when the church has been involved and its integrity and witness have been compromised. Such confession is implied in 2 Cor. 2:5-7 and Gal. 6:1. Great care, however, must be exercised in the specificity of public confessions lest it degenerate into a form of exhibitionism and become an occasion of embarrassment and reproach to others. In Jas. 5:16 confession is mutual among church members. There is no suggestion of private confession of

sins to a pastor or group of church leaders, though this may at times be helpful. Sin against a brother calls for confession to be made to the offended person.

See CONFESSOR, ABSOLUTION, REPENTANCE, CONFESSION OF FAITH.

For Further Reading: *Baker's DCE*, 123.

LEBRON FAIRBANKS

CONFIRMATION. The rite of confirmation has been an established practice in the history of the church from very early times. In the Catholic tradition it comes after the rite of baptism. In the earlier centuries it was performed immediately following baptism, as it is still done in the Eastern Orthodox church. However, in the Western church it was postponed in the case of baptized infants until their childhood years. In the Catholic and Anglican traditions only the bishop confirms baptized believers by the laying on of hands.

The basis for confirmation is not explicit, but the biblical practice of laying on of hands of baptized believers in Acts 8 and 19 is appealed to as the first instance of confirmation. In Protestant churches where infant baptism is practiced, the rite of confirmation serves more of a practical function of permitting older children who have received catechism to take Christian vows for themselves which had been made for them by their parents who had them baptized as infants.

The Catholic and Anglican traditions, along with Eastern Orthodoxy, give confirmation a theological prominence which is highly significant for the Wesleyan tradition. In Catholic theology, baptism has to do with inauguration into the church, whereas confirmation relates to the Pentecostal outpouring of the Holy Spirit, who empowers the individual believer to live the Christian life. Hence there are two sacraments of initiation into the church, not just one. Without experiencing both baptism and confirmation, one has not been duly initiated into the Christian life, for they "belong together in the single Christian initiation"; and although they are "extended in time," they are "ultimately one" (Rahner, *Foundations of Christian Faith*, 416). Catholic scholars cite as exegetical support for the subsequent rite of confirmation the very same passages in Acts (8:14-17; 19:1-7) that Wesleyan exegetes cite for their distinction between the birth of the Spirit and the fullness of the Spirit.

William J. O'Shea points out that baptism and confirmation are not in opposition to each other. Rather, confirmation "completes, brings to full development, what is already there" in baptism.

In this respect, "there are Scripture texts which refer verbally to baptism, but the fullness of what is connoted there is attained only through confirmation." An example of this is "the Pentecost-event itself, because Pentecost was at once the baptism and the confirmation of the infant church" (*Sacraments of Initiation*, 62). Consequently, there is no competition between the importance of baptism and confirmation. It is clear that the Catholic doctrine of confirmation, like the Wesleyan doctrine of entire sanctification, is supposed to signify the perfection of sanctifying grace begun in conversion whereby "the believer's being as a Christian is completed" since "he is clothed with the fullness of the Spirit after the likeness of Christ" (O'Shea).

It is also clear that for the Catholic doctrine of confirmation, like the Wesleyan doctrine of entire sanctification, there is "prescribed" a time lapse between "these two separate, yet related, anointings" (*ibid.*, 63). The definitive nature of this subsequent work of grace is such that it cannot be repeated for any baptized believer because it has to do with the perfection of character, and if one's character is perfected in confirmation, there can be no need for further confirmation. Hence confirmation, like entire sanctification, is a second definite work of grace in the life of the Christian believer, though the Wesleyan doctrine of entire sanctification does not absolutize the concepts of crisis and subsequence.

Another significant comparison between Catholic theology of confirmation and the Wesleyan doctrine of entire sanctification is that it is the Pentecostal gift of the Spirit which effects "Christlikeness" in the life of the baptized believer. Baptism with water signifies that one has become an "adopted son of God," whereas confirmation signifies that the baptized believer has received the fullness of the Spirit of Pentecost (*ibid.*, 63).

John Fletcher, the first Methodist systematic theologian and John Wesley's personally designated successor as leader of the Methodist movement, defended Wesley's doctrine of Christian perfection by appealing directly to the Anglican rite of confirmation (which was essentially the same as the Catholic doctrine). Among the Methodists, Fletcher was the first to make explicit the connection between Christian perfection and the fullness of the Spirit. Fletcher referred to the rite of confirmation as substantiating Wesley's view of the doctrine of entire sanctification. The Samaritans' experience (Acts 8) and the Ephesians' experience (Acts 19) of the Spirit are used by

Fletcher as examples of entire sanctification. However, instead of arguing for these biblical passages as supporting the rite of confirmation, Fletcher (and Wesley) refers to these as sanctifying experiences. It can thus be said that the genius of John Wesley and John Fletcher was not that they created a doctrine of entire sanctification, but that they gave it a more evangelical rather than a high sacramentarian interpretation. For all practical purposes Wesley ignored the rite of confirmation in his writings, probably because he wanted to get away from a purely formalistic understanding of grace. Wesley's stress was upon an "experimental religion"—that is, a religion of the heart.

See BAPTISM WITH THE SPIRIT, ENTIRE SANCTIFICATION, SACRAMENTARIANISM.

For Further Reading: Wood, *Pentecostal Grace*, 240-57; O'Shea, *Sacraments of Initiation*; Rahner, *A New Baptism in the Spirit*; *Confirmation Today*.

LAURENCE W. WOOD

CONFORMITY. Conformity refers to the voluntary acceptance of and adherence to a given set of standards, values, expectations, and practices. The question of conformity thus becomes what Lord Morley called "a question of boundaries." This may at times create an apparent conflict of duties.

There is *civic conformity*, or the behavior expected of the citizen by the state. An unquestioning obedience by the Christian does not appear to be the teaching of the NT; a humble dissent leading to nonconformity is present there despite the norm of obedience to authorities. Peter, who urges conformity to Caesar even when that Caesar is Nero (1 Pet. 2:17), himself refused to conform to the expectation of the Jerusalem rulers (Acts 4:17-19). Obedience to God must come first.

Yet the norm is clear. Jude, v. 8, prophesies eternal fire for those who "reject authority" (NIV), or, "speak evil of dignities" (KJV). Paul unqualifiedly counsels conformity to the "powers that be" (Rom. 13:1-7; cf. Titus 3:1).

There is *religious conformity* expected by some sections of the Christian church. When the choice lies between conformity and excommunication, as with Roman Catholics, there is likely to be at least an external conformity. On the other hand, reformers are usually nonconformists in some point or degree: Luther and Melancthon in the 16th century, and Hans Küng and Schillerbeex in the 20th, are notable examples. *Nonconformist* indeed is a historic term for those persons who, although members of the Anglican

community, nevertheless refused to accept certain laws and procedures of ritual. However, there is little basis for such nonconformity today, since church membership is itself an option, and there is no necessity of remaining in a church with which there is serious disagreement. Commitment to a church should be marked by a reasonable degree of conformity. Otherwise the integrity of both church and member is compromised, and the influence of the church undermined.

There is *spiritual conformity* which Paul presents as the goal of redemption—conformity “to the image of his Son”; that having borne the likeness of the first Adam, believers shall also bear the likeness of the last Adam (1 Cor. 15:49; Rom. 8:29). That *full conformity* to the image of Christ lies in the future (1 John 3:2); but there is to be growth in Christlikeness through the gracious aid of “the Spirit of Christ” (Rom. 8:9, 11). Christians are not to choose to be conformed to the society in which they live (12:2; cf. Phillips). They are to allow the Holy Spirit to remold their lives from within by His transforming power; only thus will Christ be formed in them (Gal. 4:19). Full conformity to Christ can come about only by continuing in the way of Christ (Phil. 3:10-14). Grace delivers us from the corruption that is in the world, and gives us “his very great and precious promises, so that through them [we] may participate in the divine nature” (2 Pet. 1:4, NIV).

See OBEDIENCE, CHRISTIAN ETHICS, FELLOWSHIP, KOINONIA, WORLD, CONSCIENCE.

For Further Reading: GMS, 527-47; Thielicke, *Theological Ethics*. T. CRICHTON MITCHELL

CONGREGATIONALISM. See CHURCH GOVERNMENT.

CONSCIENCE. The OT provides no word for conscience. The NT word *suneidēsis*, translated “conscience,” refers to the moral instinct in man (Rom. 2:15; 9:1; 13:5; 1 Pet. 3:21). The conscience is the aspect of the human psyche reflecting God’s moral image by which man monitors right and wrong. The NT word is used for self-awareness in both the moral and nonmoral sense. It is by the conscience that we become conscious of right and wrong in ourselves.

Each man’s conscience has a code or standards of obligation, and a signalling or monitoring capacity. The signalling function is brought out by such scriptures as Rom. 2:15, where conscience is described as either accusing or excusing.

First Peter 3:16 refers to an affirming con-

science—“a good conscience.” We may have a conscience “void of offence” (Acts 24:16), where it “bears witness” to one’s integrity (Rom. 9:1; cf. 2 Cor. 1:12; 1 Tim. 1:5, 19; 3:9; Heb. 13:18; 1 Pet. 3:16, 21). A “seared” conscience (1 Tim. 4:2), hardened as a result of maintained and wilful disobedience, ceases to signal effectively. A “quickened” conscience has its signalling function sharpened in regard to God’s will. The misinformed, oppressive, and legalistic conscience is described as “weak” (Rom. 14:2, 20; 1 Cor. 8:7-12).

Paul identified one element of the conscience code as the universal intuitive awareness of obligation to honor God (Rom. 1:19, 21; 2:15). References to the “heart” and “understanding” of unregenerate man being “darkened” (1:21; Eph. 4:18) are descriptions of the faulty conscience code.

Sinful acts—violations of the conscience code—“defile” the conscience (Titus 1:15) and bring a sense of condemnation (Rom. 8:1).

Christian conversion brings a purging and cleansing of the conscience (Heb. 9:14; 10:22), removing the sense of offense and changing the conscience signal from condemnation to approval (Rom. 5:1). This is one of the unique and precious accompaniments of saving faith.

The development of the conscience code is influenced by environment, relationships, and obedience (Heb. 5:14). Hence the code content of conscience is different for every person. Each, however, is obligated to walk in the light of his conscience code, and will be judged according to that light (Rom. 2:12, 15; 14:2, 5, 14, 22; 1 John 1:7). A disparity between knowledge and truth exists in all. Enlightenment of the conscience is by obedience to Scripture and the illumination of the Holy Spirit (2 Tim. 3:16; 1 Cor. 2:10).

The psychological study of conscience has shown that it may be subject to maladjustive distortions, unconscious motivations, neurotic guilt, and impairment of the signalling function. There is also interest in the study of the normal stages of development of conscience from the self-preservation interest through the rule-oriented stage to a principle-based code. Mental and emotional illnesses are closely related to conscience problems. The cure for a troubled conscience is in the cleansing of real guilt and the rejection of neurotic guilt, leading to healing.

See CONFORMITY, GROWTH, HOLINESS, RIGHTEOUSNESS, DEVELOPMENT (THEORIES OF).

For Further Reading: Wiley, CT, 1:30 ff; Purkiser, *Exploring Our Christian Faith* (1960), 480 ff; Kittel, 7:902-7.

JAMES M. RIDGWAY

CONSECRATE, CONSECRATION. These English words have been used to translate several Hebrew and Greek words, such as *charam*, *nazar*, *qadash*, *male yad*; *egkainizō*, *teleiōō*, *hagiadzō*, to name the most important. The primary meaning of these terms is "to separate" someone (or something) from that which is common, ordinary, and unclean, and devote him (or it) to the exclusive use of Deity. And whatever is so devoted has about it a certain quality of holiness because of its relation to Deity.

In the OT. The verb form "to consecrate" is used frequently in the OT for the induction of a person into sacred office, e.g., a priest, prophet, king, etc., but it is also used of things, times, and places. The Temple is said to be consecrated, likewise, its furniture, vessels, and offerings. The Sabbath Day, the various Hebrew festivals, and the Year of Jubilee were sacred times. The noun form "consecration" indicates the act by which a person or thing was set apart for sacred use.

Charam means "to devote" something to Deity usually for destruction—a city (Josh. 6:17-19) or a people (1 Sam. 15:3). The person or group that sought to divert the "devoted" thing to some other use was accursed. *Nazar* is a verb form meaning "to separate," while the noun form means "separation" (see Nazarite). *Qadash* means "to set apart" or "to be set apart" as in Exod. 30:30 where Aaron and his sons are "separated" from the rest of the people to fill the priest's office. This term also carried with it the idea of cleanliness and holiness.

Male yad is the most characteristic expression for consecration in the OT, and the literal meaning is "to fill the hand." Although its origin is obscure, its meaning apparently developed from the ordination ceremony of the priest: "filling the hand" of the candidate for the priesthood was the unmistakable token that he was a priest (Exod. 29:9). To be a priest one must have something in his hand to offer to God. The noun form *milluim* refers to "the setting in office" of the priest, i.e., the installation, and it is also used for what "fills the hand," the installation offering, or sacrifice (Lev. 8:28, 31-36; Exod. 29:22, 26-27, 31).

In the NT. The words "consecrate" and "consecration" do not appear as often in the NT as in the OT. The Greek words that are translated "consecrated" in KJV are (1) *egkainizō*, which means to "dedicate" or "make new," as found in Heb. 10:20, where Christ is said to have "consecrated" for us (or opened to us) the new and living way; and (2) the word *teleiōō* in Heb. 7:28 is used to speak of Christ's eternal "consecration"

to that High Priesthood which is so much better than that of Aaron.

The RSV translators have chosen to use the term "consecrate" for the Greek word *hagiadzō* in a number of passages (John 10:36; 17:19; 1 Cor. 7:14; 1 Tim. 4:5; 2 Tim. 2:21). Certainly the idea of consecration is implied by *hagiadzō*, and in some contexts "consecration" may be the more appropriate translation. The same is true of its counterpart in the OT, *qadash*. Two other words which express the idea of consecration are significant. One of the meanings of the verb *aphoridzō* is "to separate," and in passages like Acts 13:2; Rom. 1:1; Gal. 1:5 it has the theological significance of "consecrate." The same is true of *paristanō* in passages like Rom. 6:13, 19; 12:1 where the idea of "present" also has the thrust of "consecrate."

Church usage. The idea appears often in the theology and praxis of the church. It appears in the rite of confirmation, in the dedication of church buildings, and especially in the ordination of the clergy. These functions are always accompanied with deep solemnity and reverence, and the person or object is thought to be "set apart" for a holy purpose. Some ministers call upon their parishioners to consecrate, or reconsecrate, themselves to serve God more faithfully in their daily living.

In the Wesleyan-Arminian wing of Protestantism consecration is commonly thought to be a prerequisite to the experience of entire sanctification. When a Christian brings the new life that he has received through the regenerating power of the Holy Spirit and consecrates it to God (Rom. 6:13, 19; 12:1), the Lord responds by cleansing the heart of inbred sin and filling it with perfect love. It is man's responsibility to consecrate himself (and this is all he can do), while it is God's responsibility and pleasure to sanctify the heart of His obedient child. In this view, consecration and sanctification, while related, are not identical. In John 17 the translation (RSV) of *hagiadzō* by "sanctify" in verse 17 and "consecrate" in verse 19 is a recognition of the distinction between *hagiadzō* as something which God does to and in the subject and something which the subject himself does.

See SURRENDER, ENTIRE SANCTIFICATION, HOLINESS, ORDAIN (ORDINATION).

For Further Reading: Kittel, 5:454, 839; Pope, *A Compendium of Christian Theology*, 3:31 ff, 224 ff; Wiley, *CT*, 2:467; ZPEB, 1:951.

C. PAUL GRAY

CONSOLATION. See COMFORT.

CONSUBSTANTIATION. This is the view that, in the Lord's Supper, Christ is literally in, with, and under the elements. Although the word was not invented until shortly after Luther's time, it describes the view which the great Reformer taught.

Like the transubstantiation theory of the Roman Catholic church, it is a view of Christ's being literally—and not just spiritually—present in the Communion bread and wine. According to this view, Christ's words, "This is my body" (1 Cor. 11:24), should be interpreted in a most literal sense. Luther even said that we actually and literally chew Christ when we eat the Communion bread.

Besides the view's being based on a literal interpretation of Christ's "This is my body," it is based also on a view of the ancient Augustine and others that Christ's body was ubiquitous during the enfleshment years: i.e., that it was everywhere, as well as localized.

Luther's view on the Supper was not accepted by Protestantism generally—which has thought of Christ's presence in the bread and wine as a spiritual accompaniment. Actually, Luther's friend and associate in the Reformation, Karlstadt, because of Luther's similarity to the Roman church at this point, quite frustrated Luther by calling him "Antichrist's [i.e., the pope's] younger friend." Karlstadt pointed out that in the NT Greek the word "this" in "This is my body" is neuter in gender and therefore agrees with "body" and not with "bread." Thus, Karlstadt taught, Christ was not saying that the bread was Christ's body, but was simply calling attention to the fact that His real body was soon going to be given for an atonement on the Cross.

Karlstadt also pointed out that when Paul said that we Christians are to receive the Lord's Supper "till he come" (1 Cor. 11:26), the implication is that Christ is not already present in any literal sense.

Karlstadt's kind of understanding of the Lord's Supper was more or less the view accepted generally in Protestantism. Indeed, Luther's consubstantiation is not even accepted today in any general way in Lutheranism itself.

See REAL PRESENCE, TRANSUBSTANTIATION, HOLY COMMUNION.

For Further Reading: Smith, *History of Theophany*; Baillie, *Theology of the Sacraments*; Smith, *The Sacramental Society*.
J. KENNETH GRIDER

CONTENTMENT. A state of being satisfied with one's lot in life, or being willing to accept conditions as they are. The commonly used Greek

word is *autarkia*, which basically means "sufficiency," as in 2 Cor. 9:8. It is a state of mind in which there is a freedom from care because of acquiescence to the status quo. But it must not be confused with either lethargy or stoicism. "It does not exclude aspiration and a concern for improvement" (H. Stob, *ZPEB*). A person can be goal oriented and still be contented provided his ambitions are not self-centered.

To reach the goal of contentment, Buddhism urges the suppression of all desire, while Stoicism extols resignation to what is perceived to be unalterable fact. But both approaches are pessimistic in nature, whereas the Christian concept of contentment rests in an inner trust that a loving God is concerned about His children and seeks their highest good. It is a rest that comes from commitment to God based on the assurance that "no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

Negative, self-centered attitudes such as envy and jealousy are the antitheses of contentment. The warnings in Scripture against covetousness are meant to affirm the true bases of inner peace. As J. C. Lambert puts it: "Contentment is not found in measuring ourselves with others."

OT references are somewhat oblique, such as the implications of the 10th commandment and advice found in the Book of Proverbs. The NT treats the subject more directly. Jesus attacked the tendency to greed and covetousness, and also warned against unwarranted anxiety, emphasizing the care of the Father God and the importance of establishing proper priorities in life (e.g., Matt. 6:25-34). Paul by word and example extolled the virtue of contentment, capsulized in his famous statement, "I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11), and in his declaration that "all things work together for good to them that love God" (Rom. 8:28).

See PEACE, GROWTH, VICTORY (VICTORIOUS LIVING), MIND OF CHRIST, SPIRITUALITY, HAPPINESS, COVETOUSNESS.

For Further Reading: *ZPEB*, 1:953; *HDB*, 1:476-77; *IDB*, 1:677-78.
J. FRED PARKER

CONTINGENT. That which is contingent is undetermined in advance. In this sense most financial budgets include what is called a Contingent Fund, providing for possible but uncertain expenditures. Personal plans may be said to be contingent in that they hinge on future events or factors as yet unknown. Theologically, events, including final salvation, are called contingent to the extent that they are not predetermined

by God but dependent on human decisions, decisions as yet unmade and unknown. The theological problem consists in the difficulty of harmonizing God's foreknowledge (including prophecy) with pure contingency.

Some theologians maintain that events which are truly contingent are by definition unknowable in advance, not only to man but to God. To foreknow unknowable events is contradictory. This limitation God accepted, along with other self-limitations in the exercise of His sovereignty, when He created man as a free being. "If God knows now every choice any man will ever make, then every choice is already determined and freedom is an illusion," says L. Harold DeWolf (*A Theology of the Living Church*, 109). If God, he says, "has put a check on His power to give man freedom of will, then He must have limited somewhat His knowledge of the future" (*ibid.*).

At the opposite pole of theological thought is pure determinism, of which Calvinism is the prime example. This position frankly rules out true contingency, subjecting all events to the sovereign will of God. Thus foreknowledge and foreordination are inseparable correlates. But Macquarrie is correct in labeling this simple fatalism. Calvinism, he says, "in an attempt to uphold God's glory and sovereignty," in fact debases the relation of God and man "to that subpersonal level where man is little more than a puppet and God too has been degraded to the one who pulls the strings" (*Principles of Christian Theology*, 224).

Generally Wesleyan theologians have avoided either horn of the dilemma by affirming both foreknowledge and contingency, on the grounds that to foreknow an event is not to cause it. Contingency in moral actions, says Richard Watson, is "their freedom, and is opposed, not to certainty, but to necessity" (quoted by Ralston, *Elements of Divinity*, 25). Ralston argues that Judas could have acted loyally instead of treacherously, in which case God's foreknowledge would have foreseen the faithfulness just as in the real event the unfaithfulness was foreseen. He argues: "The error of the necessitarians on this subject is, they put the effect for the cause, and the cause for the effect. They make the foreknowledge the cause of the event, whereas the event is the cause of the foreknowledge. No event ever took place because God foreknew it; on the contrary, the taking place of the event is the cause of his having foreknown it" (184).

Undoubtedly some events are fully predetermined by God as well as foreknown, as for instance the delivering of Jesus to be crucified

(Acts 2:23). But the individual moral decisions involving this person and that person in the action were all made in freedom and could all have been different. Furthermore, though Christ died for all, and the salvation of all is God's will, the ultimate destiny of any one person is contingent on his own response to the gospel.

See DIVINE SOVEREIGNTY, DETERMINISM, FOREKNOWLEDGE, PREDESTINATION, MONERGISM, SYNERGISM, CALVINISM, ARMINIANISM.

For Further Reading: Wiley, *CT*, 2:343-57; Ralston, *Elements of Divinity*, 24-25, 184-85; Macquarrie, *Principles of Christian Theology*, 224-25; DeWolf, *A Theology of the Living Church*, 108-9. RICHARD S. TAYLOR

CONTRITION. See PENITENCE.

CONVERSION. As it is most often used in common religious speech, "conversion" is a general term used to indicate the initial crisis of salvation, and in this sense it includes the works designated by the terms "justification," "regeneration," and "adoption." "Conversion," as thus used, has the advantage of simplicity and inclusiveness.

In the Scriptures the term "conversion" is less general and somewhat varied in its meaning. The Greek word *epistrepō* (the verb form) means basically "to turn" or "return" (more specifically it can mean "to turn around," "to turn back," or "to turn to" or "toward"). In its religious and metaphorical sense, it means to turn *from* sin and *to* God.

The act of repentance is included in the biblical meaning of conversion (as in Acts 9:37). Also, human responsibility is clearly implied in such passages as Acts 3:19 ("Repent ye therefore, and be converted"; cf. Matt. 18:3; Luke 22:32).

But the term is also used in the NT to indicate the converting work of the evangelist. Paul's task is "to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18). And James applies the term to the personal evangelism of one who "converts" a backslider. He says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19-20).

See REPENTANCE, FAITH, FIRST WORK OF GRACE.

For Further Reading: Wiley, *CT*, 2:376 ff; Purkiser, ed., *Exploring Our Christian Faith*, 287-88; *ISBE*, 2:706 ff; Wiley and Culbertson, *Introduction to Christian Theology*, 273-74. CHARLES L. CHILDERS

CONVICT, CONVICTION. "Conviction is that operation of the Spirit which produces within

men, a sense of guilt and condemnation because of sin" (Wiley, *CT*, 2:342). The verb "convict" indicates the divine act, and the noun "conviction" specifies the work produced by this act. The basic Greek word used in the original language of the NT is *elegchō* (verb form), which can be translated "to put to proof," "to test," "to convict," "to reprove," etc. The exact meaning in a particular passage depends in part upon the context.

That conviction is the work of the Holy Spirit is clearly indicated in John 16:8—"And when he is come, he will reprove [convict] the world of sin, and of righteousness, and of judgment." This convicting work of the Spirit goes far beyond a merely intellectual convincing; it is a moral demonstration. It produces in men a sense of personal guilt and a realization that punishment would be just.

But this conviction produces hope rather than despair, for there is an accompanying offer of divine forgiveness and salvation. Thus it combines *uncompromising* condemnation of personal sin with a gracious call to repentance and an offer of salvation to those who repent. The many divine invitations to repentance and salvation found throughout the Bible make it clear that God's purpose for conviction for sin is pardon, release, restoration. The prodigal son is an excellent example.

The Holy Spirit is the divine Agent in conviction, but He makes use of the human conscience, which is an ally of the Holy Spirit in men's hearts. In John 8:9 we read of the Jewish leaders who brought the adulterous woman to Jesus: "They which heard it [Jesus' word], being convicted by their own conscience, went out one by one."

The Spirit also uses intermediate means, such as the Scriptures, songs, testimony, tracts, books, a holy life, victory in suffering. The cardinal means ordained by God is preaching (1 Cor. 1:17-24; 2:1-4; cf. Acts 24:24-25).

See AWAKENING, REPENTANCE.

For Further Reading: Wiley, *CT*, 2:342-43; *ISBE*, 2:707 ff; *BBC*, Eph. 5:11-13.

CHARLES L. CHILDERS

CORBAN. This Hebrew word meaning "gift" occurs only once in the NT (Mark 7:11), where a son is pictured as saying to his father or mother: "Whatever help you might otherwise have received from me is Corban," and then the NIV has in parentheses: "that is, a gift devoted to God." Jesus condemned this misuse of sacred vows. In God's sight human need gets highest priority. "The reprehensible practice arose of children's

giving no aid to parents needing their support, on the pretense that the money or service which would otherwise have been available for the parents had been dedicated to God and that it would be sacrilege to divert it from this sacred purpose" (*Westminster Dictionary of the Bible*, 115).

See PHARISAISM, LEGALISM.

RALPH EARLE

CORNERSTONE. In Eph. 2:20 and 1 Pet. 2:6 Christ is described as the "chief corner stone." This is all one word in Greek, *akrogōniaios*. It is compounded of *akros*, "top" or "extremity," and *gōnia*, "an angle." Abbott-Smith defines it as the "corner foundation stone" (*Manual Greek Lexicon of the New Testament*, 18).

But Joachim Jeremias says that it means "the 'final stone' in a building, probably set over the gate." He goes on to say: "Christ is the corner-stone who binds the whole building together and completes it" (Kittel, 1:792).

But why not both? Christ is both the Cornerstone and the Capstone of His Church.

See CHRIST, FOUNDATION.

For Further Reading: Selwyn, *First Epistle of Peter*, 163; Ellis, *Paul's Use of the Old Testament*, 87-92.

RALPH EARLE

CORRUPTION. See ORIGINAL SIN.

COSMOLOGY. *Cosmology* is that branch of metaphysics which treats the character of the universe as an orderly system or cosmos—as distinguished from ontology, which deals with the ultimate nature of the real. As a division of theology it considers the world (everything extrinsic to God, i.e., the universe) as having been created by God. *Cosmogony* is a particular explanation or system, as the Mosaic Cosmogony, found in the Bible.

The act of creation is beyond the experience of man and therefore must be learned by revelation or else discerned from projecting backward the present processes of nature. The latter option presupposes what is called uniformitarianism. However, uniformitarianism is modified by cataclysms which interrupt the process, such as the Flood. There is widespread evidence of the Flood, a catastrophe which could have altered developmental processes and laid down sediments of rock and sand which recorded life at an earlier age. Working on a uniformitarian hypothesis, however, man must elect between projecting present processes backward or accepting revelation by which he learns of heaven and

hell, of the divine nature, and of the creation of physical nature.

One must believe in God or endow nature and matter with the properties which he affirms of God. A theist believes that God created the universe. The naturalist believes that matter accounts for the universe. The Bible is theistic. It begins with God as Creator, Sustainer, and Judge.

The Hebrew belief is that by fiat creation the universe came into being, without the need of antecedent material (Heb. 11:3). This took six days (Exod. 20:11). These days are variously interpreted as ages, or periods, or 24-hour days. Certainly, the method of the development was used in describing the creation: first, the earth before the light, the light before the firmament, and the firmament before the dry land. Also, there was the order of beings: plants, fish and birds, cattle and man. Each event was described as a period. A succession of events involves a succession of periods. The period assigned to each individual act is a day. The idea of time elapsing between the completion of one act and the undertaking of another act is present.

Scripture uses the terminology known to man in referring to the natural creation. No other terminology could have been understood; yet it does not teach that the world was flat, that the heavens stood on pillars, or that the sun rose and set. These figures of speech are still used.

See CREATION, CREATIONISM, DAYS OF CREATION, MATTER (MATERIALISM), CATASTROPHISM, EVOLUTION, FLOOD.

For Further Reading: Wiley, *CT*, 1:441-68; Berkhof, *Systematic Theology*, 126-40.

HAROLD J. OCKENGA

COUNCILS. See CHURCH COUNCILS.

COUNSELING. See PASTORAL COUNSELING, ROGERIAN COUNSELING.

COUNTERACTION. This refers to an explanation of the victorious Christian life preferred by those of a Keswickian persuasion. Based on the belief that inbred sin is a force for evil inherent in human nature, it describes victory in terms of the Holy Spirit's counteractive power in the life of the person abiding in Christ, rendering sin at best inoperative, not extinguished.

The view is an alternative to the other view commonly held by some with a Calvinistic orientation that the motions of inbred sin can only be "suppressed" in the Christian. As descriptions of the victorious life, both positions deny the possibility of a radical or actual death, destruction, cleansing, or freeing from inbred sin in this life.

Scriptures most frequently used to teach this aspect of the victorious Christian life are: Rom. 8:2; 5:17; Phil. 4:13; Gal. 5:16 ff. The "law of the Spirit of life in Christ Jesus" makes free from "the law of sin and death." To make free is interpreted to mean "overcomes." "The law of sin is seen to be relentlessly working in our members and is counteracted by the law of the Spirit which persistently operates to abrogate its power over the will" (Barabas). The victory is by walking in the Spirit, being led by the Spirit—by taking sides with the Spirit.

Wesleyan theology recognizes counteraction as the mode of victorious living for the Christian prior to entire sanctification. The counteraction of the impulses of the inborn sinful tendency and other desires of human nature is by the indwelling Holy Spirit as the believer relies upon Him. Following the point of entire sanctification (1 Thess. 5:23; 2 Cor. 7:1) in one's spiritual pilgrimage, the counteracting action of the Holy Spirit is understood to be directed toward those continuing impulses which derive from human nature rather than the carnal nature.

Wesleyan theology can accept counteraction as a lifelong phenomenon of Christian experience as it applies to the impulses of the human nature, but affirms the teaching of Scripture that the pollution of inbred sin may be entirely cleansed (1 John 1:7), thus freeing from the contaminating influence of this sinful disposition. The consequence is a state affected and maintained by the fullness of the Holy Spirit, not so much by counteraction as by a purging displacement.

See ERADICATION, CLEANSING, HEART PURITY, HOLINESS.

For Further Reading: Barabas, *So Great Salvation*, 71 ff, 80 ff, 94 ff; Purkiser, *Conflicting Concepts of Holiness*.
JAMES M. RIDGWAY

COURAGE. See SEVEN CARDINAL VIRTUES.

COVENANT. See NEW COVENANT.

COVENANT THEOLOGY. Covenant theology, also referred to as "federal theology," is based on the concept that God has entered into a pact with man in which certain forms of belief and behavior are incorrect, even damnable. God has made specific promises to man; but they are conditioned upon man's obedience to His laws, which can be discerned in Scripture.

Basically there are two covenants: (1) a covenant of works between God and Adam as the representative of God and mankind in which God promised eternal life on condition of obe-

dience; and (2) a subsequent covenant of grace between God and His elect, whereby Christ redeems them.

The concept of the covenant developed originally in Zwingli (that is, he is the first during the Reformation) and those who succeeded him. As early as 1527 the idea of the covenant was used in biblical theology in Zurich by Oecolampadius (1482-1531), the German Protestant Reformer.

The modern context of covenant theology can be traced to the Civil War period in Great Britain, 1640-50. The Scottish church had succeeded in breaking away from the Roman Catholic church in 1560 and moved in the direction of a Presbyterian form of church government. The movement toward Presbyterianism separated Scotland ecclesiastically from England, for under King James I and his successor, Charles, the Church of England remained staunchly Episcopal in form of government.

When an effort was made by the Anglicans to bring Scotland into conformity by preparing a prayer book for Scotland, a book even more Roman Catholic in some ways than the English *Prayer Book*, Scottish nationalism and Presbyterianism were permanently welded into a united front, reflected in the Covenant of 1638. Practically all of Scotland signed the Covenant. The Scottish General Assembly voted for the abolition of episcopacy as well as the *Prayer Book*, and in 1639 war between England and Scotland broke out. The war between the two countries developed into a Civil War by 1642—the king and Anglicanism on one side, and Parliament and Puritanism (both Presbyterians and Independents) on the other.

To strengthen its position, Parliament tried to enlist the support of the Scots by having the Westminster Assembly draw up the Solemn League and Covenant in 1643. This declares that they have entered into a "mutual and solemn league and covenant" for the extirpation of popery, prelacy [that is, church government by archbishops, bishops, their chancellors and commissaries, deans, archdeacons, and all other ecclesiastical officers depending on that hierarchy], superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness."

Since many of the clergy who signed the document were Puritans, covenant theology has since been most often associated with Puritan-Reformed theology. Its fullest expression was the theology of Johannes Cocceius (1603-1669), German Calvinist professor of theology at Franeker and Leiden, the Netherlands, who held that God

and man entered into a covenant of works before the fall of Adam, followed by a covenant of grace which Christ fulfilled. The specific theological emphases are reflective of Puritanism, the description of sin as man's own act and responsibility, and a strict observance of the Sabbath.

See NEW COVENANT, COVENANTERS, FEDERAL THEOLOGY.

For Further Reading: Latourette, *A History of Christianity*, 814; Moorman, *A History of the Church in England*, 221-42; Walker, *A History of the Christian Church*, 402-14.
JOHN A. KNIGHT

COVENANTERS. Covenanters were Scottish Presbyterians who risked their lives and fortunes upon the subscription of a National Covenant in Greyfriars churchyard, Edinburgh, in February, 1638. At issue was the attempt of Charles I of England, inspired by Archbishop William Laud, to impose uniformity of worship and church government upon the Scots. Laud was already suspect in Calvinistic Scotland for his Arminian sympathies. The prescription of a prayer book and liturgy, essentially that of the Church of England, added the further suspicion of "prelacy."

In the National Covenant the Scots avowed their loyalty to the king. But they also pledged themselves to resist any religious innovation not first approved by the free assemblies of the Scottish church. A period of government persecution ensued in which many Covenanters were taken prisoner and even executed. The zeal of the Covenanters, however, triumphed in the Bishop's Wars of 1639 and 1640 and doubtless contributed to the English Civil War.

See NEW COVENANT, COVENANT THEOLOGY.

For Further Reading: Douglas, *Light in the North: The Story of the Scottish Covenanters*. DANIEL N. BERG

COVETOUSNESS. This is inordinate desire for what we do not have. It may be a wicked desire for that which already belongs to another, in which case the 10th commandment of the Decalogue is violated. Or it may simply be a feverish desire to possess not necessarily that which is the neighbor's but that which is like it. Covetousness in this case is sister to envy. Paul calls it idolatry (Col. 3:5), because by putting things ahead of God it puts them in the place of God.

The 10th commandment word used in Deut. 5:21 is *avah*, "to desire for oneself," while in Exod. 20:17 it is *chamad*, "to desire." Paul uses *epithumeō*, "to fix the mind on," as the Greek equivalent for the tenth commandment, "Thou shalt not covet." This sin he sees as being so deeply rooted in fallen human nature that it be-

comes the cause of his spiritual death when he reaches the age of accountability (Rom. 7:5-11). Proneness to covet can compete with proneness to pride and self-willfulness as the epitome of original sin.

The most frequent word for covetousness is *pleonexia*, "the wish to have more." The covetous spirit is never satisfied. Even more graphic is Paul in 1 Tim. 6:10 when, describing those who covet riches, he aptly uses the word *oregomai*, "to extend the arms." Here is the grasping and reaching (often overreaching) of greed.

Covetousness is always listed in the Bible among the more heinous sins (Mark 7:22; Rom. 1:29; 1 Cor. 5:11; 6:10; Eph. 5:3; Col. 3:5). This sin becomes avarice and miserliness when it becomes fixated on money. It then may prompt not only hoarding but stealing, as in the case of Achan (Josh. 7:21). Or it may prompt murder, as in the case of Ahab and Naboth (1 Kings 21).

Covetousness is no respecter of classes; it infects the poor as well as the rich. And it takes many forms: It may be lust for position and power as well as for possessions. It is a deceitful sin, as it may masquerade as prudence, and hide in the heart, destroying the soul, behind a facade of respectability, even religion.

Yet not all desire to possess is covetousness. Certain basic, natural desires belong to our common humanity. These desires become inordinate—and soon sinful—when they are centered in self, when they are imperious and feverish, and when they tend to push aside the obstacles of divine law and the rights of others.

Only entire sanctification is the adequate cure for the disease of covetousness. In the complete consecration to God which this experience requires, and in its cleansing of the heart and enthronement of love, all desires become chastened, disciplined, and subject to the will of God. Sanctified Christians will remain so only as long as they keep their desires "on the altar" and continually submitted to the Holy Spirit for His evaluation and direction. No matter what the nature of a desire is, when it is allowed to become feverish and get out of hand until we suppose we can no longer be happy without its satisfaction, we have become reinfected with the sin of covetousness. No wonder Jesus said, "Take heed, and beware of covetousness" (Luke 12:15). No peril is more subtle or more treacherous for the Christian.

See SEVEN DEADLY SINS, CARNALITY, SIN, CONTENTMENT.

For Further Reading: *GMS*, 270 ff, 293-95; Vine, *ED*,

1:252 ff; Denny, *Tables of Stone for Modern Living*, 107-20.

RICHARD S. TAYLOR

CREATION. Among the great affirmations of the Christian faith is the declaration that "God the Father Almighty" is "maker of heaven and earth."

Creation deals with origins—the origin of matter, energy, stars, planets, plants, animals, man, and all things that existed or exist. Creation may be defined as the free act of God by which He brought into existence the universe and all that it contains, without the use of preexistent materials—*creatio ex nihilo*.

The Ground of Creation. Creation was, and is, the free act of God. The world, including man, was not created to meet a need or a deficiency in God, for divine nature has no inherent needs. Thus the question of *theodicy*, or why did God create, must remain forever in the ultimate mystery of God. Creation was the result of a voluntary decision of God's sovereign will, and it stands as a demonstration of God's power and an expression of His glory.

As created, the world has a distinct and separate existence. The world should not be regarded as part of God or as God himself (pantheism). Yet the world is absolutely dependent on God and must be upheld from moment to moment by His almighty power.

The Agent of Creation. The Triune God was, and is, involved in creation. The first chapter of Genesis (v. 2) states that the Spirit of God moved upon the waters beneath the primeval mass. The Book of Job declares that man was made by the Spirit of God (33:4; cf. Ps. 33:6; Isa. 40:12).

In Ephesians Paul explicitly declares that God "created all things" (3:9). He also refers to general creation when he writes: "For it is the God who said, 'Let light shine out of darkness'" (2 Cor. 4:6, RSV). Other Pauline declarations which affirm a God-centered view of creation are Rom. 4:17; 11:36; and 1 Cor. 11:12.

Christ, as the Word, assumes the leadership in creation in the NT. John's Gospel presents the essence of NT teachings: "All things were made by him; and without him was not any thing made that was made" (1:3). Paul joins John with this grand affirmation: "For in him all things were created . . . all things were created through him and for him" (Col. 1:16, RSV). Paul also states that Christ's role in creation includes sustaining it as well as creating it, for "in him all things hold together" (v. 17, RSV). Christ is Lord and Creator (cf. Heb. 1:1-3).

The Time of Creation. In speaking of the time of

creation the Bible employs a very simple statement: "In the beginning God created the heaven and the earth" (Gen. 1:1). Here is the beginning of all temporal things, and even of time itself. "The world was created *with* time rather than *in* time. Back of the beginning mentioned in Gen. 1:1 lies a beginningless eternity" (L. Berkhof, *Manual*, 96).

The Manner of Creation. First it must be stressed that creation was by the simple command or word (fiat) of God. God said, "Let there be . . . and there was" (Gen. 1:3, 6, 9, et al.).

The Hebrew word "create" (*bara*) is used only a limited number of times (55) in Scripture. The overwhelming meaning attached to the word is to create. The word always refers to God as Subject. This is particularly true of the specific form used in Gen. 1:1, 21, 27, and 5:1-2.

The first use is where God created out of nothing (Gen. 1:1); the second use is the point at which God created conscious life (v. 21); and the third point is the climax of God creating man (v. 27).

The Scriptures do not attempt to describe in detail the "how" of creation. Multiple mysteries surround the history of the earth and the human race. But, as Harold Kuhn observes: "At the core of the doctrine of creation stands the mighty assertion that the universe is the product of the release of creative energies of an infinitely free and completely holy God, utterly self-sufficient in His being and infinite in His ability to perform that which His heart of love dictates" (in *The Living God*, ed. Erickson, 484). And finally, all creation moves to a redemptive climax in Jesus Christ.

See CREATIONISM, EVOLUTION, NATURALISM, THEISTIC EVOLUTION, COSMOLOGY, DAYS OF CREATION.

For Further Reading: Berkhof, *Manual of Christian Doctrine*, 96; Wiley, *CT*, 1:441-72; Erickson, ed., *The Living God: Readings in Christian Theology*, 484.

DONALD S. METZ

CREATIONISM. Creationism carries two meanings in current thought. One use of the term refers to *scientific creationism*—the assumption of an initial special creation out of nothing. The second use of creationism relates to the origin of the human soul—*theological creationism*.

Scientific creationism represents the belief in an eternal Creator who created all things *ex nihilo*. This belief also involves catastrophic intervention in the normal processes of nature on at least one occasion in history subsequent to the primeval creation. Opposed to scientific creationism stands *scientific evolution*, the idea of the uniform

operation of all natural laws and processes from the beginning. This theory, called *evolutionary uniformitarianism*, assumes the natural development of all things due to the innate processes and qualities of eternal matter.

Theological creationism maintains that God directly creates each human soul, while the body is propagated by the parents. Wiley states that "Creationism as a theory seems to be closely connected with the attempts to emphasize the importance of the individual as over against an emphasis upon racial continuity and solidarity" (*CT*, 2:27). According to creationism, the soul is created pure and free from sin. The soul, however, becomes sinful by its essential relationship to the complex of sin which burdens every member of the human race.

Those who support creationism base their biblical support on Eccles. 12:7; Isa. 42:5; Zech. 12:1; Heb. 12:9; and Num. 16:22. The claim is also made that creationism makes the sinlessness of Christ more natural and logical. In the history of the church the theory of theological creationism has been adopted or favored by the schoolmen of the Middle Ages, by the Roman Catholic church, and by the Reformed church. Individuals who supported this position are Jerome, Pelagius, Cyril of Alexandria, Theodoret, Ambrose, Hilarius, and Hieronymus.

Opposed to creationism is the doctrine of traducianism, which holds that the soul of each individual is propagated along with the body by natural generation.

See CREATION, DAYS OF CREATION, SOUL, TRADUCIANISM.

For Further Reading: Morris, *Creation: Acts, Facts, Impacts*; Harris, *Man—God's Eternal Creation*, 25-71; Smith, *Man's Origin, Man's Destiny*; Wiley, *CT*, 2:9-28.

DONALD S. METZ

CREDENTIALS OF SCRIPTURE. The Bible claims to be: (1) a divinely inspired record of God's self-disclosure to and through men in history; (2) an accurate and trustworthy disclosure of God's nature, God's ways, and God's redemptive plan culminating and centering in the person of His Son Jesus Christ, and (3) infallible truth and divine authority which men are called to hear and heed. Credentials by definition derive from evidence which shows a right to authority.

Literary Credentials. The term Bible, from the Greek *ta biblia*, means "the books." The Bible comprises 66 books, composed over 15 or more centuries, by 40 or more writers, and in three languages. In spite of differences in time, culture, education, language, and human authors, there

is a remarkable unity in the Bible's totality. As an orchestra where multiple diversity of musicians and instruments blend together in harmonious symphony, so the Bible's coherence testifies to a divinely directed symphony of redemptive truth.

Also, there is the Bible's universal and contemporary appeal. Although a book of antiquity, it is never antiquated. It surpasses in interest and value "all the ancient and modern classics combined" (Philip Schaff, *History of the Christian Church*, 1:572). This phenomenon confirms in its own way the Bible's unique character.

Historical Credentials. First, the matter of preservation is significant. Although the original copies of Scripture are not extant (undoubtedly providentially), over 5,000 ancient handwritten manuscripts of whole or parts of the NT alone have been recovered, some as old as A.D. second century. The miracle of preservation is seen in that 10 or 15 manuscripts are a good number for an ancient classic. We are assured a high degree of certainty about the original text from these manuscripts, with the Bible's message preserved 100 percent intact.

Second, the Bible's phenomenal record of translation into other languages is unparalleled. The Bible's first translation was the Septuagint, two centuries or more before Christ. Since that time, the Bible has been translated into virtually every written language of modern times (1,685 translations as of 1980), as well as pioneering efforts to reduce many unwritten languages to writing.

Third, the Bible's historical influence justifies its claim to divine origin. No other book has attracted so much attention, been so minutely studied, had so much written about it, been so keenly assailed, inspired so many noble thoughts and deeds, or transformed so many lives. The magnitude of the Bible's influence is incalculable. "To tell all the Bible has been or done for the world would be to rewrite in large part the history of modern civilization" (*ISBE*, 1:468).

Finally, archaeology continues to unearth ancient artifacts which confirm or support the Bible's historical credibility. The 1975 discovery of the Ebla Tablets in Syria is a recent example.

Supernatural Credentials. Since supernaturalism transcends the natural order, it cannot be tested by the scientific method. Many scholars, therefore, view the suggestion of supernatural credentials as circular reasoning. If divine revelation is necessarily supernatural, however, it follows that the occasions of God's intervention in history are supernatural in character. Miracles, prophecy, and the incarnation of Christ are three

examples. The biblical concept of miracle is an intervention by God in the established course of nature as part of His outworking of redemption. The incarnation of Christ is the supreme miracle. Prophecy is the intervention of God in the realm of knowledge. Miracles, prophecy, and the incarnation of Christ are all demonstrative and supernatural manifestations of God in history which convey truth and certitude. Even the capstone of the Incarnation miracle, Jesus' resurrection, was accompanied "by many convincing proofs" (Acts 1:3, NASB). God's supernatural acts are one with the written Word and attest its true character.

The Witness of the Spirit. To the self-attestation of the Bible and the weight of combined evidence, we must add the inward testimony of the Holy Spirit. Wiley states: "The strongest evidence for the authority of the Scriptures is to be found in the fact that the Spirit of Inspiration, to whom we are indebted for the authorship of the Bible, is Himself the Divine Witness to its genuineness and authenticity" (Wiley, *CT*, 1:206). Ultimately, only the faculty of faith through the witness of the Spirit can fully discern God's Word for what it is—infallible truth and divine authority (see 1 Cor. 2:14, NASB).

See MIRACLES, BIBLE.

For Further Reading: Bruce, *The New Testament Documents: Are They Reliable?*; Henry, ed., *Revelation and the Bible*; Wiley, *CT*, 1:147-66, 177-82, 205-14; Taylor, *Biblical Authority and Christian Faith*.

J. WESLEY ADAMS

CREDULITY. See SUPERSTITION.

CREED, CREEDS. A creed is "a brief authoritative doctrinal formula" confessed within the Christian church. The term is from the Latin *credo*, "I believe." Other synonymous terms are "Symbol" (Council of Trent), "Confession" (Westminster Confession), "Articles of Religion" (The 39 Articles), and "Articles of Faith" (*Manual*, Church of the Nazarene). A creed is an affirmation with others in the fellowship of the church, for, like the Scriptures, a creed is not of "private interpretation" (2 Pet. 1:20), but rather affirms those truths which, from the perspective of its composers, ought to be held universally in the church and which are judged essential for redemption and sanctification. A creed may also condemn those errors deemed destructive to faith. Thus the Nicene Creed (A.D. 325) affirmed the deity of Christ and anathematized the Arians who taught that Christ, though preexistent, was created and was not from all eternity.

Although some creeds are conciliatory in na-

ture (e.g., "The Definition of Chalcedon," A.D. 451), others have been devious in intent, seeking to exclude all who did not hold to a narrowly defined theology (e.g., "The Anathemas of the Second Council of Constantinople," A.D. 553). This pattern of defining and excluding continued through the Reformation. The tendency of modern creeds is merely to affirm those doctrines judged as essential without denouncing those Christians who do not affirm them.

The Apostles' Creed, the one most universally held, is also the oldest. Legend ascribed this to a special outpouring on the apostles 10 days after Pentecost. Contemporary scholarship traces its origin to Rome at the end of the second century. Its oldest extant version is the "Creed of Hippolytus" (c. A.D. 215). Its present form dates from A.D. 700.

Creeds have their origin in creedlike formulas in the Scriptures. An OT confession begins, "We were Pharaoh's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand" (cf. Deut. 6:21-25; 26:5-10, RSV). Paul's confession in 1 Cor. 15:3-8 is a creedal affirmation of his identification with the Church: "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures" (RSV).

The early Christian affirmed his faith in God the Creator, in his resurrected Lord, and in the Holy Spirit by repeated affirmation of the creed. Affirmation by repetition was part of the Church's heritage from the OT: the Israelite was commanded to make a "response before the Lord your God" by reciting God's mighty deeds (Deut. 26:5). In the NT, the principle of repetition is expressed in Paul's account of the Lord's Supper: "Do this in remembrance of me. . . . For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (cf. 1 Cor. 11:23-26, RSV). Similarly, through its creeds, the ongoing Church affirms its trust in God, identifies with its past, proclaims its present unity in its Lord, and seeks to serve and prepare the future Church.

The Church has used the Trinitarian form of the Apostles' Creed for pastoral preaching and for systematic exposition of the gospel. This practice is rooted in the Bible where two standard confessions serve as outlines for preaching. The old covenant affirmation of (1) God's call to Abraham, Isaac, and Jacob; (2) the deliverance from Egypt; (3) the gift of the Law; (4) the gift of the land; and (5) the gift of promise of a righ-

teous King served as a sermon outline even into NT times (Deut. 6:5-11; Neh. 9:7-37; Psalms 78; 105-6; Acts 7; 13:17-25). The new covenant affirmed Jesus' Davidic lineage; His life, death, and resurrection; and His exaltation as Messiah, Lord, and Son of God (Acts 13:17-25; Rom. 1:3-6). Using these as outlines, the prophets and apostles proclaimed judgment, deliverance, repentance, and sanctification. The Apostles' Creed was used as a lesson outline in the instruction of new Christians and was the framework for the teachings of Justin Martyr, Irenaeus, Tertullian, Clement, Origen, and Augustine, the theologians of the Early Church.

See APOSTLES' CREED, CATECHISM.

For Further Reading: Leith, *Creeds of the Churches*; Wiley, *CT*, 1:28-30, 39-48; Barclay, *The Apostles' Creed for Every Man*, 9-20; Schaff, *Creeds of Christendom*, vol. 3; Karl Barth, *Credo*. DAVID L. CUBIE

CRISIS. The term *crisis* as used herein refers to a critical turning point in one's religious life. Negatively, a crisis of conviction and confrontation with God may issue in a decisive rejection of God's claims. Positively, it is in a crisis of repentance and faith that the new birth occurs. Similarly, entire sanctification is a crisis experience. Such crises initiate new and advanced states of grace.

The crucial nature of sanctification is seen in the terms used in the presentation and consideration of it. The verb "sanctify" means to separate, cleanse, purify, consecrate. These words imply clean-cut, decisive actions, not imperceptible gradualism. Often "sanctify" appears in the punctiliar (and completed) aorist tense (e.g., John 17:17; 1 Thess. 5:23).

The following verbs in Acts all appear in the aorist tense, and they all have reference to the coming of the Holy Spirit. The words are "filled" (2:4), "fell" (10:44), "came" (19:6). It is acknowledged that in Acts 8:17, the verb "received" is in the imperfect tense; and in Eph. 5:18, the verb "filled" is in the present tense. However, both are in the plural. Daniel Steele writes, "We have looked in vain to find one of these verbs in the imperfect tense when individuals are spoken of" (*Milestone Papers*, 72). The same may be said of the present.

The word "baptize" (Acts 1:5) refers to an event. "Crucifixion" as a means of death may be sudden or slow, but it is always certain and indicates an event (Rom. 6:6). The terms "root out," "kill," and "destroy" add weight to the position. "When now we summarize all these words, we gain an almost irresistible impression of climax,

epoch, or crisis: . . . All of these terms describe actions which most naturally take place at a definite time and place, and which do not admit of degrees" (Purkiser, ed., *Exploring Our Christian Faith*, 359-60).

See SECOND WORK OF GRACE, ENTIRE SANCTIFICATION.

For Further Reading: Geiger, *Further Insights into Holiness*, 123-38; Purkiser, ed., *Exploring Our Christian Faith*, 350-64; Steele, *Milestone Papers*, 41-46.

O. D. LOVELL

CRISIS THEOLOGY. See NEOORTHODOXY.

CRITICISM, NT. New Testament criticism is forming judgments about historical, literary, textual, or philological questions on the basis of the available data. The science neither requires nor excludes faith in God and in the supernatural character of the Word of God. Those who insist that the Bible is solely the word of man tend to sit in judgment on the veracity and authenticity of the documents. Those who accept the Bible as the Word of God submit to its authority and use criticism to understand better how the Word came and what it means.

The historical-critical approach offends many conservatives because of the dominance of the Age of Reason influence in the development of the science over the past two centuries. Assuming that the supernatural and the miraculous are mythical and have no part in historical research, the rationalists found little historical evidence for a true Word of God. "Rationalism set man firmly on the throne and all else, revelation included, was expected to bow to him" (Guthrie, *Biblical Criticism, Historical, Literary, and Textual*, 86). Werner Kümmel systematically illustrates the assumption that a comprehensive historical consideration of the NT could only come to those who are free from all dogmatic bias (*The New Testament: The History of the Investigation of Its Problems*, 51).

Some reject historical criticism as unnecessary and destructive. Others wisely insist on subjecting their judgments to all the data, including the supernatural. Richard S. Taylor makes a distinction between the so-called historical-critical, as popularly treated, and the historico-grammatical, which accepts the Scriptures as true and unique (*Biblical Authority and Christian Faith*, 70).

Source criticism attempts to discover the data available to the writers of the NT documents. Literary and historical studies create and illustrate a variety of hypotheses. Many theories are at conscious variance with the traditional under-

standing of Scripture and the testimony of church fathers.

Form criticism attempts to identify sources by studying the form of the fragments of Gospel data and reconstructing documents that may have been available to the compilers of the Gospels. Many are convinced of the so-called priority of Mark, Matthew's and Luke's use of "Q," and the creative genius of the Early Church in the production of the Gospels. Other scholars find these "assured results" inconclusive. It is objected that the gospel produced the Early Church—not vice versa. The late dates of the Gospels are inconclusive. Apostles and/or their associates could have been alive to write the documents. The Holy Spirit could have brought to their remembrance the data from their Lord. Granting the miraculous and the prophetic, the Gospels could be faithful reports of proper witnesses, as in the traditional scriptural view.

Redaction criticism attempts to answer the questions that baffled form criticism (Simon Kistemaker, *The Gospels in Current Study*, 50). The emphasis moved from fragments of form to the aims and purposes of the individual Evangelists. The possibility reappears of a man with a message and a method. Those who deny the supernatural must settle for brilliant human authors of the NT books. Christian believers may identify the writers as faithful witnesses speaking from Jesus Christ through the inspiration of the Holy Spirit.

Textual criticism compares the thousands of manuscripts of NT documents to identify and eliminate copyist errors in the Greek text. While the task is not completed, we do have God's Word in a form that is reliable and remarkably faithful to the documents as they must have come from God and His servants.

See BIBLICAL CRITICISM, EXEGESIS, TEXTUAL CRITICISM, CRITICISM (OT).

For Further Reading: Harrison, Waltke, Guthrie, Fee, *Biblical Criticism: Historical, Literary, and Textual*, 85-155; Kistemaker, *The Gospels in Current Study*, 21-129; Taylor, *Biblical Authority and Christian Faith*, 69-83; Ladd, *The New Testament and Criticism*; Guthrie, *New Testament Introduction*, 121-236, 643-84; Kümmel, *The New Testament: The History of the Investigation of Its Problems*, 15-120.

WILBER T. DAYTON

CRITICISM, OT. Biblical criticism in general is the scholarly study of the Bible and does not necessarily involve the negative connotation of "criticism."

"Lower" criticism is concerned with textual readings and seeks to recover the originals as ex-

actively as possible by careful comparison of manuscript copies and versions.

"Higher" criticism is concerned with matters of authorship, integrity, and reliability of the biblical materials.

Old Testament lower criticism has been radically affected by the discovery of the Dead Sea Scrolls in 1947 ff at Wadi Qumran on the north-west shore of the Dead Sea. The scrolls date from around 200 B.C. and include about 100 OT manuscripts representing all OT books except Esther. The discovery provided biblical manuscripts over 1,000 years nearer the autographs than any previously known, and has had the overall effect of strengthening confidence in the essential accuracy of the so-called Massoretic or standard Hebrew text of the OT.

Old Testament higher criticism is divided roughly into two approaches:

1. Scholarship based largely on naturalistic presuppositions. OT religion is conceived as subject to development on evolutionary principles, and OT documents are evaluated as secular documents would be. Such criticism in the modern period may be said to have begun with Baruch Spinoza (1632-77), known as "the father of higher criticism." H. B. Witter in 1711 and Jean Astruc in 1753 began the documentary analysis of the Pentateuch, based in part on the use of different divine names.

The documentary hypothesis developed in the 19th century in association with the work of Hupfeld, K. H. Graf, and Julius Wellhausen, and resulted in the analysis of the Pentateuch into four or more documents usually labelled J (Jahwistic), E (Elohistic), D (Deuteronomic), and P (Priestly).

Early in the 20th century, Hermann Gunkel and a group of German scholars pioneered a type of "form criticism" which seeks to understand the OT in terms of the oral tradition underlying it, its relationships with the literature of other ancient religions, and a study of the literary forms employed.

2. Another approach to OT higher criticism is the reverent, scholarly study of these materials which gives credence to the element of divine inspiration and the supernaturalistic aspect of biblical faith (2 Tim. 3:15-17; 2 Pet. 1:21).

Conservative OT scholars have been open to positive values that have come from the work of those with whose basic positions they did not agree, but have insisted that criticism itself must submit to the examination of its presuppositions. The current search for a biblical theology has, on

balance, done more to justify the conservative than the liberal attitude.

See CRITICISM (NT), BIBLICAL CRITICISM, TEXTUAL CRITICISM, DEAD SEA SCROLLS.

For Further Reading: DeVries, "Biblical Criticism," *IDB*, 1:407-18; Kraeling, *The Old Testament Since the Reformation*; Orr, "Criticism of the Bible," *ISBE*, 2:748-53; Terrien, "History of the Interpretation of the Bible, Modern Period," *Interpreter's Bible*, 1:127-41.

W. T. PURKISER

CROSS. Very early the Cross became the predominant symbol of Christianity. It was the mark of Christianity's identity. It is difficult today to appreciate how miraculous was the transformation in people's thinking about the Cross. Once a symbol of shame and ignominy, the Cross became the impetus to adoration and worship. This diabolical and ugly instrument of torturous execution was glorified as the altar where a holy God and sinful man could meet.

What made this Cross so different? Concisely stated: Jesus was Victor and not victim! He went to the Cross voluntarily, deliberately—and consciously. Christ not only set His face like a flint to go to Jerusalem, but even more, to the Cross (Phil. 2:5-11). He knew that the end of His mission was a cross, and He freely spoke of it to His disciples. Yet, He was no martyr who simply died—even willingly—for a noble cause. He died there for a lost race. As this was increasingly realized through the ministry of the Holy Spirit, the Cross was transformed into the cherished symbol of the Church.

When we attempt to explain the meaning of that vicarious Cross-death, we discover the inadequacy of our understanding. It is clear that in the Cross there is in some sense an atonement for man's sin. It must be more than what is popularly called "at-one-ment" with God. Technical theories of the Atonement have made their appearance in the Church from the time of the Apostolic Fathers to our 20th century. None of them totally satisfies the mind and heart. Metaphors, such as "ransom," "redeem," "sacrifice," "expiation," "propitiation," "satisfaction," and "substitution" have limitations often reflecting the immediate culture in which they were born. What speaks to people in one day often fails to bridge the culture gap of a later age.

One thing would seem of primary importance: the meaning of the Cross to the Early Church. That meaning must be ascertained before one can adequately relate the Cross and its atonement to our day. Without fear or apology, the first preachers of the Cross accepted and even proclaimed its scandal! "For the word of the Cross is

to those who are perishing foolishness, but to us who are being saved it is the power of God" (1 Cor. 1:18, NASB). It is increasingly popular to view the Cross today as *simply* the supreme expression of God's love (cf. John 3:16)—but it is more, far more!

Mahatma Gandhi described the dynamic of his nonviolence as "love force." History eloquently witnesses to that force. The power of love, in the Cross, destroys the barrier that man's sin has erected—isolating him from God. In the simplest terms, the Cross is seen—in the NT—as the only basis of man's acceptance with God (*Newness of Life*, 77). Then, in union with God, man discovers the supernatural dynamic for victorious living in three dimensions: internal, with oneself; horizontal, with others; vertical, with God.

See CRUCIFIXION, ATONEMENT, BLOOD, DEATH OF CHRIST.

For Further Reading: Barclay, *The Mind of Jesus*; Howard, *Newness of Life*, chap. 8; Morris, *The Apostolic Preaching of the Cross*; *Glory in the Cross*; Moule, *The Sacrifice of Christ*.
RICHARD E. HOWARD

CROSS-BEARING. This term is significant in the NT and in theology because of the obvious relationship it has to the Cross upon which Jesus was crucified. Crucifixion was a horribly painful and slow death. It was not a capital punishment technique of the Jews, but the Romans made widespread use of this form of execution.

Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). This must be understood metaphorically. He could hardly have meant that one must bear the entire cross, especially when the upright stake was rather permanently set in the ground at crucifixion sites. The horizontal piece of the cross could be carried by the victim. However, this is not the thought in Luke 9:23, where disciples are challenged to "take up [their] cross daily." The intent is certainly expressed figuratively.

There are five references to cross-bearing in the Synoptic Gospels. The term *airō* (Greek: to lift, carry, take up, or take away) is used in three instances (Matt. 16:24; Mark 8:34; Luke 9:23). The word *bastazō* (Greek: carry, bear) is used in Luke 14:27, and *lambanō* (Greek: take up, carry, take along) is used in Matt. 10:38. The sayings in Matt. 10:38 and Luke 14:27 came in a series of statements describing the conditions of discipleship. As Jesus the Master died on a cross, so His disciples must live sacrificial lives. His disciples take up their own crosses. The Cross is the ensign of Christian discipleship.

The majority of the Synoptic Gospel references to cross-bearing are placed after Peter's confession and the first suggestion of the passion. Cross-bearing is inescapably linked to suffering for the disciples. Bonhoeffer said it most succinctly, "When Christ calls a man, He bids him come and die."

Cross-bearing proves to be the singular way to triumph over suffering. Through Christ's suffering the whole universe will be restored and enhanced. The pathway to blessing is the way of suffering for the one who suffers and for others who benefit from the life of the sufferer.

The true disciple of Christ does not seek to suffer, but suffering should be no surprise to one who follows Jesus. The Christian will not avoid suffering when it is encountered along the path of obedience to the will of God and identification with his Lord. The consecration of a true disciple includes suffering and death when faithful service demands it.

See CROSS, CRUCIFIXION, OBEDIENCE, DISCIPLESHIP, IN CHRIST.

For Further Reading: Bonhoeffer, *The Cost of Discipleship*, 70-77; Morris, *The Cross in the New Testament*, 25-26; Schwiezer, *The Good News According to Mark*, 174-80; Weber, *The Cross*.

KENNETH E. HENDRICK

CROWN. Crowns of kings and priests symbolized honor and authority. The Hebrew term for "crown" in Exod. 29:6; 2 Kings 11:12; and other passages, means "dedicated" or "consecrated," for the office had sacred character. Leadership over people was stewardship under God. Crowns were inscribed "Holy to the Lord," and crowning was accompanied by anointing, indicating God's Spirit as the Source of the wearer's right to exercise authority.

"Crown" is used metaphorically in the OT. Examples: Man is crowned with glory and honor by the Creator (Ps. 8:5); the harvest is God's crown upon the year (65:11); the hoary head is a crown of glory (Prov. 16:31); and a noble wife is her husband's crown (12:4).

Most NT references to crowns employ the Greek word *stephanos* symbolically. Willing athletes were crowned with perishable wreaths, but Christians who persevere will receive an incorruptible, unfading crown (1 Cor. 9:24-25; 1 Pet. 5:4).

The crown rewards victory over sin, and fidelity in service. The "crown of righteousness" (2 Tim. 4:8) means a crown appropriate to a righteous person—to the eternal righteousness he will enjoy. The "crown of life" (Jas. 1:12; Rev.

2:10) is associated with endurance of trials even unto death. The Chief Shepherd rewards faithful undershepherds with the "crown of glory" (1 Pet. 5:2-5).

These crowns await Christ's coming. Similarly, Paul's converts are his crown, for their appearance in glory with Christ will be his reward (1 Thess. 2:19; Phil. 4:1).

The royal crown (*diadēma*) appears in Revelation, worn by evil rulers (12:3; 13:1) and by Christ, who defeats and destroys them (19:12).

One tragic crown is mentioned, the "crown of thorns" forced upon Jesus' head (Matt. 27:29) to intensify His suffering. It became a symbol of quenchless, atoning love. His the crown of thorns, ours the crown of glory. Such is the grace of God!

See MAJESTY, REWARDS, ETERNAL LIFE.

For Further Reading: *IDB*, 1:745-46; Kittel, 7:615-36.
W. E. MCCUMBER

CRUCIFIXION. In both its verb and noun forms this term occurs over 50 times in the NT, thus indicating something of its importance in Christian history and theology.

Crucifixion, as a form of capital punishment, goes as far back as the Assyrian Empire, when victims were impaled upon stakes or posts and left to die. By the Persians and Seleucids the stake became a cross. It is believed the Romans borrowed it from the Carthaginians and made it their favorite method of torture for slaves and criminals. It was not used on Roman citizens because it was too cruel and shameful. Julius Caesar crucified the pirates who had captured him. Crassus crucified 6,000 rebellious slaves and left them to rot along the Appian Way south of Rome. Augustus claimed to have crucified 30,000 fugitive slaves. Two thousand followers of Judas of Galilee were captured and crucified by the Roman general Varus.

Recent excavations near Jerusalem by archaeologists of Israel have recovered the bones of one crucified early in the first Christian century, the only such victim thus far recovered. In this case the feet were fastened by one large spike driven through both ankles into a piece of wood.

The *Tau* cross was common and consisted of an upright with a beam on the top at right angles. Sometimes the upright portion extended above the crossbeam and was used to support a sign indicating the identity of the victim and his crime. The hands were fastened by cords or nails driven through the wrist (to prevent pulling loose); the feet were secured in a similar fashion. The victim was left to die of thirst and starvation

—usually in 40 hours or more. Pilate marveled that Jesus died the same day of His crucifixion (Mark 15:44). The breaking of the legs was the means used to hasten death (John 19:31-33) because it prevented the victim's rising in order to breathe. If supported only by the arms, death by asphyxiation would come quickly. It was the most shameful and cruel way of dealing with offenders; shameful for Jews because it implied a curse (Deut. 21:23; Gal. 3:13). It was also considered disgraceful by the Romans and used only for the worst offenses. By the time of the Emperor Constantine (called a Christian by many), it was abolished because it was then considered disdainful to Christianity.

Theologically, the Crucifixion focused on Jesus' vicarious or substitutionary death for mankind, and the Cross became the revered and widely used symbol of the faith. Its use spread to the West, where gradually it emphasized the sufferings of Christ and popularized the crucifix as the object of devotion.

The Cross, in addition to the Eucharist, focused attention increasingly on Jesus' death and its ghastly and revolting mode. Increasingly the Cross lost its shameful connotation, and "the old rugged Cross," instead of being "the emblem of suffering and shame," occasioned many to sing "In the cross of Christ I glory." Recent church history has followed this development. As the NT insists, the most distinctive element in Christian theology is Jesus' death and resurrection. The Cross is involved in discipleship. Paul could write, "I am crucified with Christ" (Gal. 2:20). Yet he always balanced the death of Christ with the resurrection of Christ; the negative and positive were kept in equipoise.

See CROSS, BLOOD OF CHRIST, CHRIST, ATONEMENT.

For Further Reading: Holzmeister, *Cruz Domini*; Goguel, *The Life of Jesus*; Morris, *The Cross in the New Testament*; N. Hass, "Anthropological Observations on the Skeletal Remains from Giv'at ha Mivtar," *Israel Exploration Journal* 20:51-59.

GEORGE ALLEN TURNER

CULTS. Traditionally the word *cult* (*cultus*) has been a neutral term meaning simply the sum of liturgical forms and manifestations of a religious movement. The cult of Christianity, for example, is characterized by the singing of hymns, preaching, the saying of prayers, the building of churches, etc.

More recently the term has taken on a pejorative connotation suggesting exclusiveness, disaffection with established religious values and practices, and heterodoxy, if not heresy. Thus the

term is now used more popularly for religious movements which are strongly sectarian and also distinctive for their conspicuous devotion to a particular doctrinal position or leader. Such devotion is usually defended on the grounds that the doctrine or leader expresses a rediscovery or a reemphasizing of fundamental religious truth which, according to the cult, establishment religion has suppressed. Typically, therefore, the cult assumes an adversary position with broader religious sentiments.

Anthony A. Hoekema (*The Four Major Cults*), following the German author Kurt Hutten, distinguishes five major characteristics of the cult: (1) an extrascriptural source of authority—"a Bible in the left hand"; (2) the denial of justification by grace alone; (3) the devaluation of Christ; (4) the group as the exclusive community of the saved; and (5) the group's central role in eschatology.

Hoekema's characteristics apply when the movement being described purports to share certain Judeo-Christian presuppositions (for example, the authority of Scripture). The gain in strength of Eastern religions which do not share these presuppositions requires that the characteristics of the cult be redefined, since in popular usage these religions too are sometimes designated as cults. The hallmark of the cult, whether or not it shares any Judeo-Christian presuppositions, is absolutism. The absolutism of the cult demands extraordinary commitment from its members. In return it provides a strong sense of community (belonging) and an uncritical assurance of authority in matters of doctrine and conduct.

Attempts to explain the emergence and strength of cults on sociological grounds have had mixed success. Nevertheless certain constants can be demonstrated. Cults seem to be the issue of periods of social instability. Their origins are more often urban than rural. And they often function in contention with secular values and authorities. Also, many evangelicals believe the mushrooming popularity of cults is a sign of the end times (cf., e.g., 1 Tim. 4:1-3).

The approach of the Christian to a member of a cult must be replete with understanding. The cult is attractive because of its absolutism. No major question of life and faith is allowed to remain unanswered. To challenge any answer, however questionable it may be, is to challenge the absolute wisdom and authority of the cult and thus to challenge the entire world view and life-style of its members.

The consistent theological flaw of the cultic

mentality from the perspective of the Judeo-Christian tradition is the tendency to promise knowledge *about* God in place of the knowledge *of* God. Thus the cult protects its position as the only and essential intermediary and dispensary of theological truth, without being able to bring its members into that saving, life-changing personal relationship with the crucified and resurrected Christ, which is the hallmark of authentic Christianity.

See HERESY, CREED (CREEDS), CHRIST, CHURCH, SALVATION.

For Further Reading: Hoekema, *The Four Major Cults*; Starkes, *Confronting Popular Cults*.

DANIEL N. BERG

CULTURE. *Culture* is the summary term for a whole way of life, material, intellectual, and spiritual. Originally culture was simply a biological term signifying the care and tending of natural growth. The appropriateness of the term to the development of human powers was obvious, and the educated or sophisticated person came to be called the "cultured" person. During the 19th century, culture was applied as a social term encompassing the material, intellectual, and spiritual values which served to distinguish societies from each other.

The evolution of the usage of culture has created a significant change. The simple amorality of culture used biologically was swallowed up in the sociological use of the term. Culture, in this latter usage, denotes a repository of values (including moral, religious, and political values).

Thus where two cultures differ, the differences are not infrequently substantial and significant. A biblical example is the conflict of Hebrew and Hellenistic values in the intertestamental and NT periods. Cultural conflict is inherent in a missionary religion. Its manifestation is a challenge of authority. In particular, universal applicability is denied certain cherished absolutes of either culture. What had been perceived as absolute is made to appear in more tentative light.

Although the Christian experience of cultural conflict is very old, the attempt to deal with it has only recently received a systematic analysis. Cultural monism represents one attempt, cultural pluralism another, and cultural relativism still another.

Cultural monism cannot, perhaps because it will not, identify as culturally conditioned and, at best, fortuitous, certain elements in its expression of Christian faith. The immediate culture becomes identical with Christian faith, and the

spread of the gospel implies a corresponding spread of the culture.

Cultural pluralism attempts to distinguish essentially Christian elements from culturally conditioned elements in the expression of Christian faith. It tolerates differences so long as the essential elements of Christian faith remain intact. Any challenges are directed not against whole cultures but against elements of the culture which are perceived to be clearly anti-Christian.

Cultural relativism is the most tolerant of cultural variation. Culture itself is conceived to be the absolute. The legitimacy of the Christian faith is determined by the ability of the faith to maintain and enhance the authentic values of a culture.

See CHRISTIAN LIFE, LIFE-STYLE, ANTHROPOLOGY, MISSIONS.

For Further Reading: Franco, *The Challenge of the Other Americans*; Williams, *Culture and Society, 1950-1970*; Niebuhr, *Christ and Culture*; Taylor, *A Return to Christian Culture*. DANIEL N. BERG

CULTURE, PERSONAL. As used in this article, the term means a high level of personal development, including the acquisition of manners, tastes, skills, and personal bearing, which are in conformity to the highest standards of the society in which one lives. Culture thus includes the aesthetic, social, vocational, and communicative facets of life. A cultured person has a reasonable mastery of his language, a trained mind and trained hands, and an above average perception of beauty and excellence. He is a gentleman, and she is a lady, both in heart and manner. A cultured person is productive, not parasitical; is disciplined, not flabby; is socially sensitive, not callous; and is refined and gentle, not loud, crude, or boorish.

Christian culture is culture which is judged by Christ and conformed to Christ. Christ judges culture through the Scriptures as illuminated by the Spirit. Much in our respective societal cultures can be sanctified; in fact, the Christian *should* conform. As John Wesley pointed out, there is no virtue in being different to the point of singularity, just for the sake of being different, when no ethical issue is involved. Yet much is pagan, completely incompatible with Christian holiness; therefore the Word commands, "Be not conformed to this world" (Rom. 12:2; cf. Phillips). Christians must be honest in seeking intelligently to discern what Christ can use. Moreover, even within the framework of the legitimate, it is the duty of the Christian to dis-

tinguish between "good, better, best," and seek that which excels (Phil. 1:11).

To conform culture to Christ is to make sure that it is Christlike in its inner holiness, redemptive in its motivation, and loving in its relationships. Since culture includes one's total life-style, it is obvious that it should honor Christ, not dishonor Him. Becoming cultured, therefore, is an expression of devotion and also a matter of stewardship. Poor culture is poor stewardship, as truly as mismanagement of money or time.

See CULTURE, GROWTH, CHARACTER, WITNESS, RESPECT.

For Further Reading: Niebuhr, *Christ and Culture*; Taylor, *A Return to Christian Culture*.

RICHARD S. TAYLOR

CUP. The "cup," in biblical metaphor, connotes a vessel containing either salvation or judgment. The Psalmist rejoiced as his "cup of blessing" overflowed (Ps. 23:5). "I will lift up the cup of salvation and call on the name of the Lord" (116:13, RSV). Paul, in like manner, exclaimed, "The cup of blessing . . . is it not a participation in the blood of Christ?" (1 Cor. 10:16, RSV). The "cup" therefore is linked with the "fruit of the vine" in the Lord's Supper or Eucharist. Jesus is quoted as saying, "This cup is the new covenant in my blood" (11:25, RSV; cf. Luke 22:20).

The "cup" may also designate judgment. In the language of the Apocalypse, worshippers of "the beast" will drink the wine of God's wrath, "poured unmixed into the cup of his anger" (Rev. 14:10, RSV; cf. 16:19). In Gethsemane Jesus prayed, "My Father . . . let this cup pass from me" (Matt. 26:39, RSV). Here the "cup" from which Jesus drank has the connotation of judgment against sin.

This usage has its roots in OT imagery. "In the hand of the Lord there is a cup, with foaming wine, well mixed; and he will pour a draught from it, and all the wicked of the earth shall drain it down to the dregs" (Ps. 75:8, RSV). The same metaphor is repeatedly used by the prophets to symbolize God's wrath. The Lord is pictured as compelling the nations to get drunk, vomit, and stagger in disgrace (Isa. 51:17, 22; Jer. 25:15-28; 49:12; 51:7; Ezek. 23:31-33; Hab. 2:15-16; Zech. 12:2). Judgment is likened to a drunken stupor.

See HOLY COMMUNION, SUFFER (SUFFERING), JUDGMENT, GETHSEMANE.

For Further Reading: Leenhardt, *Le Sacrement de la Sainte Cene*, 43-45; Cranfield, *Expository Times*, 59 (1947-48), 137 ff. GEORGE ALLEN TURNER

CURSE. The main biblical vocabulary of curse consists of three Hebrew synonyms and the Greek words *katara* and *anathema*. In Scripture a curse is "a directly expressed or indicated utterance which in virtue of a supernatural nexus of operation brings harm by its very expression to the one against whom it is directed" (Friedrich Büchsel). Two kinds of curses may be distinguished in Scripture: (1) the curse initiated by God, and (2) the curse initiated by man.

The Divine Curse. The first divine curse occurred at the Fall when God pronounced curses on the serpent, the woman, and the man (Gen. 3:14-19). As on this occasion, God's curse is always a judicial action—i.e., an expression of divine judgment related to the consequences of sin or disobedience. God's ultimate curse is stated in Gen. 2:17 and affects all of Adam's descendants. The covenant curses and blessings were designed to protect the covenantal agreement between Yahweh and the Hebrew people (Deut. 27:15-26; 28:15-36).

The Horizontal Curse. On the horizontal plane, man may curse another man. In the OT, curses were employed against such persons as murderers (Gen. 4:11-12; 49:6-7; 2 Sam. 3:29), sexual offenders (Gen. 9:25-27; 49:4), and enemies who might inflict harm in the future (2 Sam. 18:32; Job 27:7; Dan. 4:16) or had already inflicted hurt (Ps. 35:4-8; 40:15-16; 109:6-15, 17-19, 29; Jer. 11:20; 12:3; 17:18). Curses were effective only when the word was backed by the power of the soul; otherwise they were "only empty words" (2 Kings 18:20, NASB). The horizontal curse served "to castigate and chastise, to protect, and to punish" (S. Gevirtz). When the human curse is directed against God, it is blasphemy (Job 1:5, 11; 2:5, 9).

New Testament Emphasis. In keeping with the spirit of the new age, the human curse is rare in the NT. Since God forbids men to initiate divine judgment, Christians are forbidden to curse others (Rom. 12:14, 19; cf. Matt. 5:44; Luke 6:28; Jas. 3:9-10).

Furthermore, the curse—like most NT topics—has a definite Christological significance under the new covenant. Inasmuch as the curse of the law affects all who do not abide in the commandments of the law (Gal. 3:10), there is none righteous (Rom. 3:9-10, 19-20). Consequently, the whole of sinful humanity is subjected to the law's curse—i.e., God's wrath and

judgment. Christ, in His substitutionary death on the Cross, bore the curse for us and thereby redeems us from the curse of the law (Gal. 3:13). Now instead of the curse, there is the blessing of Abraham, sonship, and eternal life through faith in Christ. For the one who rejects Christ, however, there remains the curse, judgment, and eternal damnation.

See JUDGE, JUDGMENT, PUNISHMENT, ANGER, REVENGE.

For Further Reading: Büchsel, Kittel, 1:448-51; Gevirtz, *IDB*, 1:749-50; Mundle, *NIDNTT*, 1:413-18; Payne, *The Theology of the Older Testament*, 201-3, 218-21. J. WESLEY ADAMS

CUSTOM, CUSTOMS. The word *custom* refers to behavior patterns handed down by tradition and accepted by a whole society or by a particular class. Custom accepted and practiced over a long period of time may come to have the force of law as in English common law. Further, some customs may have the psychological force of moral law in a particular society, while others may be accepted as contributing to social cohesion but be considered morally indifferent. The apostle Paul was willing to conform to some customs for the sake of social harmony (Acts 21:21-26; Rom. 14:13-21; 1 Cor. 9:19-23), while rejecting others as incompatible with his new life in Christ (Rom. 12:2). William M. Greathouse points out that the consecrated, sanctified believer rejects the customs and behavior patterns of the age and by a divine transformation is guided by a "fresh and independent insight into moral realities" (*BBC*, 8:239-40).

Cyprian, bishop of Carthage, in the third century exhorted Christians not to be guided by custom but by truth contained in evangelical and apostolical tradition written in the Gospels and Epistles (esp. 74).

Luther rejected much of ecclesiastical custom as not conforming to the one true gospel faith and doctrine found in Holy Scripture (*A Compend of Luther's Theology*, 133). This leaves open the question whether it is enough for custom not to be against Scripture or whether it must be positively deduced from Scripture.

See NONCONFORMITY, CULTURE, SEPARATION, WORLDLINESS.

For Further Reading: *ERE*, 4:374-77; *New Catholic Encyclopedia*, 4:551-53; *BBC*, 8:239-40.

M. ESTES HANEY

D

DARKNESS. The Genesis account of creation sets forth a clear distinction between light and darkness. Darkness which once covered over the primeval waters continues to exist as a constituent part of the cosmos apart from light, God's first act of creation (Gen. 1:2-3). OT writers frequently equate darkness with wickedness, evil, and death (Job 23:17; Jer. 13:16; Deut. 28:29). In contrast to light which leads man to the knowledge of God and to a blessed life, darkness in human life is referred to as a wilful lack of knowledge of God's will and therefore the source of sinful actions (Job 24:13-17; Ps. 82:5; Isa. 29:15).

This OT theme receives a further development in the NT, particularly in the Johannine literature. Darkness is clearly equated with evil and therefore described as a natural condition of the world. Moreover, the world itself is darkness, and Jesus came into the world to give light to those who walk in darkness (John 8:12; cf. Isa. 9:2). Darkness is also the natural condition of the human heart (John 3:19; see also Matt. 6:23; Eph. 5:8-14).

The apostle Paul expounds this theme and argues that a conversion experience brings a person from darkness to light, an event analogous to God's creation of light out of darkness (2 Cor. 4:3-6; Acts 26:23). God's creative work in the life of a believer also includes deliverance from the dominion of darkness (Col. 1:13). Therefore it is possible to address the believers as "the saints in light" (v. 12), "sons of light" (1 Thess. 5:5), and "the light of the world" (Matt. 5:14). Yet there remains the possibility for a believer to return to darkness by his own sinful actions (2 Cor. 6:14; 1 John 1:6).

In the NT the term "darkness" also receives eschatological application. Those who continue to dwell under the dominion of darkness are destined for the underworld of gloom and eternal darkness (Matt. 8:12; 2 Pet. 2:17; Jude 6).

See LIGHT, EVIL, HELL.

For Further Reading: Kittel, 7:423-45; Westcott, *The Epistles of St. John*, 14-17.

ALEXANDER VARUGHESE

DARWINISM. This refers to the naturalistic evolution theory taught by Charles Darwin in his 1859 publication, *The Origin of Species*. It theorizes that all biological organisms have originated from some form of unicellular life which happened to begin to exist; and that a process of natural selection, in which the fittest members of each species tend to survive and to reproduce their kind, has resulted in all the species that did exist and all the present ones.

Darwin taught that animal life tends to reproduce itself according to the geometric ratio (2, 4, 16), whereas plant life, that which animal life so much needs for its survival, tends to reproduce itself only according to the arithmetic ratio (2, 4, 6, 8). Consequently, organisms tend to come into conflict with each other in order to obtain food supply. In this conflict, the weaker ones die and the fittest ones tend to survive and reproduce themselves.

The theory still enjoys at least a general kind of acceptance in the field of science; but evangelical Christianity has not accepted the view, teaching, instead, that God created each species—or, at least, each of the "kinds," of Genesis 1—2, which a few evangelicals think might mean families instead of species.

See EVOLUTION, THEISTIC EVOLUTION, NATURALISM, CREATION, CREATIONISM.

For Further Reading: Clark, *Darwin: Before and After*; Hoover, *Fallacies of Evolution*.

J. KENNETH GRIDER

DAVIDIC PROMISES. See PROMISES, DAVIDIC.

DAY OF ATONEMENT. The Day of Atonement, now known as Yom Kippur, was an annual festival in ancient Israel. It was held on the 10th day of the seventh month or Tishri (September-October). As described in Leviticus 16 (cf. 23:27-32 and Num. 29:7-11), it was the one day in the year when the high priest entered the holy of holies to atone for the sins of all Israel (v. 34).

It was a day of fasting and repentance, 24 hours in which no work was to be done (v. 29). At an assembly in the Tabernacle (later the Temple) special sacrifices were offered to make atonement for the priesthood (vv. 6, 11), the

sanctuary (vv. 16, 18), and the people (vv. 30, 33).

In the first ceremony of the day's ritual the high priest sacrificed a bull for his own sinfulness and for that of the priesthood (v. 6). He then entered behind the veil of the holy of holies with a censer of incense (v. 13) and again with the blood to sprinkle it on the mercy seat (v. 14). In a second ceremony he sacrificed the goat which was "for the LORD" (v. 8) for the sins of the people, sprinkling its blood on the mercy seat (v. 15). Both rites served also for the cleansing of the sanctuary (vv. 16-19).

The high priest now took the second of the two goats which had been set before "the LORD" (vv. 7-10) and confessed over it the iniquities of the people. The goat was then sent away into the wilderness, carrying the sins of Israel (vv. 20-22; cf. 14:7, 51-53).

The entire OT sacrificial system as climaxed in the Day of Atonement furnishes a background for understanding the significance of the atoning death of Christ as presented in the NT. The letter to the Hebrews makes specific reference to the Day of Atonement as fulfilled and transcended in the self-offering of Jesus (9:7-15).

See SACRIFICE, ATONEMENT, SIN OFFERING.

For Further Reading: *Wycliffe Bible Encyclopedia*, 1:604 ff; *IDB*, 1:313-16; *The Broadman Bible Commentary*, 2:43-47; *The Jewish Encyclopedia*, 3:284-89; Bruce, *The Epistle to the Hebrews*, 181-224; Kaufmann, *The Religion of Israel*, 302-9.

FRANK G. CARVER

DAY OF THE LORD. The ancient Canaanites saw in the rhythm of the natural world, the ebb and flow of the tides and the recurring of the seasons, a human odyssey in a changeless recurrence of nature. The day that was important in their natural theology was New Year's Day. This day ushered in the new cycle in the eternal, changeless natural order. The day became a religious day, filled with worship and ritual. Moses and the prophets saw in the mighty acts of God a Lord of history, whose disciplining purpose was not mere repetition but the coming of God's kingdom over all the world. The day that was important to Israel's religious leaders was the one that would consummate time and history and so justify God's ways and will in the linear view of time.

Amos was the first of the prophets to refer to the Day of the Lord (Amos 5:18-20). Israel saw in this day the sovereignty of God over all the world and the glorification of Israel; therefore they eagerly awaited the day. Amos corrects their view and sees the day as a time of judgment upon a rebellious Israel whose power, wealth, and

inordinate ambition made the nation self-deifying.

Joel 1:15; 2:1, 11, 31; 3:14-18 states that no such day had yet occurred in history. He saw in the locust plague and the ensuing drought previews of the Day of the Lord.

Zephaniah extends the Day of the Lord to cosmic proportions and sees both the historical and the apocalyptic aspects of that day.

The NT writers picked up the idea of the day and see in it the Day of Christ and speak of the Last Judgment and the glorious triumph of the kingdom of God.

See SECOND COMING OF CHRIST, LAST DAYS, JUDGE (JUDGMENT).

For Further Reading: Ludwigion, *A Survey of Bible Prophecy*; Biederwolf, *The Millennium Bible*.

FRED E. YOUNG

DAYS OF CREATION. In the Bible, "day" commonly means a time period of 24 hours, i.e., a solar day. It also suggests an epoch or an extended period of time like "day of trouble" (Ps. 20:1), a time of judgment and revelation (Matt. 10:15). The people of God are described as "children of the day" (1 Thess. 5:5), meaning that their lives reflect God's light. One of the most significant biblical phrases is the "day of the Lord" (v. 2; 2 Pet. 3:10), which has reference to a time of visitation from God.

The days of creation are first of all to be considered as historical, not mythical times. The Genesis record details the events of these days as within the context of the divine order which we call "natural." The order of God in creation is a progressive movement from the basic stuff of creation to the perfection of creation, beginning with the provision of light which is essential to photosynthesis. God created material space for physical life and movement, including both sea and dry land. Then God provided vegetable life which could not grow without light and water. The sun and the moon may be more specialized forms of light. Animal life is sustained by vegetable life. And, finally, when everything is congenial and ready for man, he is created. The seventh day is the day which crowns the whole creative epoch. God's creative work is complete, and the "theater of the divine glory" is set for the drama of human history. The thrust of these creative days is decisively oriented toward the human story. These are clearly not mythical nor ahistorical days.

Some of the interest in the "days of creation" centers upon the length of time intended by "day." Citing the Genesis record, "the evening

and the morning were the first day," some interpret this literally as a 24-hour day. Others believe that "day" means an extended period of time. The Hebrew word *yom* is found some 1,480 times in the OT. It is translated "day," "time," "age," "forever," and "life." Wiley suggests that the word "day" refers to day-periods of indefinite duration. This could mean either solar days or extended periods of time. This position is more congenial to some form of theistic evolution, while the literal interpretation is more in accord with *fiat* creation. If the key accent of Genesis 1 is the glory of God and the divine origin of creation, then either interpretation is worthy. That appears to be the decisive point on which the analysis should turn.

See CREATION, EVOLUTION, THEISTIC EVOLUTION, CREATIONISM.

For Further Reading: Wiley, *CT*, 1:454-55; Berkhof, *Systematic Theology*, 152-55. LEON O. HYNSON

DEACON. The Greek word *diakonos* means "minister" or "servant." In its generic sense it applies to all ministers of the gospel as servants of God. More technically it refers to an order of church officers (Phil. 1:1; 1 Tim. 3:8), usually designated the *diaconate*, and subordinate to bishop-presbyters. The office had precedent in synagogue officers who collected and distributed alms. The NT diaconate is traditionally thought to have originated with the choosing of the seven to serve tables, recorded in Acts 6:1-6 (*New Schaff-Herzog Encyclopedia of Religious Knowledge*, 3:370).

After the direct apostolic supervision of the church ended, the permanent order of the ministry consisted of the *pastorate* and the *diaconate*. The pastorate had oversight of spiritual matters, the diaconate of temporal affairs (Wiley, *CT*, 3:132). Deacons were closely associated with and subordinate to presbyter-bishops and charged with ministering to the poor and the sick. Gradually comfort and instruction became a part of their ministry.

The postapostolic diaconate became a third order of the ministry below presbyters or priests and bishops. The deacon assisted the bishop and the presbyter in administering the sacraments and conducting public worship and largely lost the function of ministering to the poor.

In Lutheran churches deacons hold full orders and are distinguished by function only. In Reformed and Presbyterian churches their function is conducting the material affairs of the church, while in Baptist and Congregational

churches they are assigned more spiritual functions (*ODCC*, 380).

See ELDER, CHURCH GOVERNMENT, MINISTER (MINISTRY).

For Further Reading: Schaff, *History of the Christian Church*, 1:499-501; Wiley, *CT*, 3:129-35.

M. ESTES HANEY

DEAD SEA SCROLLS. The Dead Sea Scrolls refer to the over 500 Hebrew, Greek, and Aramaic manuscripts discovered beginning in 1947 west of the Dead Sea. Among these manuscripts, dating from the period 200 B.C. to A.D. 100, are some complete copies and fragments of (1) OT books; (2) works from the Apocrypha and Pseudepigrapha; and (3) documents relating to the life of the Qumran sect.

The bulk of the manuscripts were preserved by the people who lived at the monastery at Qumran, possibly Essenes. They lived a strictly disciplined communal life, believing that they were living in the last days before the coming of the Messiah and the final battle with the wicked.

The importance of the Dead Sea Scrolls lies (1) in the discovery of written records, formerly scarce, from biblical times in Palestine, and (2) in the recovery of Hebrew manuscripts of OT books a full 1,000 years earlier than previously possessed. A complete scroll of Isaiah was among them. The Scrolls contribute greatly to OT textual criticism and to the understanding of NT backgrounds. They also tend to confirm the essential accuracy of our present text.

See TEXTUAL CRITICISM.

For Further Reading: Vermes, "The Dead Sea Scrolls in English," *Wycliffe Bible Encyclopedia*, 1:434-42; Burrows, *The Dead Sea Scrolls; More Light on the Dead Sea Scrolls*; LaSor, *Amazing Dead Sea Scrolls*; Yadin, *The Message of the Scrolls*. FRANK G. CARVER

DEATH. Death is the antonym of life, whether this be physical or spiritual. Physical death is the separation of the spirit or soul from the body. Spiritual death is the separation of the spirit or soul from God. Physical death is made obvious by every cemetery and every obituary column. Spiritual death is understood only by revelation, as expressed in the inspired Word of God. Its definition is not carried in the dictionary nor in the encyclopedia. It is denied by the unbeliever and ignored by the world. Yet its importance is eternal.

Death, both physical and spiritual, came upon the earth at the Fall (Gen. 2:17; Rom. 5:12-17; 1 Cor. 15:21-22). Physical death actually came upon Adam himself some years later, as recorded in

Gen. 5:4-5, although it had come upon mankind at an earlier date, at the murder of Abel (4:8).

Spiritual death for Adam and Eve occurred immediately and was indicated, by type, when God drove them out of the garden and from His immediate presence (3:23-24; cf. Isa. 59:1-2). Since man alone was created in the image and likeness of God (Gen. 1:26-27), since man alone became a living soul, created for immortality (2:7), man alone of all God's creatures can die spiritually.

Throughout the OT physical death is routinely reported, and "long [physical] life" is declared to be the reward of the righteous (Ps. 91:16). Spiritual death is not in the OT so clearly defined. Apart from the aforementioned statement from Isa. 59:1-2, probably Dan. 12:2 is the one OT reference declaring the eternal consequence of spiritual rebellion, implying spiritual death.

The Synoptic Gospels say little about spiritual death, as such. John records our Lord on several occasions on the subject, however. John 5:24, for example, declares that, upon hearing and believing, one passes "from death unto life." Jesus elaborates further on this to Martha: "He who believes in Me shall live [spiritually] even if he dies [physically], and everyone who lives and believes in Me shall never die [spiritually]" (11:25-26, NASB). See also John 6:50; 8:44, 51-52; 10:10.

Other NT writers also declared themselves on the matter of spiritual death. Paul speaks of it in Rom. 5:12; 6:23; 1 Cor. 15:21; and, in Eph. 2:1-9, includes himself: "... Even when we were [spiritually] dead in sins, [God] hath quickened us [to spiritual life] together with Christ." Also see Jas. 5:19-20; 2 Pet. 3:9; 1 John 5:11-12.

Although physical death descends upon the unbeliever as the original penalty of sin, to all who are united to Christ it loses its aspect of penalty and becomes a means of discipline and of entrance into the eternal presence of their God. With Paul they can say, "O death, where is thy sting?" (1 Cor. 15:55); with the Psalmist, "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15; cf. Rom. 8:10; 14:7-8). During physical life those in spiritual death are offered the opportunity of "hearing" and "believing," and thereby passing "from death unto life." But, at physical death, the door of opportunity is closed and they face, in God's chosen day, "the resurrection of damnation" (John 5:24-25, 29). Eternal death, also known as "the second death" (Rev. 20:6, 14), is spiritual death persisted in until the opportunity for repentance is lost at physical death.

See ETERNAL LIFE, ETERNAL PUNISHMENT.

For Further Reading: GMS, 137-44, 281 ff, 665; Bavinck, "Death," *ISBE*, 811 ff; Wiley, Culbertson, *Introduction to Christian Theology*, 405 ff; Wiley, CT, 2:91-95; 3:212-14; *Salvation Army Handbook of Doctrine*, 87.

MILTON S. AGNEW

DEATH OF CHRIST. The death of Christ is at the heart of the NT message. Both the fact and the meaning are central in the attention of the NT writers. But the death is never treated apart from the eternal purpose of God and its outcome in resurrection triumph and salvation for mankind.

The fact is made unmistakably clear. All four Gospels elaborate the event. The horrible Cross, the pierced side, the anointed body, the sealed tomb, and the observations of innumerable witnesses—all confirm the fact and circumstances of His death. Even Bultmann calls the death of Jesus a historic (*geschichtlich*) fact originating in the historical (*historisch*) event which is the crucifixion of Jesus. Jesus truly died.

But it was a planned death, not by enemies but by God himself and by Jesus. He came to die (Phil. 2:5-8; John 10:11, 15; 12:32). On at least three specific occasions in the last year of His earthly ministry, Jesus announced both His death and resurrection (Mark 8:31; 9:31; 10:33-34). At the Arrest, Trial, and Crucifixion, Jesus was the composed Person who was most in charge (see esp. John 18:1-13).

More was involved in laying down His life for the sheep than the death pangs when He "gave up the ghost." Human sin and need spoiled heaven for the Son of God. He chose to come and die for our redemption (Phil. 2:5-8). Then there was the suffering of rejection which dogged His life and ministry. Moreover, He suffered the direct assaults of Satan in temptation. And sin-bearing shadowed His earthly life as well as His death. It was in the Garden that He sweat blood, not on the ugly Cross. It was all with loving purpose—for us and our salvation. As He took on man's lot and died, so He shares with us the triumphant resurrection and heavenly life.

See ATONEMENT, CROSS, BLOOD.

For Further Reading: Jewett, "Death of Christ," *ZPEB*, 2:72-77; Schmithals, "Death, Kill," *NIDNTT*, 1:429-41; Vollmer, *The Modern Student's Life of Christ*, 211-67; Denney, *The Death of Christ*. WILBER T. DAYTON

DEATH OF GOD DOCTRINE. This refers to a strange understanding, made newsworthy in the middle 1960s by such theologians as Thomas J. J. Altizer and William Hamilton. It is not at all easy to understand what these theothanatologists

were saying. Altizer seemed to be saying that God died when Christ died on the Cross.

Frederick Nietzsche (1844-1900) had declared, "God is dead." And Ludwig Feuerbach (1804-72) had announced similar impudence.

Shortly after the newspapers began to carry headlines about the death-of-God teaching, Altizer and Hamilton and others were hoping to start a learned society and a magazine through which the view would be promulgated. In 1971, the writer attended one of their "Radical Caucus" sessions, in conjunction with a large gathering of professors. In a small circle, they took up such matters as how not to commit suicide; how to get your children, now, to disbelieve; and whether there are still any satisfactions in life, and joys.

Soon the movement sustained a well-deserved virtual demise.

Powerful commentary on it was made on a wall in a New York City subway. Someone had written, "God Is Dead. Nietzsche." And some wag had written underneath it, "Nietzsche Is Dead. God."

See GOD, ATTRIBUTES (DIVINE).

For Further Reading: Altizer, *The Gospel of Christian Atheism*; Hamilton, *The Death of God*; Vahanian, *The Death of God*.
J. KENNETH GRIDER

DEATH TO SELF. *Death to self* is an expression used in Christian circles to refer to full consecration to Christ. It involves the renunciation of personal ambitions and selfish interests such as self-love, self-pleasing, and self-sufficiency.

Deeper life teaching makes death to self a postconversion experience. Keswickians make it the point at which a "definite decision for holiness" is made. It is portrayed as a transaction involving the yielding of self to God—a dethronement of self, and the other side of dedication to God.

The term is variously described as an inner crucifixion; a cutting off from self-infatuation; a disownment of self; the dethronement and denial of self, self-righteousness, self-esteem, self-vindication, self-glory, and self-pity. Keswickian teaching characterizes it as a point of surrender, leading into the surrendered or exchanged life. It leads to the "crucified life."

The teaching is based on such Scripture passages as Gal. 2:20; 5:24; Luke 14:26; 2 Cor. 5:15; 1 Pet. 4:2; Rom. 12:1; 8:13; 6:11, 13.

Wesleyans see death to self as accomplished not by consecration alone but by entire sanctification—God's answer to man's response of faith. The promised "rest" of Heb. 4:9-11 results in

"ceasing from one's own works"—the crucified life of Gal. 2:20.

In using the expression *death to self*, distinction must be made between the intrinsically normal selfhood needs, such as the need for appreciation, security, fulfillment, etc., and the demands of the carnal mind, or selfish nature. The latter needs to be crucified, the former to be fulfilled. Death to selfishness is portrayed in Scripture as the way to such fulfillment. See, e.g., Luke 14:26 and Matt. 11:29 f.

See CONSECRATE (CONSECRATION), CARNAL CHRISTIANS, HEART PURITY, ENTIRE SANCTIFICATION, SECOND WORK OF GRACE, KESWICK (KESWICKIANISM).

For Further Reading: Barabas, *So Great Salvation*, 111 ff, 125 ff; Maxwell, *Born Crucified*, 57 ff.

JAMES M. RIDGWAY

DECALOGUE. *Decalogue* is a term meaning "ten words" as used in Exod. 34:28 and Deut. 4:13; 10:4. The "words" themselves are found in Exod. 20:2-17 and Deut. 5:6-22.

In the NT references are made to the Decalogue by using "commandments" (Matt. 19:17; Eph. 6:2; et al.). Today we commonly speak of the Ten Commandments.

The "ten words" were given under the most awe-inspiring circumstances from the top of the mountain of Sinai, 50 days after Israel was delivered from Egyptian bondage by Jehovah. The giving of the Decalogue stands out in bold relief as the most memorable day in all of Israel's history. It is one of the bases for the national Feast of Pentecost.

The Decalogue provides the religious and moral underpinning of both Judaism and Christianity. It inculcates two basic principles: reverence for God and respect for man. The two can never be separated. The majesty of God and the rights of human personality are alike preserved.

Thus God gave fallen man a twofold, objective moral norm. The first four commandments comprise a vertical, religious moral norm, while the last six afford fallen man a horizontal, social moral norm.

As a standard of conduct the Decalogue has never been abrogated or superseded. It is still binding upon Christians. Love to God and love to neighbor are the summaries of Christ for the first four and the last six commandments, respectively.

Many controversies surrounding the commandments began with the Reformation. A distinction between a permanent and a transitory element in the law of the Sabbath was found, not

only by Luther and Melancthon, but by Calvin and other theologians of the Reformed church.

The Reformers were unanimous in their observation that the Lord's Day and the Sabbath Day were not the same day, and they were equally unanimous that the fourth commandment was abrogated for the Christian.

The binding obligation was that all men have one day in seven to rest their bodies and their souls. Thus, early Christians used the Lord's Day for rest, study, prayer, fellowship, praise, and to strengthen the moral fiber of life.

By the beginning of the second century the Lord's Day, the first day of the week, had completely superseded and replaced the Jewish Sabbath.

The first day of the week celebrates the resurrection of Christ, while to this day for the Jews, the seventh day Sabbath commemorates the creation of the earth.

See COMMAND (COMMANDMENTS), LAW, LAW AND GRACE, ANTINOMIANISM, AGAPE.

For Further Reading: Beebe, *The Old Testament*, 99-100; Wiley, Culbertson, *Introduction to Christian Theology*, 341, 382; Sampey, "Ten Commandments," *ISBE*, 5:2944; Carter, "The Biblical Morality, Its Continuing Validity," *WTJ*, 2:36. WAYNE E. CALDWELL

DECISION. Decision lies at the very center of personhood, for the human power of freedom enables persons to decide upon their actions and goals.

Determinists reject the view that human actions can occur apart from general causal forces such as nature or God. According to determinism, human beings have no power in themselves to originate or resist action. Even when and if the term *decision* is used, such a theory rejects any notion of freedom: All actions are caused, but some are overtly compelled while others are supposedly free.

According to those who believe in human freedom, a person's freedom is the basis of the moral and religious life. Decision may be a choice from among presented alternatives (Wm. James); it may negate the given in favor of something radically new (Sartre); or by an original decision, one's life can issue forth into that habitual action and character in which pursuit of the good becomes second nature (Merleau-Ponty).

Although man's freedom is finite, his desire for the thrust toward infinity sometimes gives his decisions the character of an irrational voluntarism with strong potentials of violence. Man must recognize his limitations and make his decisions in thoughtful relation to God and others.

"Decision for Christ" is an expression used by contemporary Christians for the new birth. This kind of decision emphasizes the element of freedom in responding to Christ; for if Christ died for all, then the appropriate response of the individual is required in order to make salvation actual. Some do not appreciate the expression, however, because, they say, it smacks of superficiality; it encourages quantity without quality, and thus it reflects little of the genuine trauma connected with the new birth. The expression may even promote the idea of a humanistic mind-change without a divine transformation.

Certain biblical passages indicate the central character of decision in relation to salvation (cf. exhortations in the form of "let us" in the Book of Hebrews; encouragements in Colossians; appeal in Rom. 12:1-2). Decision is thus integral to and at the heart of salvation; but decision is always within the divine context and grounded in God's enabling.

See DETERMINISM, FREEDOM, RESPONSIBILITY, MORALITY, PREDESTINATION.

For Further Reading: James, *The Dilemma of Determinism; Sacramentum Mundi*, 2:62-64; Titus, *Living Issues in Philosophy*. R. DUANE THOMPSON

DECREES. See DIVINE DECREES.

DEISM. Deism is the name applied to a particular philosophy or theory concerning the nature of God, which arose during the Enlightenment or so-called Age of Reason. In the flush of scientific discovery and revolt against medieval superstitious ideas, reason was regarded as sufficient to answer all the problems of life. When applied to God, this meant that human reason was able to apprehend all that needed to be known about God. Thus it rejected any need for a divine revelation and all idea of the miraculous. This opinion is represented by Voltaire and Thomas Paine.

The result was the idea of a God totally apart from the universe. It has been called the "absentee landlord" view (see Dagobert D. Runes, ed., *Dictionary of Philosophy*, 75). Bruce describes deism as a teaching of a transcendent Deity "banished to the outside of the world" (quoted by Wiley, *CT*, 1:281). Some of its advocates proceeded from deism to ideas of pantheism or outright atheism.

Wiley points out that a similar idea about God was current among the Epicureans with whom Paul had to deal, as in Acts 17 (*CT*, 1:256).

See THEISM, ATHEISM, PANTHEISM.

For Further Reading: Purkiser, ed., *Exploring Our Christian Faith*, 42; DCT, 89 ff; Wiley, CT, 1:223, 280-81.
LESLIE D. WILCOX

DEITY OF CHRIST. See CHRIST.

DELIVERER. See REDEEMER.

DELUGE. See FLOOD.

DEMIURGE. The term (*demiurgos*) is frequently found in classical Greek literature as a designation for "one who works for the people," "handicraftsman," "the artisan class," etc. In Plato's *Timaeus*, *demiurgos* is the craftsman or the artificer who created the visible world. Gnosticism, the Valentinians in particular, attributed this designation to an inferior deity who is responsible for the fashioning of the universe. In Plato, the Demiurge is conscious of his creative task and of his creation. Contrary to this, the Valentinians taught that the Demiurge fashioned the universe in "ignorance" and "conceit" (H. Jonas, *The Gnostic Religion*, 191).

The biblical doctrine of creation does not include the concept of an inferior deity involved in the creation of the universe. The Septuagint consciously omits the use of the word in reference to the creative work of God. The NT writers, while speaking of God as the sole Creator of the universe, also present a Christological view of creation (John 1:3; Col. 1:16; 1 Cor. 8:6; Rom. 11:36). In these passages Christ, the Son of God, is explicitly referred to as the Mediator or Agent through whom God accomplished His creation of the universe.

See GNOSTICISM, CREATION, CHRIST.

For Further Reading: Jonas, *The Gnostic Religion*, 174-94; GMS, 226-30. ALEXANDER VARUGHESE

DEMONS, DEMON POSSESSION. The few references to demons in the OT are generally ambiguous. There are no provisions for casting out demons in OT rituals.

References to demons (*daimonia*) and evil spirits (*pneumata akatharta*) in the NT are largely confined to the Synoptic Gospels, which in many cases attribute illness to demon possession (cf. Matt. 17:14-18). The outstanding case of possession and deliverance is that of the Gadarene demoniac(s) (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-33).

The Gospel of John mentions demons only twice, when the people accuse Jesus of being demon possessed (8:48; 10:19). The Acts associates illness with possession of evil spirits (5:16; 8:7),

although a cause and effect relationship is not necessarily implied. In the case of the girl at Philippi (16:18) the spirit which Paul cast out is called neither a demon nor an unclean spirit, but a spirit of divination or prophecy. As in the Synoptics, many healings are recorded with no mention of demon influence.

As in John, there are no cases of demon possession in the Epistles. Demons are mentioned in 1 Cor. 10:21; 1 Tim. 4:1; and Jas. 2:19. There is no consistent pattern of demon possession or deliverance in the NT, nor is there any suggestion as to the nature or character of demons or evil spirits, except that they are evil and the emissaries of Satan or Beelzebub (Mark 3:22-26). The differences between the NT narratives and those of pagan cults are far greater than any possible similarities which might be found.

The literature on this subject is a mixture of fact and fiction, magic and superstition, with few if any clear distinctions between demons, evil spirits, devils, witches, the occult, and psychosomatic experiences. That there is a personal devil having "angels" (Rev. 12:9) which affect men and society there can be no doubt. And that the human mind can become deranged beyond our ability to understand is also evident.

Undoubtedly there exists the possibility of relationships between human beings and demonic forces, a spiritual relationship that amounts to domination. This should be thought of in terms of control or obsession rather than possession in the materialistic sense. (Actually the term is used to denote occupation and not possession as usually understood.) We must not allow our concept of demonic forces greater range of activity and influence in the propagation of evil than we allow angelic forces in the dissemination of good.

Demon possession, like other forms of sin, must include the element of consent, if not choice, except in cases of insanity or mental irresponsibility. The idea that a Christian may be demon possessed is a contradiction in terms and strongly suggests a denial of the efficacy of redeeming grace and the power of the Holy Spirit.

See EXORCISM, SATAN, POWERS, EVIL, DARKNESS.

For Further Reading: Kittel, 2:1864; ISBE, 2:1915; *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 3:1909; Unger, *Demons in the World Today*; Vine, "Demon," ED. HARVEY J. S. BLANEY

DEMYTHOLOGIZATION. In his 1941 article "New Testament and Mythology," Rudolph Bultmann defines *myth* as the prescientific depiction of transcendent reality in this-worldly, objective terms. For him "the conception of the world as

being structured in three stories, heaven, earth, and hell; the conception of the intervention of supernatural powers in the course of events; and the conception of miracles" (*Jesus Christ and Mythology*, 15) are all mythological. The earliest Christians used mythological expressions in formulating their Christology and eschatology.

Bultmann does not seek to eliminate myth, rather to interpret it, for he insists that all mythology expresses a truth, although in an obsolete way. The truth contained in the NT is that of the saving *kerygma* of Christ, i.e., the announcement that God has come to man through Christ in grace to accomplish a radical change in his existence. Bultmann's existential interpretation presupposes that the mythologies have their point in the specific self-understanding of man: what is being said about man's existence before God, about his self-understanding in the midst of this world and history.

Bultmann can be criticized from the standpoints (1) of his view of myth in the NT, calling myth what should be identified as history, and (2) of interpretative presuppositions, exchanging the old myth for a new philosophical one of existentialism. Yet the problem of interpretation remains in the hermeneutical enterprise.

See MYTH, HERMENEUTICS, BIBLICAL INERRANCY, INSPIRATION OF THE BIBLE.

For Further Reading: Hordern, *New Directions in Theology Today*, Introduction, 1:23 ff; Bultmann, *Jesus Christ and Mythology*; Johnson, *The Origins of Demythologizing*.
FRANK G. CARVER

DENOMINATION. This is the term most often used for the various organized divisions of Christianity and especially of Protestantism. *Webster's New Collegiate Dictionary* (1976) defines the term, in its religious context, as "a religious organization uniting in a single legal and administrative body a number of local congregations." Such a body, or denomination, may be large or very small.

There is some confusion in general usage between *denomination* and *sect*. There are two distinctions between these two terms. First, scholars usually use the word *denomination* to designate organizations with a historical and/or a doctrinal connection to the original church, while the term *sect* is used to designate groups which are radically divergent from the orthodox church and which have no distinct historical relation to traditional Christianity. A second distinction is that *sect* is more frequently used with a negative connotation (as a term of reproach) than is *denomination*.

While denominationalism grew out of the Protestant Reformation, the term *denomination* was not commonly used until the 18th century. Denominationalism reached its peak in the 19th century when marked independence and hostility became the rule. In the 20th century the mood has changed to cooperation and to moves toward unity.

A climate of religious freedom combined with strong doctrinal, liturgical, and organizational homogeneity for effective ministry and growth, justifies denominationalism in principle. While the Bible rebukes divisions which are carnal in origin and nature (1 Cor. 3:1-11), there is much implied support for organized movements which grow out of an honest desire to preserve and propagate a pure gospel (Gal. 1:6-8; 2 Tim. 4:1-5).

See CHURCH, CULT, SECT, DIVISION, SCHISM.

For Further Reading: Newman, *Manual of Church History*, 2:419-21; Brauer, ed., *The Westminster Dictionary of Church History*, 622-23; Mead, *Handbook of Denominations in the U.S.* CHARLES L. CHILDERS

DEONTOLOGY. See DUTY.

DEPOTENTIATION THEORIES. See KENOSIS.

DEPRAVITY. See TOTAL DEPRAVITY.

DEPRIVATION. This has to do with mankind's being deprived of certain ministries of the Holy Spirit, due to Adam's racially significant disobedience to God. It denotes something only negative, a lack—and not what is itself a positive detriment. But this lack, this deprivation, results in what is positive: depravity, an inclination to acts of sin which characterizes the whole human race, until it is cleansed away by the baptism with the Holy Spirit.

See TOTAL DEPRAVITY, ORIGINAL SIN, PREVENIENT GRACE.
J. KENNETH GRIDER

DESCENT INTO HELL. In the misnamed Apostles' Creed (it comes from the middle of the second century, not from the apostles), we find the statement that Christ "descended into hell." This theological statement is based on Eph. 4:9: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" (cf. Acts 2:27). The last words of this verse were interpreted by Tertullian, Irenaeus, and Jerome as meaning Hades. Some modern commentators have adopted this.

At this point it should be noted that the English form of the Apostles' Creed is a mistransla-

tion. The original form (about A.D. 150) did not have *Gehenna*, "hell," but *Hades*, the place of departed spirits. So Chrysostom and other Greek fathers interpreted "the lower parts of the earth" as meaning death.

Some interpreters understand the "descent into hell" to refer to 1 Pet. 3:19—"By which [by the Spirit] also he went and preached unto the spirits in prison."

But plain logic points in still another direction. The ascent was clearly to heaven, 40 days after Christ's resurrection. The descent would therefore be to earth, in the Incarnation. T. K. Abbott wisely says that "it seems preferable to take 'the lower parts of the earth' as = 'this lower earth.'"

See ESTATES OF CHRIST, APOSTLES' CREED, ASCENSION, HADES.

For Further Reading: *BBC*, 9:207; 10:290-91; *WBC*, 5:409; 6:267 ff.

RALPH EARLE

DESIRE. Desire itself (*epithumia*) is morally neutral. Jesus "earnestly desired" to eat the Passover with the Twelve in Jerusalem (Luke 22:15; cf. Phil. 1:23; 1 Thess. 2:17).

To "desire" is more than to contemplate or to wish for. *Epithumia* denotes firm resolve and the gathering of literal physical energy to drive for the accomplishment of the vision held in mind. In the later NT the word is used exclusively as synonymous with evil (Jas. 1:14-15; 2 Tim. 2:22; Titus 2:12).

First-century rabbis taught that evil desire and evil action were both condemned. "The eye and the heart are the two brokers of sin," they taught. But their teaching was less sweeping than Jesus' in Matt. 5:28, where "lust" is made the equivalent of "adultery" already committed in the heart.

Part of the curse affecting the woman was said to be that in spite of her greatly multiplied pain in childbearing, and her bringing forth her children in pain, "yet your desire shall be for your husband" (Gen. 3:16, NASB). This persistent bonding of two who become "one flesh" survived even the Fall. So whether desire leads to intimacy or to exploitation (1 John 2:16) becomes the real question; and the answer to that arises from whether self (lust) or God (affirmation) rules the heart.

See SEVEN DEADLY SINS, TEMPERANCE, SELF-CONTROL, HEART PURITY, MOTIVES.

For Further Reading: Vine, *ED*.

DONALD M. JOY

DESPAIR. Despair is basically a lack of hope in relation to some good which one desires. Re-

ligious despair may bring one to the point of denial of God's mercy, love, and goodness.

Catholic theology looks upon despair as the root of all sin, thus requiring repentance and forgiveness in order to be overcome. And since resistance to God and grace is a form of despair, despair is further related to the sin against the Holy Spirit.

Nihilism, with its denial of reality, meaning, and values, is one of modern man's chief struggles; and it corresponds to despair. Man is threatened by death, condemnation (damnation), and meaninglessness (Tillich), and Maslow suggests that the "ultimate disease of our time is valuelessness." In relation to all of these there may be despair, taking on the particular hue of the specific threat. Contemporary existential philosophy regards the conquest of despair as one of its chief concerns.

To presume to have or be something which one is not is to be at the opposite pole from despair. Thinking of oneself soberly, with divinely touched understanding and poise, would be to steer a course between the twin dangers of despair and presumption. Each pole may tend to perpetuate itself or to provoke its opposite; i.e., despair may create a real "slough of despond"; or since one can scarcely live in such a dismal world, despair may call forth presumption.

Faith, hope, and courage are biblical qualities which are available to those who seek them. The Bible is replete with examples of persons who were brought to the brink of despair (Job, Jeremiah, and other heroes of faith found in Hebrews 11), but who were able to find in God sufficient resources to triumph.

See HOPE, FAITH, DOUBT, UNBELIEF.

For Further Reading: Vine, *ED*; *Baker's DCE*; *Sacramentum Mundi*, 2:69-70. R. DUANE THOMPSON

DESTINY, ETERNAL. The Bible teaches that man's earthly, temporal destiny is probationary and preparatory. The true or ultimate destiny, for which preparation is being made now, is beyond death. This ultimate destiny is predesigned but not predetermined. God's design for man, or his "chief end," is "to glorify God, and to enjoy Him forever" (Westminster Shorter Catechism). However, sin thwarts this design in those who die impenitent. The sinner's destiny is not the happiness of heaven but the misery of hell. It is apparent that in the final analysis each individual is responsible for his own destiny (Rom. 2:1-11).

The fact that man's true destiny was beyond the grave was not always clear. In the days of antiquity Job raised his memorable question, "If a

man die, shall he live again?" (14:14). It was only in part that he answered his own question with the resounding "I know that my redeemer liveth" (cf. 19:25-27). Further enlightenment in the OT on the subject is scattered and incomplete. In the 18th century before Christ Abraham bravely made his way up the mountain to offer his son Isaac in obedience to God's command (Genesis 22). The writer of Hebrews observes that, even at that early point in history, Abraham, by faith, accounted that "God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19).

About 800 years later, in David's time, there came further glimpses of the glory, and of man's accountability in death (Ps. 17:15; 49:15; 73:24-26; 116:15; Eccles. 12:7). Isaiah caught fleeting views of the overthrow of death (25:8; 26:19). It was left to Daniel, however, to give a remarkable summation, mentioning for the first and only time in the OT the eternal quality of life and its alternative (12:2).

The revelation of the full status of man's eternal destiny was established only by Jesus, to be restated and enlarged upon by the writers of the NT.

Jesus spoke of a prepared place for believers (John 14:2; 2 Cor. 5:1 ff), a place where He and His Father will be (John 14:2-3; Eph. 6:9; Col. 4:1; 1 Pet. 3:22; Rev. 7:15), the eternal home of God's children (Matt. 5:12; 6:20; Heb. 11:10); He spoke of a "kingdom prepared for you from the foundation of the world" (Matt. 25:34; Acts 14:22; Jas. 2:4), a place of glory (John 17:24; Rom. 8:18; Jude 24; Rev. 21:11).

Men will be fulfilling the purpose for which they were created as they "serve him day and night in his temple" (Rev. 7:15; Heb. 12:28). Heaven will be a place of growth and progress. By the parables of the talents (Matt. 25:14-30) and the pounds (Luke 19:11-27) Jesus taught that the faithful servant is to be given opportunity to direct to greater tasks the increased powers he has developed by work well done here on earth.

See HEAVEN, HELL, IMMORTALITY, RESURRECTION.

For Further Reading: GMS, 136-44, 661-65; "Punishment," *ISBE*; Wiley, Culbertson, *Introduction to Christian Theology*, 335-49, 440-44; Wiley, *CT*, 3:356-86; *The Salvation Army Handbook of Doctrine*, 174-79; Agnew, *Manual of Salvationism*, 47-50.

MILTON S. AGNEW

DETERMINISM. Determinism is the view that every event must be what it is without any other alternatives, because the conditions for its occur-

rence not only precede its appearance but are invariably causal in nature.

From a Christian perspective God is the primary Cause of all things as their Creator. But man as a secondary cause either has or does not have some initiating powers. If he has such powers, to any extent, he is to that extent free. If man does not have such powers in any sense, then he is determined.

Some determinisms distinguish between a "free" and a "coerced" cause. If someone robs a bank on his own or in cooperation with someone else, then though his nature may not have permitted him to do otherwise, he is free even though his action is caused. On the other hand, if a bystander is forced by a robber to drive a getaway car, he is not free, he is coerced.

The difference between soft and hard determinism is that soft determinism holds that some acts are free (note preceding paragraph) while hard determinism calls no acts free. But both determinisms regard all acts as produced by forces which permit no alternatives. Hard determinism may become fatalism by the addition of the psychological and emotional element of inability to change things.

With respect to salvation, determinism promotes the view of total depravity with human ability reduced to nothing. Thus man cannot respond to God except as God produces the response in him. *Sola fide* (by faith alone) and *sola gratia* (by grace alone) can be understood either as absolute determinism or as placing the initiative on God's part without eliminating human capacity to cooperate and respond.

The Christian view of the Creator God does place all things in a position of dependency upon God. The real issue is whether the relationship is one of total control, or whether grace has provided a degree of independent action on man's part.

Moral issues are raised, because human freedom is tied in with the very possibility of moral decision, and upon this the very nature of personhood depends. Thus no more critical question can be raised than that of freedom or determinism. The fact that God holds man accountable for his actions (from Genesis to Revelation) implies some measure of real freedom and contingency.

See CONTINGENT, FREEDOM, MORALITY, PREDERMINATION, MONERGISM, SYNERGISM.

For Further Reading: James, *The Dilemma of Determinism*; Luther, *The Bondage of the Will*; NIDNTT, 294-95.

R. DUANE THOMPSON

DEVELOPMENT, THEORIES OF. Biblical evidences and understanding of the human species are classically developmental. Jesus of Nazareth, in whom God incarnates His presence and action in the world, passes through conception, birth, and puberty; enters adult status at age 12; and announces His own vocation at 30—suggesting that physical, moral, and spiritual maturity take time. Paul explicitly speaks of the shift from childhood to maturity: “When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me” (1 Cor. 13:11, NIV).

In spite of the clear biblical evidences urging us to respect developmental differences between adults and children, until recent times the Western world has regarded children as miniature adults. It has remained for the 19th and 20th centuries to begin to probe the actual sequences and characteristics of human development. Today three major theoretical bases are available from which to begin the trek toward understanding. They are, in order of their appearance, (1) psychodynamic theory; (2) behavior/learning theory, and (3) cognitive/constructionist theory.

Sigmund Freud (1905) is regarded as the father of psychodynamic approaches to human development. He worked largely with pathological adult women, and theoreticians since Freud have tended to work largely with adults in institutional or clinical/psychiatric settings. Psychodynamic theory has contributed to our understanding of conscience (the superego) and of the self (ego). The theory regards growth as the passage from one “conflict” arena to another. These have been reconstructed to include “complexes” through which boys and girls pass; the obscenity of the Oedipal and Electra complexes may tell us more about the psychologists and their adult patients than they do about children. Particularly helpful are the psychodynamic contributions of Erik Erikson who traces the “eight stages or crises of human development,” each with a positive and a negative option for resolution. R. J. Havighurst elaborates a life span of “developmental tasks.” The other developmental theories are indebted to the work of Freud for isolating research areas and for early definitions of problems.

Behavior/learning theory moves on the assumption that all learning is acquired; nothing is innate. All children are born as a blank slate. Only behavior can be observed; hence inner attributes such as love or personality are only important as certain behaviors may be labeled “loving” or “gracious.” Ivan Pavlov’s animal stud-

ies in Russia (1927) gave us “classical conditioning” formulas, but it was B. F. Skinner who developed the model called “operant conditioning.” “Behavior modification” is a “learning” application of conditioning. “Brainwashing,” as in Korean prisoner of war camps, was an application of conditioning to control behavior. Conditioning and behavior modification application tend to work well with animals and young children, less well with reflective adults (not all American prisoners of war “learned” in the brainwashing experience). The theory makes extensive use of animals in research and theorizing; yet humans are capable of going far beyond animals in learning tasks.

Cognitive/constructionist theory is rooted in the work of Jean Piaget (1932) whose imagination was triggered by the wrong answers children gave on a new intelligence test at the Binet Institute in Paris. He went to children playing marbles on the street to begin unfolding his genetic epistemology—the science which now helps us understand “how we know what we know.” Piaget concludes that the neurological possibilities of the human brain, combined with sensory processors such as sight, hearing, smelling, tasting, and touching, permit the child to receive or *assimilate* data which is then processed in the brain within the developmental/experiential limits of current structures—ways of organizing data received. As experience overloads the cognitive *structure*, the structure explodes and reorganizes—called *accommodation*. Thus a person is constantly growing as new experiences are transformed into new structures.

Jerome Bruner traces the young child’s ways of knowing from “enactive representation” in which gesture is speech, through “iconic representation” in which images substitute for speech, finally to “symbolic representation” which is speech itself. Noam Chomsky, in studying the transformational nature of language, concludes that every child is born with a “predisposition to speak.” He holds that children’s speech cannot be accounted for simply by attributing it to modeling parent speech (psychodynamic) nor by attributing it to rewards/punishments (behavior/learning). The human brain, Chomsky holds, is predisposed to discover and follow rules of grammar and language. If a child grew up without hearing speech, it would invent language all over again. The biblical idea of a speaking God who creates humans in the image of that speaking God and finally discloses himself through the Word made flesh and announced by the voice of one crying in the wilderness suggests the

close affinity between language development, the apprehension of true meanings, and the arrival at our true destiny as humans.

In all developmental theories there is a common thesis: Human development is strongly cumulative, but it is not continuous. All past experience is present with us; but we may also arrest, stop, and stagnate. Paul, the track star racing toward the crown of life (Phil. 3:14; 1 Cor. 9:24), also offers the golden formula for moral and spiritual transformation: "We all, with unveiled face, beholding the glory of the Lord [that is, looking into the face of Jesus], are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (2 Cor. 3:18, RSV).

All of us who work with people use a basic "theory of development," whether we know it or not. If we regard people as incapable of change and use pity, we are essentially influenced by psychodynamic views. If we regard people as manipulable—using prizes, praise, or gimmicks—we are reflecting behavior/learning beliefs about learning and change. If we regard persons as freely choosing beings able to construct positively and to follow hope and vision, we are awakened more to cognitive/constructionist ideas. But the theories themselves have developed across most of a century; the latest theory is enriched by the earlier research and theory of psychoanalysis and behaviorism.

See GROW (GROWTH), FREEDOM, PERSON (PERSONALITY), TEACH (TEACHING, TEACHER).

For Further Reading: Chomsky, *Language and Mind*, enlarged ed.; Erikson, *Childhood and Society*; Joy, "Human Development and Christian Holiness," *The Asbury Seminarian*, Apr., 1976; Piaget, *The Moral Judgment of the Child*.

DONALD M. JOY

DEVIL. See SATAN.

DEVOTE, DEVOTION. Basic and central to Christian holiness is devotedness and devotion. The heart of the matter is the matter of the heart. Objectively, to "devote" is to give voluntarily to the Lord, no strings attached, as in Mic. 4:13, e.g., where the prophet calls for the "devoting" to God of the spoils of victory. Contrast this with Josh. 6:18 ff where Achan's tragedy was rooted in his unwillingness to recognize the curse hanging over the "things devoted to destruction." Compare also how the faithful ministers of God share in the blessings of true devotion (Ezek. 44:15-16, 29). The modern expression "devotedly giving of our means" indicates that the love of the heart discerns and gives the things that are the Lord's.

A "devout" person is a person devoted to God (Luke 2:25; Acts 22:12).

In the NT "devotion" is the undying love of the Christian for the Lord Jesus Christ (Eph. 5:24), absorbing every rightful lesser love. It is indicated in the giving over to Christ of all life and possessions in order to follow Him and share His life, whatever the consequence (Matt. 10:38; 16:23; cf. Ruth 3:10; Jer. 2:5).

The only real defense of the holy life against the evil cunning of the adversary is an ever deepening and intensifying devotion for Christ (2 Cor. 11:3). The citadel of the soul is strongly fortified only when devotion to Christ is complete. This was the citadel surrendered by our first parents. The apostle John capsulizes the principle in 1 John 3:19-20.

Devotion, however, requires "devotions." We must feed the fires of devotion, remembering that the "world" is anything, however seemingly "bad" or "good," that cools our devotion for Christ. Devotion may be cultivated and fed by listening to His Spirit as we read His Book; by holding conversations—not monologues—with Him in prayer; by doing what and as He says; by loving those whom He loves and those who love Him.

There are programs of "devotions," but devotion is not a program; it is the core condition of the holy heart. Our prayer should always be:

*More love to Thee, O Christ,
More love to Thee!*

See PRAYER, CONSECRATION, HOLINESS.

For Further Reading: Christensen, *The Inward Pilgrimage*; Murray, *With Christ in the School of Prayer*; Clark, *A Testament of Devotion*; Chambers, *My Utmost for His Highest*.

T. CRICHTON MITCHELL

DIALECTIC. Originally "conversation," dialectic has had a variety of meanings throughout history: art of discourse by question and answer (Socrates); pattern of logical reasoning (Aristotle); pairing of contrasting opinions by authorities, followed by a reconciling view (medieval theology); dynamic process of universal reality through thesis, antithesis, and synthesis, evident in history (Hegelian idealism, Marxian materialism).

Influenced by the Reformation and particularly Kierkegaard's revolt against idealism, neo-orthodox "dialectical theologians" (Barth, Brunner, Niebuhr, et al.) stressed the complexities and apparent opposites or paradoxes of human existence under God. Finitude and infinity, time and eternity, culture and the kingdom of God, natural reason and divine revelation—such

discontinuities between humanity and God cannot be dissolved by rational coherence, but only held together in God-given faith. The radical tension between divine judgment on human sinfulness and grace which alone can redeem is manifest to faith in the supreme paradox of the Incarnation—"not a logical contradiction" but an event which "transcends all human expectations and possibilities" (Tillich, *Systematic Theology*, 1:57).

Theology that is dialectical is never final or fixed. It acknowledges human limits before the mystery of God and the ambiguities and polarities of life (2 Cor. 4:7-12; 6:3-10), yet calls for faithfulness to Christ that makes these tensions creative.

See NEOORTHODOXY, MARXIANISM, PHILOSOPHY, REASON.

For Further Reading: Macquarrie, *Principles of Christian Theology*, 2nd ed., 38, 147-48; Moltmann, *The Church in the Power of the Spirit*, 20-24, 282-88; Niebuhr, *The Nature and Destiny of Man*, vol. 1 and 2:204.

WILFRED L. WINGET

DIASPORA. See DISPERSION.

DICHOTOMY. This term is from the Greek *dichotomein*, "to cut in half." In anthropology it is the doctrine that human nature is twofold in essence, spiritual and material, or soul/spirit and body. It thus differs from trichotomy, the view that spirit, soul, and body are three distinct constituent elements of human nature. Spirit and soul are seen as different aspects of man's immaterial self, spirit being the Godward capacity or nature, while soul is the selfward and manward life. Dichotomists therefore grant a *functional* trichotomy even though insisting on an *essential* dichotomy.

Of recent years there has been a tendency in some circles to minimize if not repudiate the implicit dualism in dichotomy, in favor of a holistic view of man. This emphasizes body-mind as a unity. While this may be a wholesome corrective to an extreme Platonism which postulates the body as evil, to be shed as soon as possible, and the spirit preexistent, entirely distinct, and inherently incompatible with the body, the reaction, if pushed to its own extreme, contains error as equally unbiblical. It implies natural mortality of the total person, with no form or degree of extended survival after death excepting on the basis of redemption in Christ.

See TRICHOTOMY, MAN, IMMORTALITY, CONDITIONAL IMMORTALITY, DUALISM, SOUL, SOUL SLEEP.

For Further Reading: Purkiser, *Exploring Our Christian Faith*, 209-11; GMS, 262-63.

RICHARD S. TAYLOR

DICTATION THEORY. See INSPIRATION OF THE BIBLE.

DIDACHE. *Didache* is the process of teaching or instruction and also that which is taught (the doctrine). Both a body of knowledge and a way of life are to be interpreted, absorbed, and learned. Matters requiring knowledge, as *catechism*, are often described by *katēcheō*. Discipline or training, relating to character and conduct, corresponds to *paideia*, from which *pedagogy* is derived. "Discipling" (from *mathēteuō*) emphasizes making the learners to be like the teacher (Matt. 10:25). As *kerygma* is the specific proclamation of God's saving purpose and acts, so *didache* is the broader teaching and doctrine.

When the expression "the teacher" (*ho didaskalos*) is used without qualification, it refers to the one Teacher whose word is authoritative and complete, Jesus Christ. The *didache*, then, refers to His teaching. This body of knowledge and this way of life were handed down as a tradition (*paradōsis*) by the oral teaching of the apostles and then in the Scriptures.

Didache is also the name of a document in sub-apostolic literature that purports to be a summary of the teachings of Jesus through the apostles. It was not written by the apostles.

See DOCTRINE, CHRISTIAN EDUCATION.

For Further Reading: Ridderbos, *The Authority of the New Testament Scriptures*, 72-80; Wegenast and Fürst, "Teach, Instruct, Tradition, Education, Discipline," *NIDNTT*, 3:759-81.

WILBER T. DAYTON

DISCERNMENT. This is the ability to distinguish reality from appearances and truth from falsehood. Such insight is needed in respect to persons, doctrines, impressions, and specific situations.

Discernment is one of the special gifts of the Spirit (1 Cor. 12:10). The province of this gift is primarily that of discernings "of spirits." The "spirits" here may refer to different moods or atmospheres, or to supernatural influences, perhaps both. Atmosphere or impression may come from evil spirits, even when persons involved may ascribe the various psychic or spiritual movements to the Holy Spirit. Or the human spirit may be the sole, or at least primary, agency. The gift of discernment enables its possessor to sense what the truth is behind the vocal claims and psychic phenomena.

The classic biblical example of this gift being demonstrated is Peter's perception of the ruse of

Ananias and Sapphira (Acts 5:1-6). It is possible that Peter did not always have this dramatic power of "seeing through" people—which raises the question whether anyone can properly claim the gift as a permanent and infallible possession. To publicly claim such a gift advertises oneself as being privy to divine secrets and comes perilously close to setting oneself up as clairvoyant. The much-vaunted claims of so-called seers or psychics is at base a claim to a special power of discernment.

Especially to be suspect are persons who in the name of a "gift of discernment" presume to tell other people what they should do, such as whom they should marry, when they should move, what should be their vocation, and such matters.

It is more likely that the gift of discernment is given by the Spirit as needed, to the persons whom He has made responsible—as in the case of Peter.

Yet while false claims are to be avoided in respect to a "gift," the ability to discern, as a matter of good judgment and common sense, on the basis of biblical principles and mature experience, is of inestimable value. Without it we will be gullible and forever taken in by charlatans or by Satan posing as an "angel of light" (2 Cor. 11:14). John's admonition to "test the spirits to see whether they are from God" (1 John 4:1, NIV) suggests not direct intuition or revelation but the intelligent application of definite criteria.

The prayerful exercise of common sense, through knowledge of the Bible, understanding of people, and sensitivity to the Holy Spirit are the components of that kind of discernment which every Christian should prayerfully strive to acquire.

But not only should "spirits" be discerned. "What is best" should also be discerned (Phil. 1:10, NIV)—things that matter or that make a difference. These are cultural and methodological matters. Those who cannot distinguish between what is important and what is not, what is essential and what should belong to personal opinion, will tend to become preoccupied with minor matters and proliferate needless divisions among God's people.

See DISCRIMINATION, CULTURE, DOCTRINE, GUIDANCE, GIFTS OF THE SPIRIT.

For Further Reading: Knapp, *Impressions*.

RICHARD S. TAYLOR

DISCIPLE. The general meaning of the word in the Greek means "pupil" or "learner." A disciple is an understudy or apprentice to a teacher. Moses had disciples (John 9:28) as well as John the

Baptist (Mark 2:18) and even the Pharisees (Matt. 22:16). A disciple is one who accepts the views of his teacher and is an adherent, both in belief and practice (*ISBE*, 2:851).

In the NT, the word "disciple" has both a special and general meaning. The special group of 12 apostles were called Christ's disciples (Matt. 10:1; 11:1). These were the ones closest to Him and were given a special mission (Acts 1:15-22).

However, the name "disciple" is most commonly given to all Christ's followers. The term appears only in the Gospels and Acts and refers to those adhering to Christ's teachings. They were first called Christians at Antioch (Acts 11:26). Clearly they were the believers; they were learners in Christ's school (Matt. 11:28-30); they were to make disciples of others (Matt. 28:19); and their lives were to be sacrifices (Luke 14:26).

A disciple of Jesus is one who "believes His doctrines, rests upon His sacrifice, imbibes His spirit, and imitates His example" (*ISBE*, 2:851-52).

See DISCIPLESHIP, DISCIPLING, CHRISTIAN, CROSS-BEARING.

For Further Reading: *ZPBD*, 217; *Baker's DT*, 166-67; *Unger's Bible Dictionary*, 265. LEO G. COX

DISCIPLESHIP. The Christian concept of discipleship is distinctive, first of all, because of its personal emphasis. Who Jesus is and what He did overshadows what He taught. His entire teaching ministry led up to the question "Who do you say that I am?" (Mark 8:29, NASB). The authority of His teaching derived from the fact that He was Christ the Savior, the Son of God. If He had not risen from the dead, there would be no point in preserving His teaching. But as the living Lord He invites people to be His disciples (Matt. 11:28-30; Mark 1:17), and they must individually decide their commitment to Him (John 6:60-71). He communicates things to them as His friends (15:14-15) which the world cannot receive (14:15-24). This intimate relationship is reflected in the fact that Jesus calls His disciples His brothers and sisters (Matt. 12:49-50). Apart from this personal aspect Christianity would be another philosophic tradition like the ancient Greek schools or another legalistic religion like Rabbinic Judaism.

Second, because Jesus is Lord of God's kingdom which has come to men, He is to be obeyed absolutely. Loyalty to Him supersedes ties to self-interests (Luke 14:33), family (v. 26), social custom (9:59-60), and worldly authorities (Acts 5:29). The disciple of Jesus is to obey all His com-

mandments (Matt. 28:20; John 8:31). One must take up his cross and follow Jesus in suffering (Matt. 10:38-39) and in serving (John 20:21). Realizing that the disciple is not above his Master (Matt. 10:24-25), he will follow His example in lowly service to his brethren (John 13) and in nonretaliatory love when wronged (Luke 6:27-30; 1 Pet. 2:21-23). Like his Master, the disciple seeks to be holy (1 Pet. 1:15-16) and perfect in love (Matt. 5:45).

Jesus summed up the essence of Christian discipleship in Matt. 28:19-20. One first becomes a disciple (through a personal commitment to Jesus) and then is instructed to keep all Christ's commandments (absolute obedience). Both the sequence and the balance are essential if one would avoid legalism on the one hand or cheap grace on the other.

See CONVERSION, OBEDIENCE, CROSS-BEARING, DILIGENCE, DISCIPLING, PIETISM.

For Further Reading: Hershberger, *The Recovery of the Anabaptist Vision*, 29-54; Bonhoeffer, *The Cost of Discipleship*; Kittel, 4:390-461. LUKE L. KEEFER, JR.

DISCIPLINE. Discipline is the regulation of life by principle and rule. Regulation by rule is imposed discipline, while regulation by principle is self-discipline. Self-discipline may include rules too, but they will be self-imposed. Regulation by principle is the higher level (if the principles are Christian).

Some imagine that the acquisition of self-discipline should free one from any subordination to rule. But that is impossible in any civilized society. Traffic rules, licensing laws, property restrictions, and hundreds of other laws which one takes for granted all constitute imposed regulation. One's maturity is measured by one's capacity to live within this system cheerfully and without losing a sense of essential freedom.

The possession of a high level of self-discipline is not in itself an evidence of saving grace. The principles which govern one's life may be thoroughly selfish and mercenary. An intense desire to gain a certain position may become the principle governing the whole of one's activities. Any dominating ideal, commitment, moral standard, or personal ambition may constitute a "principle" generating self-discipline. But clearly, principles may be low and unworthy as well as high and lofty. And even the more lofty principles may be forms of self-righteousness, commendable in themselves, perhaps, but not expressions of discipleship.

But while discipline may not prove disci-

pleiship, discipleship demands discipline. Without discipline discipleship dissolves. Discipleship increases rather than diminishes the imposed forms of discipline. For the supreme subordination is to Christ: "Take my yoke upon you." The disciple says good-bye to autonomy forever.

Subordination to Christ is proven by subordination to the Church, His Body. Christ clearly in the NT, by personal word and by His Spirit, delegated authority to the Church to direct and restrict believers who expected to maintain fellowship in the Body.

The familiar Methodist *Discipline* exemplifies this principle. This represents the regulations under and within which Methodists govern themselves. Corporately it is self-government. As it affects the individual, it is imposed government. Every branch of the Christian Church from the apostles until now has had some such disciplinary structure, in some cases simple and in others elaborate, perhaps even oppressive. But the right of the Church to exercise discipline over its members is without question a biblical right. To profess subordination to Christ and practice insubordination to the Church is a form of self-delusion; for it is Christ through the Spirit who commands, "Obey them that have the rule over you" (Heb. 13:17; cf. Phil. 2:12; 2 Thess. 3:14). (The relationship of a believer to an apostate or heretical church is a totally different matter.)

The acceptance of the imposed disciplines, both of society and the Church, is a great aid in achieving self-discipline. Here too the true point of beginning for the Christian is to be found in the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Christian self-discipline demands self-denial. This is first and foremost the denial of self's rule. There must be nothing less than the dethronement of self, then it can become self-denial as a pattern of life in the sense of self-control. This includes the control of moods, affections, appetites, expenditures, time, tongue, not for the glory of self but the honor of Christ. At this level discipline is the governor which keeps the wheels of life from flying apart. Whether it is the works of a watch or a human personality, balance and control will increase both durability and efficiency. And a self-controlled person is easier to live with and work with, for there is less friction, vibration, and noise.

See DISCIPLESHIP, DISCIPLING, OBEDIENCE, GROW (GROWTH), SPIRITUALITY, LEISURE.

For Further Reading: Gardner, *Personal Religious Disciplines*; Cattell, *The Spirit of Holiness*; Shoemaker, *Ex-*

traordinary Living for Ordinary Men, 31-48; Taylor, *The Disciplined Life*.
RICHARD S. TAYLOR

DISCIPLING. In its simplest definition, discipling is making disciples. However, the wording of the Great Commission seems to imply an extended obligation. For not only is the original imperative "make disciples" modified by "going" and "baptizing," but by "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). It would seem clear, therefore, that discipling includes more than making converts.

This understanding has been the springboard for a relatively new but burgeoning movement called "discipling." This has become the technical term for a special form of teaching activity within the local church. The "discipler," generally the pastor or other qualified person, gathers around him a group of "disciples" whom he instructs at a deeper level and a more rapid, concentrated pace than the regular ministries of the church provide.

Methods, and even philosophies, greatly vary. A typical program is the use of a syllabus by a small, committed group in two-hour sessions each week for a year. Elton Trueblood's Yoke-fellow program envisions a five-year reading course under competent guidance in Bible, theology, church history, and related areas. Simpler plans call for shorter periods; some plans are much less structured. Some pastors focus on one-to-one (or two or three) relationships.

With some disciplers the task is seen to be the reproduction of the leader, with the idea that these in turn reproduce themselves, in a geometric progression and expansion of disciples and disciplers, until virtually the entire church has been not only disciplined but become a body of disciplers.

The discipling approach is seen by its advocates as the quickest and most effective way to develop an efficient, spiritually mature, and soul-winning church. Undoubtedly it has great potential for the accomplishing of such a worthy objective. When properly managed, it has already revitalized many churches and opened to many pastors an exciting and much-needed new form of ministry.

Observers of the movement see possible perils which could counteract effectiveness. One is the additional load placed on the already hard-pressed laymen, resulting in further fragmentation of families, and further fatigue and frustration, which could prove counterproductive, if not disastrous. Furthermore, a pouring of

pastoral and lay time and energies into discipling could also weaken the structure of the church as a whole, since many of the most willing disciples are the very ones most needed to hold office in the church schools, on the board, and elsewhere. Some pastors believe that better nurturing can be achieved by strengthening the agencies already in place, primarily the pulpit ministry and Christian education entities.

Perhaps also the supposed biblical base needs more careful examination. For one thing, it is unrealistic to try to pattern after the Jesus-Disciples model. No modern pastor has the authority or wisdom of Jesus; nor can he expect 12 or so people to leave their vocations, even their homes, to virtually live with him for three years. Even a very modest facsimile can result in damaging family disruption. This smacks more of some modern cults than of a soundly biblical church.

Lurking in the background, in some cases, is the disavowal of the distinction between clergy and laity, a disavowal widely popularized in recent times. Implicit is the understanding of Eph. 4:12 which interprets the ministries for which the saints are to be equipped to be those of the apostles, evangelists, prophets, and pastors and teachers (v. 11). This cannot possibly be the apostle's meaning. God has called these persons to these special vocations in the Church; they in turn are not authorized to "play God" and presume to reproduce themselves. Rather the equipping of laymen is for the ministries which belong universally to the Christian life—prayer, witnessing, stewardship, churchmanship, holy living. The erasing of a distinction between clergy and laity cannot be soundly supported biblically.

What could safely be acknowledged as proper goals of a discipling program? Perhaps five can be listed. (1) The program should aim at achieving a thorough grounding in Christian theology and biblical knowledge. This cognitive content should never be pushed into a corner by fellowship and inspiration, or an emphasis on personal support and affirmation. (2) There should be the aim of achieving Christian stability: commitment, devotional depth, and disciplined patterns of living. Knowledge must be supplied with self-control (2 Pet. 1:6). (3) Discipling provides a means of helping a Christian discover his "gifts" and to come to an understanding of God's will for him. (4) Discipling should result in a deeper, more all-absorbing concern for people—especially the lost—and increased skill (a) in interpersonal relationships and (b) in influencing the unconverted Christward. (5) Discipling should lead to or build upon a crisis experience of entire

sanctification and should never be permitted to be a substitute.

See DISCIPLE, DISCIPLESHIP, DISCIPLINE, KOINONIA, CHURCH MEMBERSHIP, GROW (GROWTH), PIETISM.

For Further Reading: *Baker's Dictionary of Practical Theology*, 414-42; Eims, *The Lost Art of Disciple Making*; Kuhn, *The Dynamics of Disciple Building*.

RICHARD S. TAYLOR

DISCRIMINATION. This is a derivative of the Latin term *discriminare*, "to separate," and is related to the Greek *krisis* (verb, *krinō*; noun, *krisis*; adj., *kritikos*), from which we get such words as *critical*. In both Latin and Greek, it originally meant "to separate, to sunder." *Discriminare* means to have the rational power to distinguish between objects, real or logical. Also, it has the sense of distinguishing between moral right and wrong. In Aristotelianism, there is a function of internal senses by which men and higher animals distinguish the good from the bad in their sensory experiences.

Since the simple *krinein* means to "sunder," *diakrinein* is a stronger form of the same word (Latin, *discerno*). The NT emphasis is on making a distinction between persons (Acts 15:9; 11:12; 1 Cor. 4:7). It is used in the sense of judging between two in 1 Cor. 6:5. Matt. 16:3 uses this word to mean "assess."

In its noun form (*diakrisis*), it has several meanings: "separation," "distinction," "strife," "appraisal," and "exposition." Most often it means "differentiation" in the NT. At 1 Cor. 12:10, it is the differentiation of the prophets, while Heb. 5:14 is the differentiation between good and evil. To discern or differentiate between the spirits of the prophets is a gift of the Spirit (1 Cor. 12:10). Discernment or discrimination is an ability which the Holy Spirit gives to certain Christians so that they may discern between those speaking by the Spirit of God and those who speak by false spirits.

Discrimination is a term which has fallen into disrepute because of the negative connotations it has acquired. It has come to mean acting against someone on the basis of prejudice or bias. Originally its meaning was just the opposite: the ability to judge correctly. The ability to discriminate between good and evil is necessary to any kind of Christian ethic. One must be able to think and act discriminately if he is to have sound moral judgments. To think "critically" (*krinein*), to make judgments, and to discriminate is a sign of moral, emotional, and intellectual maturity. Without such ability one is like a ship without a rudder.

Therefore, when used in the right sense, discrimination is positive rather than negative.

See DISCERNMENT, JUDGE (JUDGMENT).

For Further Reading: ZPBD; Bourke, *Dictionary of Philosophy*; Kittel, 3:921-54; Arndt, Gingrich.

JERRY W. MCCANT

DISPENSATION. The term is derived from the Latin *dispenso* (to weigh out, to administer as a steward) which translates the Greek *oikonomia*, rule of the house.

In Luke 16:2 ff *oikonomia* means the office of household management. It is rendered "stewardship" in KJV and NASB, and "management" in NIV. Paul's usage of the term has two chief meanings: first, the apostolic ministry to which he has been entrusted (1 Cor. 9:17); and second, the "plan of salvation" which God has undertaken to administer in the fullness of time (Eph. 1:10; cf. 3:9). Sometimes it is unclear which of these meanings is primary; the two are closely intertwined in the Prison Epistles (cf. Col. 1:25; Eph. 3:2).

Theological usage follows the second of Paul's meanings, in which dispensation refers to God's redemptive purpose and His method of executing it, e.g., "the Mosaic dispensation" (the old covenant) and "the Christian dispensation" (the new covenant). Sometimes these are improperly contrasted as the "dispensation of law" and the "dispensation of grace." However, God's purpose is from beginning to end one of grace. But this one gracious purpose has been revealed in, and administered through, two dispensations, the old and the new.

In Roman Catholic theology, dispensation refers to the official relaxation of canon law in particular and unusual instances.

In modern times, some evangelicals have claimed to find many dispensations in the Bible and have developed this into a hermeneutical principle. The Wesleyan-Arminian tradition generally rejects this hermeneutic.

See DISPENSATIONALISM, COVENANT THEOLOGY, PENTECOST.

For Further Reading: Kittel, 5:151 ff; *Baker's DT*, 167-68; *DCT*, 97.

ROB L. STAPLES

DISPENSATION OF THE SPIRIT. The outpouring of the Holy Spirit at Pentecost was the fulfilment of Joel's prophecy concerning the *end of days* (Acts 2:16 ff). In a distinctive manner the coming of the Spirit was an eschatological occurrence. It signified that the coming kingdom of God had already begun. The dispensation of the Spirit is unique to this period of time known as the last

days, a period of time extending from Pentecost until the second coming of Christ.

Simultaneous with this dispensation of the Spirit is thus the establishment of the coming kingdom of God. This Kingdom began with the reign of the exalted Christ through the outpouring of the Spirit in the hearts of believers and will be consummated at the second coming of the exalted Lord at the final end. Luke related the coming kingdom of God with the Pentecostal gift of the Spirit (Acts 1:3).

This Kingdom had its preparation in the Promised Land motif. God entered into covenant with Abraham, promising to give His descendants the land of Canaan where they might worship Him with their whole heart. Hence Canaan was the sanctuary of Yahweh, His abode on earth (Exod. 15:17). Living in Canaan was conditioned upon an exclusive worship of God, i.e., a perfect love for God expressing itself in personal obedience and Temple observance. Failure to keep this command of perfect love resulted in captivity. From the beginning Moses had made it clear that the only basis for remaining in the Promised Land (Deut. 6:1-2) was a perfect love and exclusive worship of Yahweh (vv. 4-5). Because they failed to love Yahweh perfectly, they yielded to idolatry, and Yahweh "scattered them among the nations" (Ezek. 36:19, RSV). This punishment of exile from the Promised Land and the ensuing captivity was not the last word for Israel. Out of an act of sheer grace Yahweh freely chose to restore and renew the ancient promise which had been made with Abraham.

This hope of a new covenant and a restored kingdom became the theme of the prophets of the Exile. It is significant that Ezekiel equates the restoration of the Promised Land with the promised gift of the Spirit: "And I will put my Spirit within you, and you shall live, and I will place you in your own land" (37:14, RSV). What this restoration of the kingdom in the Promised Land further suggested was the sanctification of Israel and the perfecting of their love for Yahweh (Deut. 30:5-6, 16; Ezek. 37:28). Even before Israel had originally possessed the Promised Land, Moses had foreseen that Israel would be removed because the people would fail to love God perfectly (Deut. 29:25 ff). He also saw that Israel would be regathered to the Promised Land where they would remain forever because "the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul" (30:6).

Likewise the prophets interpreted their captiv-

ity as a punishment for failure to love God perfectly, but they also perceived the inability of Israel to measure up to Yahweh's requirement within the context of the ancient covenant. Yehezkel Kaufmann has shown in this regard that the prophets had come to see that "experience teaches that mankind as now constituted cannot keep God's covenant, hence a new mankind must be created whose heart God has refashioned" (*The Religion of Israel*, 426). Kaufmann has shown that the essence of this new covenant is a perfect love for God who "will purify them with pure waters, plant in them his spirit, and give them a 'heart of flesh' so that they will obey him forever" (475).

Luke's writings in particular show that the Pentecostal event fulfills this eschatological hope of the kingdom restored in the Promised Land. However, he shows that Jesus' understanding of the restored kingdom was radically different from the popular notion. The true Kingdom which was brought about by the Pentecostal event means that the exalted Christ reigns in the life of believers through the indwelling Spirit. In this respect, it is of symbolic significance that "the promise of the Father" which brought about the inauguration of this spiritual Kingdom occurred in Jerusalem, the capital city of the Promised Land (Acts 1:3-4).

Jesus' commission to His followers had stipulated that their proclamation should begin at Jerusalem and then extend to the ends of the earth (Luke 24:47). The power with which they were to conquer the world for the sake of God's kingdom was the power derived from "the promise of my Father" (v. 49; Acts 1:8). This is why the disciples were to wait in Jerusalem until the Pentecostal gift of the Holy Spirit had come to dwell within them. Only then could it be truly said that the Kingdom had come and the Temple fully restored to its former glory. For the Church as the Body of Christ is the temple of the Holy Spirit and the earthly center of the kingdom of Christ whose Spirit infills believers.

The primary meaning of the dispensation of the Spirit is that the righteousness of the Kingdom has become a reality. This means that the disciples and all believers may experience the personal, sanctifying grace through the infilling of the Holy Spirit (Luke 3:16; Acts 15:8-9). This means they are empowered to conquer the world because the Kingdom has been established in their hearts. Wesley's equation of the imagery of the promised rest of Canaan land with perfect love is appropriate. His hymns often allude to the imagery of Canaan land as descriptive of

Christian perfection. The following two verses cited in his *Plain Account of Christian Perfection* link the language of Pentecost, perfect love, and the Promised Land:

*Choose from the world, if now I stand,
Adorn'd with righteousness divine;
If, brought into the promised land,
I justly call the Savior mine;
Thy sanctifying Spirit pour,
To quench my thirst, and wash me clean;
Now, Savior, let the gracious shower
Descend, and make me pure from sin.
Oh that I now, from sin released,
Thy word might to the utmost prove,
Enter into Thy promised rest,
The Canaan of Thy perfect love.*

There is a historical distinction between the sending of the Son and the sending of the Spirit, but it can also be implied that there is in the life of the believer an experiential distinction between receiving the Son and receiving the fullness of the Pentecostal Spirit (cf. Gal. 4:4-7). Jesus' disciples were genuinely converted (Luke 10:20) before their subsequent experience with the Pentecostal Spirit. To be sure, the Spirit was with them before Pentecost, but He did not dwell in them (John 14:17). Hence in their case their experience of the Son and the Spirit were historically distinct. It is also significant that Jesus said that only those who were already believers could receive the Spirit (ibid.). Yet there is a sense in which one could be "born of the Spirit" even before Pentecost (3:5), though after Pentecost one could receive the gift of the indwelling Spirit in His fullness (14:15-20; cf. Acts 2:4). If one accepts at face value the accounts in Acts 8:14-17 and 19:1-7, the Samaritans and the Ephesians illustrate the possibility that one may have faith in Christ without having received the fullness of the Pentecostal Spirit.

See BAPTISM WITH THE SPIRIT, RECEIVING THE SPIRIT, PENTECOST, FILLED WITH THE SPIRIT.

For Further Reading: Wood, *Pentecostal Grace*; Thomas, *The Holy Spirit of God*, 185-89; Steele, *The Gospel of the Comforter*; Bultmann, *Theology of the New Testament*, 155; Hoffman, *The Holy Spirit*, 35-51; Carter, *The Person and Ministry of the Holy Spirit*, 221-59; GMS, 484-91, 619-23. LAURENCE W. WOOD

DISPENSATIONALISM. This is a term referring to a type of interpretation of the Scripture which for all practical purposes originated early in the 19th century among a group of people who are known as Plymouth Brethren. Their most dominant leader and most original thinker was John Nelson Darby, whose teaching was marked by antagonism toward the organized church. The

tenets of Darby and his peers have been popularized and proliferated through the notes of the Scofield Bible, edited by Cyrus Ingerson Scofield (1843-1921).

The distinguishing feature of dispensational teaching is the idea that the Bible portrays seven dispensations, a dispensation being incorrectly defined as a span of time marked by a different method of divine dealing with man, and all except the last ending in failure. The present dispensation is the Church age, which will culminate in judgment. This related to Darby's original disparagement of the organized church.

Dispensationalism's most popular ideas relate to its eschatological teachings. Building upon a Calvinistic view of covenant as unconditional, it is deeply interested in national Israel and in particular in her relation to the land of Palestine, which dispensationalists insist will be possessed in the end time for the establishment of an earthly, Jewish kingdom in fulfillment of God's promise to David.

The kingdom of heaven they say refers to the earthly, nationalistic rule which Jesus offered to the Jews but which they rejected. Thus God's program for Israel had to be postponed until later, and as an interim arrangement the Church age was ushered in. A further implication of this is the dispensationalist teaching of a secret Rapture of the Church to remove the Church from the earth so God can resume His original plan of establishing a Jewish earthly kingdom.

See DISPENSATION, CHURCH, RAPTURE, TRIBULATION, MILLENNIUM, ISRAEL, DISPENSATION OF THE SPIRIT.

For Further Reading: Ladd, *The Blessed Hope*; Bass, *Backgrounds to Dispensationalism*; Kraus, *Dispensationalism in America*. H. RAY DUNNING

DISPERSION. This term (Greek, *diaspora*) refers to the movement of the Israelites and Judeans out of Palestine into foreign lands. It began with the Assyrian (722 B.C.) and Babylonian (597 B.C.) deportations. While these were enforced military actions, other dispersions were voluntary and took the Jews to Egypt, Asia Minor, Italy, and Greece. According to the Jewish philosopher Philo, there were at least 1 million Jews in Alexandria during his time. Acts 2:5 states that nearly every nation under heaven was represented among the worshippers at the Feast of Pentecost. In his First Epistle, Peter writes to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. 1:1), and James speaks of the 12 tribes of the Dispersion (1:1). Whether these references are to Jews or Christian Jews need not be debated here; suffice it to say, the

Dispersion was a widespread phenomenon of the first century B.C. and the first century A.D.

In the Roman Empire the Jewish religion was considered a *religio licita* (permitted religion), and thus the Jews lived in comparative peace. Contact was maintained with the homeland. The Temple tax was faithfully paid, and advice on ethical matters was sought from the Palestinian rabbis. The Torah was diligently studied in the synagogues, and its exhortations were assiduously followed in daily life.

However, Diaspora Judaism faced some opposition from the general populace because of its exclusiveness, evidenced in its denunciation of the Gentile idolatry and in its insistence on living strictly by the OT laws. When Christianity's missionary thrust was felt in the known world, Judaism's missionary interest, such as it was, diminished and virtually disappeared. All in all, the Jews of the Dispersion kept their identity religiously and culturally but not without significant intrusion by the cultures in which it existed.

In recent centuries, the Jews of the Reformed tradition have been much less exclusive and have moved freely into other ethnic groups even to the extent of marriage. The Holocaust on the continent of Europe during the Second World War era and the return of thousands of Jews to Israel have brought this term *dispersion* into prominence again in our time.

See JUDAISM, ISRAEL.

For Further Reading: Pfeiffer, *History of New Testament Times*; Tenney, *New Testament Times*.

WILLARD H. TAYLOR

DIVINATION. See SORcery.

DIVINE ATTRIBUTES. See ATTRIBUTES, DIVINE.

DIVINE DECREES. By this term is meant God's will and purpose for His creation, especially in relation to the salvation of mankind. Strictly speaking, there is but one divine decree that comprehends all God's purposes, what Paul calls "the counsel of his will" (Eph. 1:11). The Greek term translated "counsel" is *boulē*, meaning "intention," "purpose," "resolve," and it embraces the totality of God's will, as the whole verse says: "According to the purpose of him who accomplishes all things according to the counsel of his will" (RSV, emphasis added). Christian theology does speak of the divine "decrees," but this is merely the language of accommodation, human understanding being unable to fully grasp the purposes of God.

Christian thought is historically divided into

two schools, Calvinism and Arminianism. Calvinism, named after the teaching of the Genevan reformer John Calvin (1509-64), has built its entire system on an understanding of the divine decrees as absolute, eternal, and immutable, and as including, in advance, the final destiny of every descendant of Adam. This has resulted in the famous "Five Points" of Calvinism: (1) Unconditional election; (2) Limited atonement; (3) Natural inability, sometimes termed, after Augustine, "Total depravity" (i.e., man is so totally corrupt and dead in sin that, apart from grace, which is given only to the elect, he cannot will or do any spiritual good); (4) Irresistible grace; (5) Final perseverance, or "eternal security."

Arminianism, named after the Dutch theologian James Arminius (1560-1609), reacted strongly against what it saw as the unscriptural assumptions of Calvinism's Five Points. Historic Arminianism was modified in certain respects by the warm evangelicalism of John Wesley's teaching. What follows is a Wesleyan-Arminian understanding of the divine decrees.

All God's knowledge is immediate, simultaneous, and complete. To speak, therefore, of foreordained decrees is a misnomer, for, as John Wesley argued: "There is no foreknowledge, no more than afterknowledge, with God, but all things are known to Him as present from eternity to eternity" (*Explanatory Notes upon the NT on 1 Pet. 1:2*). Man was created free, and his subsequent fall was divinely permitted but not ordained. All God's purposes for man flow from His holiness and love, consequently He sent His Son that whoever believes in Him should be saved (John 3:16; 1 John 4:14). God's saving purpose extends to all men; He "desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4, RSV). Christ's sacrificial death is potentially efficacious for all men (Rom. 5:6-8; 1 Tim. 2:6; 1 John 2:2); it cancels the guilt of Adam's transgression (Rom. 5:18) and actively saves all who, through grace, consciously repent and believe on Christ. It also atones for all who die in infancy and for those who are mentally retarded. Salvation is wholly dependent on grace, for man is naturally dead in trespasses and sins (Eph. 2:1) until, through the gracious bestowment of prevenient grace, he is awakened by the Spirit to the sense of sin, his need of redemption, and thus enabled to cooperate with the Spirit in coming to Christ. Wesleyan-Arminianism further asserts that the "counsel of his will" makes provision for the believer in Christ to progress in holiness and righteousness and thus persevere through grace.

See CALVINISM, ARMINIANISM, PREDESTINATION, FOREKNOWLEDGE, CONTINGENT, ELECT (ELECTION), DIVINE SOVEREIGNTY.

For Further Reading: Berkhof, *Systematic Theology*; Calvin, *Institutes of the Christian Religion*; Arminius, *The Works of Arminius*; Pope, *A Compendium of Christian Theology*; Watson, *Theological Institutes*; Dayton, "A Wesleyan Note on Election," *Perspectives on Evangelical Theology*, Kantzer and Gundry, eds., 95-104; GMS, 424-38.
HERBERT MCGONIGLE

DIVINE ESSENCE. See ATTRIBUTES, DIVINE.

DIVINE HEALING. See HEAL, HEALING.

DIVINE IMAGE. The Scriptures inform us of the fact that man was created in the image of God (*imago Dei*), as a rational moral being (Gen. 1:26-27).

Man's personality, linking him to what is above, separating him from what is beneath, constitutes him a being apart—a rational, self-conscious, self-determining creature, intended by his Creator for fellowship with Himself. . . . Knowledge, righteousness and holiness may fitly be considered elements in the character of man as originally designed by God. Likeness to God therefore is man's privilege above all created beings (J. I. Marais, *ISBE*, 1:146).

Man is a being that gathers up the meaning of all animal life as he rises into the dignity of personality. And rise he can, and must, to the realms of existence in peculiarity as an isolated individual with power of self-decision. As a self-directed being, man makes moral distinctions, senses moral obligation, and seeks some justifiable moral settlement. He is an animal, not only with a *reason* (cf. Aristotle's definition of man: "A rational, featherless biped"), but a *conscience*. And "conscience is that somewhat or someone within us that pronounces as to the rightness or the wrongness of our choice of motives" (Carlyle stated it thus, and Bresee and Wiley both championed the statement). Man does make choice of motives. The motive does not seize the man, but man seizes the motive. He is free to choose and use his motives. "Personal freedom . . . is the power to use uncoerced any motive given in self-consciousness" (Curtis, *Christian Faith*, 45). Man feels responsibly free.

So the taproot of man's moral concern is his intuitive sense of belonging to a supernatural Overlord. Man feels himself under authority and knows his supreme moral action is obedience.

Hence, only one motive is capable of organizing man into a whole person, and that one motive is holy love. Thus man seeks a *master motive* that he may be knit up into one coherent whole.

Moral fear must be changed into moral love, and the moral law must become a personal friend to man. It is in the perfect love of the perfect God that man discovers the flower and perfection of true religion. Here his manhood rests in God, and the human person has deliberately chosen his everlasting home, where his heart rejoices in the supreme joy of self-consciously choosing to live *forever in God*. This is the religion of love, consummated by absolute personal unification with God. "For God created man to be immortal and made him to be an image of His own eternity" (Wisdom of Solomon, 2:23).

Theologians usually make a distinction between the *natural* and the *essential* image of God in man (his personality, his original constitution, that which makes him man), and the *moral* or *incidental* image (that original holiness and moral likeness to God which must remain dependent upon the use which man makes of the powers with which he was endowed at creation). And theologians usually argue that the first cannot be, and has not been, lost in the fall of man into sin; but that the second, or incidental, image and likeness to God was lost. The deepest fact of the essential image is man's likeness to God as a finite spirit. Man's cognitive powers (for knowledge) belong there also. And since man is spirit, an eternal existence of some character and state belongs there too—not the deathlessness of the body, but the nonextinction of man's being. Thus the soul may continue its existence forever, either in a state of sin and rebellion against reality, or in a state of love and commitment to that which is righteous and good.

What man lost in the Fall through the misuse of his God-given freedom was the original holiness and moral character, the blessed quality of his personality, which he enjoyed before "he made his wife, the serpent, and his own belly, his false trinity, under the fatal tree" (John Fletcher). Here was the wicked, wilful, self-surrender of man to enslavement by sin (Genesis 3). Thus to create a free moral agent cost God both a heart-break and a cross. "The prophecy of the Serpent is the great deception" (Nicolai Hartmann). For sin does not open man's eyes, and to this day man lacks true knowledge of good and evil, and is plagued by a false sense of values.

The ruin was great, but the remedy is adequate (Gen. 3:15). And since man did not lose the natural image, and since the "free gift of God" passed back upon all men (Rom. 5:15-16, 18), mankind still retains its possibility for redemption, which fact gives value to the life even of the unregenerate. Man's lost spontaneity for holiness

and God's gift of the Holy Spirit may be restored to him in regeneration and sanctification. Man was created internally harmonious with the possibilities of sinless development, which only his free act has annulled. It is only by God's enabling grace that any man returns in repentance to its renewal. Man's depravation comes by reason of his deprivation of the positive, personal, indwelling presence of the Holy Spirit, but God's free grace goes deeper than the stain of sin has gone. Man in likeness of God is still the promise of redemption through the *One Man* who never lost that image, for He only can baptize us with the Holy Spirit.

See ANTHROPOLOGY, HUMAN NATURE, REDEMPTION, SANCTIFICATION.

For Further Reading: Carl F. H. Henry, "Man," *Baker's DT*; Wiley, CT, 2:7-50. ROSS E. PRICE

DIVINE PRESENCE. See PRESENCE, DIVINE.

DIVINE SOVEREIGNTY. This concept is twofold. First, it may be seen as the divine *right* to rule totally; second, it may be extended to include God's *exercise* of this right. As to the first aspect, there is no debate. Difference of opinion (mainly between Calvinists and Arminians) arises in respect to the second aspect. Calvinists assume no limitation in God's active rule, in the sense that there can be no defeat to His will. Arminians postulate a self-limitation in God's exercise of His sovereignty, sufficient to allow for real free agency. They point to the biblical acknowledgment that some men will be lost in spite of the equally positive declaration that God wills the salvation of all (Ezek. 18:23, 32; John 3:16; 1 Tim. 2:4; 2 Pet. 3:9).

Yet the general concept of divine sovereignty is basic to any truly biblical theism (Ps. 115:3). First, it is essential to monotheism. God is not only divine; He is the only deity. God definitely reminded Moses, "Thou shalt have no other gods before me" (Exod. 20:3). God being the one and only God, He alone is responsible for the determination of the ends and purposes of the universe and all the creatures in it.

Second, the concept of divine sovereignty is vital in that God is clearly the Creator of the universe. No creative power could ever be finally successful unless that power also had a sense of final control over the destiny of its creation. It would be unthinkable to consider God as utterly adequate as Creator, and yet deny to Him ability to be sovereign over that creation.

In the third place, the biblical concept of God as Father requires the presupposition that His

careful supervision over the affairs of mankind must be maintained with a fatherly purpose in mind.

But it must also be affirmed that it is no abrogation of divine sovereignty, even in accordance with His Fatherhood, for God to permit human beings to make their own choices relative to their final destiny. The term self-limitation has often been used to describe this extremely vital, yet amazing factor of divine sovereignty. This does not state that God would not be able to predetermine every decision of the human will, if He so chose. But it does affirm that God has given to men the power of determining their individual spiritual destiny. Thus, when God made man in His own image, He bestowed on man the capacity to make moral decisions which would be ultimate and final.

This is not a limitation of God's sovereignty intrinsically, since it is not an *imposed* limitation but established by God's own sovereign will. God could cancel out the gift of partial sovereignty to man, at any time, if He so desired.

Some aspects of divine sovereignty are still absolute with reference to man. God absolutely decrees that no man can be saved except through faith in His Son, Jesus Christ. Furthermore, the final destiny of the physical universe, "the new heavens and the new earth," is also God's sole prerogative.

See FREEDOM, FREE AGENCY, MONERGISM, SYNERGISM, PROVIDENCE, OMNIPOTENCE, DIVINE IMAGE.

For Further Reading: "God," *Baker's DT*; "Sovereignty," *ERE*; *GMS*, 116-19; Hills, *Fundamental Christian Theology*. NORMAN R. OKE

DIVINITY OF CHRIST. See CHRIST.

DIVISION. There is a *necessary* division of people. In the OT, Israel was "singled . . . out from all the nations of the world" (1 Kings 8:53, NIV). By God's choice they became His covenant people. In the NT, the Son of Man will gather all the nations at the judgment, and "he will separate the people . . . as a shepherd separates the sheep from the goats" (Matt. 25:32, NIV). The basic and necessary division is between believers and non-believers.

A division from sin is mandatory. Believers are to be separate from sin and "come out from them and . . . touch no unclean thing" (2 Cor. 6:17, NIV).

A division in Christian service is essential. God sets apart believers for different ministries, service, and types of witness (Acts 13:2; Rom. 1:1; Gal. 1:15). In the parable of the prodigal son, the

father divided his property (Luke 15:12), and division meant "to apportion" or "to distribute." The same word is used in 1 Cor. 12:4. Here it refers to the allotment of "different" spiritual gifts and implies the great variety and diversity of the gifts given by God for the purpose of carrying out His will.

But there is a *carnal* division which is to be deplored. This is shown in a disregard for Christian charity and love in the church. Schism often results from carnal division. A separation develops in the Body of Christ, not necessarily from heresy or because of a rejection of orthodox doctrine, but because of factious dissension and disagreements over nonessentials. A division hurts the witness and internal functioning of a church. The division may take the form of dissension on objectives, methods, and purpose; undermining leadership; and a lack of the necessary love for reaching out to nonbelievers. Jesus prayed that believers be one (John 17:11). Paul admonished us to "keep the unity of the Spirit through the bond of peace" (Eph. 4:3, NIV). The early Christians were "one in heart and mind" (Acts 4:32, NIV). The church should have a spirit of understanding, unity, love, and cooperation.

Carnal division is included in the list of the "works of the flesh" (Gal. 5:19). These are really the acts of the sinful nature as opposed to the "fruit of the Spirit" (vv. 22-23). The carnal mind (Rom. 6:6-7) is self-centered and only interested in having its own way. In Jude 19 is an example of apostates dividing the church.

Not all useless and hurtful division is necessarily carnal. Divisions may occur due to sincere but misguided rigidity. Sometimes there is a failure to distinguish between matters which are truly basic and those which only seem to be. The best-known example of division due to differences of honest judgment is the separation of Paul and Barnabas over Mark (Acts 15:39-40).

See SCHISM, UNITY.

For Further Reading: Wilbur E. Nelson, *Believe and Behave*.
CHARLES WILSON SMITH

DIVORCE. Divorce, the legal ending of a marriage, is recognized in the Bible record as early as Lev. 21:7. In the OT divorce was permitted. The law provided that a man might divorce his wife if she displeased him through any "indecency" (Deut. 24:1-4). The provision stated also that if a divorced wife married another man, she could never again become the wife of her first husband.

The word "indecency" is not defined. The Hebrew term indicates "nudity" and implies some

sex defect. It could not, however, have been adultery (Lev. 20:10; Deut. 22:22-27), or suspected but unproved adultery (Num. 5:11-31). Mosaic law cited the practice of divorce in numerous situations (Lev. 21:7, 14; 22:13; Num. 30:9; Deut. 22:13-29; Ezek. 44:22). But Malachi points out God's displeasure toward the practice (Mal. 2:14-16).

Jesus repealed the allowance of Deut. 24:1-2, indicating that such a provision was sufferance, not approval (Matt. 19:3-9); and that the only reason for which a man might divorce his wife was marital unfaithfulness on her part (Matt. 5:31-32; 19:3-10). "Marital unfaithfulness," according to the Greek word, can include any kind of sexual immorality; adultery, incest, or other deviant sex practice. Mark 10:2-12 implies that a woman, if she be the innocent party, may for the same cause also rightfully divorce her husband.

Jesus' attitude toward remarriage of a divorced person is variously interpreted. This arises because of the apparent difference between the record in Matt. 19:9 and in Mark 10:11-12 and Luke 16:18. The first passage seems to allow remarriage for the innocent party, while the latter two passages mention no such allowance.

The teachings of these passages do not, however, necessarily differ. The three agree that Jesus abrogated the Mosaic permission. Mark and Luke focus attention on that one fact, while Matthew points out that Jesus also made two other provisions: that a spouse may divorce a mate only for marital unfaithfulness and, that having done so, may remarry.

The apostle Paul also taught about divorce. From 1 Cor. 7:10-15 we gather that a Christian spouse is not to divorce an unbelieving companion simply because of his unbelief, but if the unbelieving spouse willfully deserts the Christian partner, the believer is free from the marriage bond. It seems consistent with Jesus' teaching to say that if the desertion is final, as when the unbeliever disappears or is known to have remarried, the believer is free to marry in that he/she was wantonly deserted, which is tantamount to infidelity.

See FAMILY, MARRIAGE.

For Further Reading: Wiley, *CT*, 3:79-92; *GMS*, 555 ff.
ARMOR D. PEISKER

DOCETISM. In the dynamic tension between Jesus' humanity and divinity, Docetism, the earliest Christian heresy, erred on the side of Jesus' divinity. This belief held that Christ did not come in the flesh, and presupposed a radical dualism between spirit and matter, divine and human, in

which the two cannot be conjoined. Docetism had two ways of understanding Christ's presence: (1) the "humanity" of Jesus was only an "appearance" (Greek *dokeō*, from which the term Docetic comes), a phantasm of some sort which seemed to be human flesh; (2) the divine, spiritual Christ came "into" or "upon" Jesus of Nazareth (usually associated with His baptism) and departed prior to the Crucifixion. This heresy, first encountered in 1 John 4:2-3 (cf. 2:22) and 2 John 7, and strongly contested in the writings of the Apostolic Fathers (cf. Ignatius to Ephesus [7:2; 18:2], Tralles [9-10], Smyrna [1-7]; Polycarp to Philippi [7:1]), became one of the features of the Christian Gnostic heresies of the second century. Both Docetism and Gnosticism stressed Jesus' divinity at the expense of His humanity.

See HUMANITY OF CHRIST, GNOSTICISM.

M. ROBERT MULHOLLAND, JR.

DOCTRINE. The word "doctrine" derives from the Latin *doctrina*, meaning "teaching" or "instruction." As used by teachers, it refers to the authoritative tenets accepted by a particular body of believers or adherents.

The OT employs the Hebrew *leqah*, meaning literally "what is received," to express the idea of doctrine (cf. Deut. 32:2; Job 11:4; Prov. 4:2; Isa. 29:24). In the developed OT thought, "doctrine" is associated with Torah, the teaching of Moses as found in the Pentateuch.

In the NT *didachē* is the principal word carrying the concept of doctrine. It denotes both the act of teaching and the substance of teaching. It is employed with respect to the general teachings of Jesus (cf. Matt. 7:28; John 7:16-17; etc.). According to the Book of Acts, new converts after Pentecost gave themselves to the teaching (*didachē*, "doctrine," KJV) of the apostles (Acts 2:42, RSV). The apostle Paul gives thanks to God that the Romans were "obedient from the heart to the standard of teaching" ("doctrine," KJV) to which they were committed (6:17, RSV).

Another NT word, sometimes translated "doctrine" or "teaching," is *didaskalia*. The instruction of the Pharisees is so called (Matt. 15:9; Mark 7:7). In the later Pauline writings (Ephesians; Colossians; the Pastorals) this Greek term is more frequently used. *Didaskalia* in the Pastorals suggests a fairly fixed body of orthodox thought.

Careful reading of both Testaments leads to the conclusion that a doctrinalizing process was operative both among the Jews and the Christians. It is not without significance, in this regard, that Paul includes teachers in his lists of needed

personnel in the Church (cf. Rom. 12:7; 1 Cor. 12:28-29; Eph. 4:11).

The salient features of doctrine are the following: (1) the natural urge of the believing community to give the fullest expression to its faith; (2) special revelation as its basis; (3) the status of dogma when recognized by the entire Church as necessary, and when incorporated in her creeds. Any systematic theologizing in the Church must be sensitive both to doctrinal development and Church commitment.

See DOGMA (DOGMATICS), TEACH (TEACHING, TEACHER), DIDACHE.

For Further Reading: Orr, *The Progress of Doctrine*, 11-14.
WILLARD H. TAYLOR

DOGMA, DOGMATICS. This term is a transliteration of a Greek word and in the Greek literally means "decision," "command," "decree," or "ordinance." In popular usage today, *dogma* denotes a fixed principle or strong opinion which governs a wide range of a person's thought. In ecclesiastical usage it refers to an official teaching of a Christian community, the denial of which might constitute a person a heretic. Acts 16:4 is the only passage in the NT in which the word is employed somewhat in this more technical sense, though the reference involves matters more ethical than doctrinal in nature.

Generally two elements are required to make a teaching a dogma: (1) it must be considered revealed truth; (2) it must be contained in Scripture and/or tradition (as may be the case in Catholicism).

When the Christian Church had moved beyond the early period of proclamation of her faith and had begun to incorporate believers from many walks of life, it became necessary for her to define more precisely what she had been preaching. Her theological affirmations needed to be stated in dogmas. The Apostolic Fathers began to use the word *dogma* to denote the generally agreed-upon teachings. Ignatius and Origen in particular employed the word in this manner.

Orthodox Christians and many Anglican Christians accept as dogma the doctrinal decisions of the seven ecumenical councils. The Roman Catholics include as dogma the decisions of the ancient and modern councils plus the *ex cathedra* declarations of the pope. In Protestantism, dogma has not taken, for the most part, an ecumenical, hardened form, and considerable freedom has been permitted in the doctrinal development of the varied affirmations of the faith. However, some segments of Protestantism hold their doctrines to be so sacrosanct and unalter-

able that they may properly be designated as dogmas.

Dogmatics is the "systematic reflection on everything necessary and helpful, in method or content, for the understanding of dogma" (K. Rahner). As a theological discipline, dogmatics is "the scientific test to which the Christian Church puts herself regarding the language about God which is peculiar to her" (K. Barth). Dogmatics begin with the biblical affirmations or themes and with the church's preaching, and moves through the church's authoritative statements across the centuries. Thus, it is a task peculiarly responsible to the church. It includes, also, a speculative dimension which arises out of the dogmatist's own life, ethos, and previous instruction.

See DOCTRINE, CREED (CREEDS), SYMBOLICS, CHURCH COUNCILS, CONFESSION OF FAITH, EX CATHEDRA.

For Further Reading: "Dogma, dogmatizō," *TWNT*, 2:230-32; Barth, *Church Dogmatics: The Doctrine of the Word of God*, 1:1-47; Harnack, *History of Dogma*, 1:1-40; Pelikan, "Dogma," *A Handbook of Christian Theology*; "Dogma," *Sacramentum Mundi*, 2:95-111.

WILLARD H. TAYLOR

DOMINION. This is the possession of authority, power, control, or jurisdiction, whether exercised or not. In the OT, the English "dominion" translates several Hebrew words. The most frequent is some form of *marshal* which suggests the notion of rule or reign. The term is used to identify the sovereign position of the Messiah figure (Zech. 9:10), the enduring and encompassing realm of God's kingdom (Ps. 145:13), and the rightful place of prominence of Jerusalem among the nations of the world (Mic. 4:8).

The exercise of strong control and subjugation is the connotation of "dominion" when it translates *yad*, "hand" (Jer. 34:1, NASB). Similar force is conveyed by the use of *radah* ("tread down, rule"), for military dominion over an enemy (Num. 24:19). *Radah* is the term used in the Genesis creation account to indicate mankind's God-given "dominion," i.e., the authority and power to exercise dominance over the other living creatures on the earth (Gen. 1:26). This is not license to devastate creation but a mandate to master nature.

The Hebrew *sholtan*, "rule" or "dominion," found a dozen times in the Book of Daniel, signifies a specific political power structure. Ultimate rule over all other lesser domains will be given to the holy ones who constitute the kingdom of the "Highest One" (Dan. 7:27, NASB).

In the NT the English word "dominion" occurs

infrequently (once in the Gospels). Two Greek words, *kurieuein*, "to be master or lord," and *kratos*, "power," "strength," "might," convey the idea of "dominion." The lordship humans exercise over other humans (Matt. 20:25), and the oppressive power of law (Rom. 7:1), sin (6:14), and death (v. 19), are instances in which the verb "to exercise dominion" (Greek, *kurieuein*) is used. Supreme power is attributed to God by the word "dominion" (Greek, *kratos*) in six NT doxologies (1 Pet. 4:11; 5:11; 1 Tim. 6:16; Jude 25; Rev. 1:6; 5:13, NASB). Nowhere in the NT does *kratos* describe the power or position a human possesses. In a single instance the term is used to refer to a power denied to the devil (Heb. 2:14).

In their awareness of the varieties of dominion, authority, mastery, control, capability, or lordship, the biblical writers clearly reserve ultimate power exclusively for God and recognize all other power as derived power and subject to permission. All dominions are within His domain.

See CREATION, MAN, GOD, ATTRIBUTES (DIVINE), ECOLOGY.

For Further Reading: *HDNT*, 489 ff; Schnackenburg, *God's Rule and Kingdom*, 14 ff; Liddell and Scott, *A Greek-English Lexicon*, "Kratos," 992-93.

KENNETH E. HENDRICK

DOUBLE PREDESTINATION. According to this doctrine, God has predetermined not only the salvation of the elect but the damnation of the nonelect. The classical expression of double predestination is in the words of Calvin: "Predestination we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, is, we say, predestined either to life or to death" (*Institutes*, 3. 21. 5). According to this view, divine grace operates arbitrarily, selectively, and monergistically.

In a radical restatement of this doctrine, Karl Barth contends that Jesus Christ is the Elect Man and that all mankind is elected in Him collectively, and not as separate individuals. Christ has taken election and reprobation unto himself for the entire race. Some critics see in Barth's view an implicit universalism.

See PREDESTINATION, INFRA-LAPSARIANISM, UNIVERSALISM, DETERMINISM.

For Further Reading: Calvin, *Institutes of the Christian Religion*, 3. 21; Barth, *Church Dogmatics* 2, no. 2, chap. 7.

WILLIAM M. ARNETT

DOUBLE-MINDEDNESS. See CARNAL MIND.

DOUBT. In its broadest scope, doubt means suspension of judgment. It is the method employed in any quest for truth when the conclusion has not yet been arrived at. But doubt can become agnosticism if the mind is unable to embrace hope or truth in its search. Skepticism is a further hardening of the categories into the position that not only does one not know (agnosticism), but one cannot know the truth.

Thomas, as the doubting disciple, is often thought of as having a scientific bent of mind, for he demanded evidence or proof of Christ's resurrection (John 20:24-29). But that he was able to accept the proof given is commendable. God does not arbitrarily demand "blind obedience," but He does expect response to adequate evidence. And the Christian basically regards the agnostic as one who refuses to believe reasonable evidence—not as one who rejects or doubts the ridiculous. Nor can the Christian accept some form of credulity or easy believism, which is the opposite of doubting.

Faith is the cure of doubt. While many may "not enter in because of unbelief" (Heb. 3:19), to those who believe is given "power to become the sons of God" (John 1:12).

See FAITH, UNBELIEF, SKEPTICISM.

For Further Reading: *Dictionary of Moral Theology*, 432; Hastings' *Encyclopaedia of Religious Knowledge*, 4:862-65.
R. DUANE THOMPSON

DOVE. The word is the same in Hebrew for both dove and pigeon. This common bird of Bible lands is often used in Scripture as an illustration due to its familiar characteristics, such as its mournful voice (Nah. 2:7), homing instinct (Isa. 60:8), harmless disposition (Matt. 10:16), and false sense of security in danger (Hos. 7:11). The very word became a term of endearment (Song of Sol. 2:14).

More important is the OT use of the bird as a sacrifice which the poor could offer in place of a lamb (Lev. 5:7). This shows that God's great atoning sacrifice was for all classes.

The dove is also prominent to typifying the Holy Spirit at the baptism of Jesus (Luke 3:22). At this event the threefold personality of the Trinity is clearly disclosed. The emblem of the dove to typify the Holy Spirit demonstrates His own nature of love, and His descent upon Christ fulfills the prophecy of the Spirit's anointing upon our Lord (4:18), and symbolizes the purity and meekness which mark the character and disposition of the Messiah.

See EMBLEMS OF THE HOLY SPIRIT.

For Further Reading: Earle, "Luke," *WBC*, 4:223; Morgan, *Crises of the Christ*, 121; Wiley, *CT*, 2:332.

LESLIE D. WILCOX

DREAMS. The Hebrew word for "dream," *chalom*, is used 33 times in Genesis and 29 times in other places in the OT. Daniel uses *chelem* 22 times. The Greek word for "dreams," *onar*, is used 6 times in Matthew. Acts 2:17 uses *enupnion*: "that which happens in sleep," a dream.

There seem to be three sources of dreams, and their influence is felt in at least three areas of man's experience in life. The three originating sources are (1) natural (Eccles. 5:3); (2) divine (Gen. 28:12); and (3) evil (Deut. 13:1-2; Jer. 23:32).

The significance of dreams is felt in these areas: (1) the intellectual; (2) ethical; (3) spiritual.

Most agree that the mind and emotions are very active while the body is asleep. Many problems are solved and great poetic and musical works are conceived during sleep while the recipient is dreaming. Some believe that dreams reflect the true character or desires of the person; others deny this.

The spiritual nature of dreams is reflected in the fact that God has used them in direct and special communication between himself and man.

The visions of the prophets should be differentiated from dreams per se. The former may be given during either waking or sleeping times.

Obviously God warned people by dreams (Gen. 20:3; 31:24; Job 4:12-21); gave special orders concerning His will (Gen. 28:12; 31:10-13; 1 Sam. 28:6; 1 Kings 3:5; Matt. 1:20) for the present and the future (Daniel).

Most dreams needed interpretation, and some men possessed this gift from God (Gen. 40:5; Dan. 2:1-9; Deut. 2:27). But the Preacher reminded the OT believer as well as us not to put too much reliance in dreams (Eccles. 5:7). The interpretation must not be contradictory to the Law (Deut. 13:1; Jer. 27:9).

The Gentile nations—Babylonia, Greece, Rome, Egypt—all placed heavy emphasis on dreams and the temple as the proper place to receive them (*HBD*). It is not surprising that the OT gives more examples of God revealing himself to Gentiles in this manner than to the Hebrews. The visions of the prophets were a more direct means of God's revelation to the chosen people.

It is important to notice that dreams were more apparent at the beginning of OT and NT times than in the later portions of these periods.

The Scriptures are for guidance and direction, and there is little need for special dreams or visions for the NT believer today.

See REVELATION (SPECIAL), SORcery.

For Further Reading: *HBD*; *HDB*; *ZPBD*.

ROBERT L. SAWYER, SR.

DRUNKENNESS. Drunkenness has been a severe problem since antiquity. The evil of intoxication is condemned in the Bible. It is clearly listed as a vice (Rom. 13:13; Gal. 5:21; 1 Cor. 5:11; 6:10). Immoderation is an evil of the night (1 Thess. 5:7) and will leave one unprepared for the coming of the Kingdom (Luke 21:34). Christians must resist strongly even a suspicion of drunkenness (Acts 2:15) because of its association with pagan cults (H. Preisker, *methē*, Kittel, 4:548). In Communion (1 Cor. 11:21), drunkenness and the new way of Christian living are not compatible. Clearly, drunkenness is a characteristic of pagans (1 Pet. 4:3). Christians are admonished, instead, to be filled with the Spirit (Eph. 5:18).

Wine and strong drink appear together often, referring to intoxicants in general (Isa. 5:11). Wisdom literature reads, "Wine is a mocker, strong drink a brawler" (Prov. 20:1, NASB). Jesus gives no ethical or religious judgment to the drinking of wine (John 2:10), but abstinence seems to be a higher ethic than so-called temperance. Nazirites vowed to refrain (Num. 6:3); Daniel and his friends chose to stop (Dan. 1:8-16); and priests while on duty in the sanctuary were required to abstain (Lev. 10:9). Paul's charge to Timothy is to "be sober in all things" (2 Tim. 4:5, NASB) so he can keep clarity of mind. Total refraining from intoxicants is implied in Matt. 16:24 ff. The thoughtful Christian is asked to abstain from wine if it will cause his weaker brother to fall back into sinful ways (Rom. 14:13-21; 1 Cor. 8:8-13).

In ancient times the poor could not afford to drink to excess. The cheapening of alcoholic drinks and the complicated fast pace of modern living have made drunkenness a greater social problem (S. Barabas, *ZPBD*, 229).

See DISCIPLINE, INFLUENCE, WORKS OF THE FLESH, TEMPERANCE.

For Further Reading: Arndt, Gingrich, 540; *NIDNTT*, 1:513 ff; Kittel, 4:545, 936 ff; Nelson, *Believe and Behave*.

CHARLES WILSON SMITH

DUALISM. Dualism is the theory which, in contrast to monism, argues that reality is composed of exactly two substances which are equally primordial, mutually opposed, and irreducibly different. These two substances are variously

designated, e.g., as spirit and matter, mind and matter, mind and body, good and evil, God and Satan, etc.

There have been many forms of dualism, such as Zoroastrianism and Manichaeism in Persia, Taoism in China, much of Greek thought, and the Gnosticism of the early Christian era.

Probably the most influential form of dualism in modern Western thought is the Cartesian bifurcation of reality into mental substance and material substance, or mind and matter. For Descartes, mind is immaterial, conscious, and characterized by thinking. Matter is characterized by extension. Man's body is part of the world of matter and is subject to its laws. Mind, on the other hand, cannot be destroyed except by God, who is the only nondependent substance.

Faith in the one God who is Creator and Lord rules out any absolute dualism in the OT. Nevertheless Israel's faith refused all easy attempts to reconcile the unfathomable contrast between sin and forgiveness, misery and salvation. This realism is continued in the NT where Christian existence is expressed dialectically; by Paul, as the antithesis between law and gospel, works and faith, flesh and spirit, the inner and the outer man; and by John, as the opposition between light and darkness, life and death, truth and the lie. But these practical biblical descriptions do not constitute an ultimate dualism, since God is Lord of all nature and all history.

Dualistic systems often seem to give a plausible account of what is so obvious in the world around us, the presence of both good and evil, order and disorder. "Dualism requires one to shut one's eyes to neither side of the picture" (MacGregor, *Introduction to Religious Philosophy*, 71). Thus its appeal is understandable. It describes very well the universe as we ordinarily experience it. But as an *explanation* of ultimate reality it falls short. It is in fact simply a refined form of polytheism.

See REALISM, METAPHYSICS, MONISM, BODY, MIND, MAN, SOUL, DIVINE IMAGE.

For Further Reading: MacGregor, *Introduction to Religious Philosophy*, 70-72; Shaffer, "Mind-Body Problem," *The Encyclopedia of Philosophy*, 5:336-46; Simons, "Dualism," *Encyclopedia of Theology*, 370-74.

ROB L. STAPLES

DUTY. In ethics or moral philosophy, duty is an obligation perceived to be inherent in the situation or relationship. In philosophy this perception may be *deontic* or *axiological*. The deontologist stresses the intuitive insight into the duty of the moment without regard to con-

sequences or analysis in terms of objective values. The axiologist emphasizes the necessity of determining duty by a system of values, including the consideration of consequences.

According to Immanuel Kant, the foremost exponent of deontological ethics, there is only one entity which can be called "good" without qualification (i.e., without reference to something else) and that is the "good will." The good will, for Kant, is the will which chooses in accordance with duty for duty's sake alone, i.e., with no thought whatever for the consequences of obeying one's duty—such as, for example, one's own self-interest, the rationally coordinated interests of the majority of people, or the sanctions of social or legal conventions.

Duty, for Kant, finds expression in the categorical imperative, the three forms of which can be simplified as follows: (1) never make an exception of yourself (universability of moral principles); (2) always treat persons (including oneself) as ends and never as means only (or merely as a tool or an object of manipulation); (3) always organize society so as to promote the maximum of personal freedom within the boundaries of moral law and mutual respect (moral autonomy).

The application of duty in this fashion in concrete situations of life has been criticized by some as unable to resolve conflicting duties—for example, one's duty to tell the truth (to a Nazi soldier) and one's duty to save a life (if you are hiding a wanted Jewish person in your home). Other criticisms question where the "goodness" to which Kant refers is the same as the "rightness" which the consequentialists hold that our action should bring about.

The Bible recognizes the role of duty in the daily life of the child of God. In fact the Law in the OT imposed by its very presence the duty of every Jew to obey it (2 Chron. 8:14 ff; Ezra 3:4). It may be said that the ethic of the OT has a strong deontic emphasis, i.e., a bias toward the keeping of the law, sometimes without regard to the motive (1 Chron. 13:9).

In the NT we find an important distinction made by Jesus between the ceremonial law and the moral law. It was necessary to make this distinction because the Pharisees had overlooked the weightier moral law in their selfish desire to manipulate the ceremonial law for their own interest. Jesus said that our duty to God and to our fellowman is completely embraced in *sacrificial love* (John 13:34; 15:12-17). The writers of the NT were convinced that if we *love* God supreme-

ly, we would have no undue concern about obeying God as we should (e.g., Rom. 13:10). Such a Christian view of duty will aid in providing the solution to conflict of either a purely philosophical approach or a legalistic approach. Such a view will go a long way to resolving the problems which arise when two duties seem to conflict (see above). The Christian who faces such a dilemma, after assuring himself that he truly desires God's will at this point in his life more than anything else, should seek direction prayerfully from God's Word and from more experienced Christians until he is illumined. Only under such guidance can one ascertain what one's loving duty is.

The courage to do one's duty lovingly and sacrificially irrespective of pleasure or pain is derived only from the grace of God. Moralists who rely only on the intellectual approach to their duty tend also to rely on their own strength to perform it. The result at worst may fall short of the mark; at best such "duty-bound" conduct is cold and formal. Only that motivation which is supplemented by divine grace (in Wesley's terms "perfect love") is sufficient to result in the actual performance of one's loving duty toward God, toward one's neighbor, and even toward oneself.

Christian theology therefore is both deontic and axiological. Holiness of heart enables one to fulfill Kant's categorical imperative, for only a sanctified will is a will strong enough to implement itself to conduct as a "good will" should. Holiness of heart will also help the soul searching for his duty amid conflicting duties, to discover "his duty in that situation" through the help of the Holy Spirit, amidst prayerful study of the Scriptures and prayerful counsel. The respect which Kant teaches one should have for all persons is much easier to show when one is filled with divine love. Such motivation is not based upon rewards—such as to escape hell or gain heaven, or even to have done one's duty—but rather it is based upon our love of God which for Christ's sake has been shed abroad in our hearts. God, therefore, is our supreme Reality and our final Authority.

See OBEDIENCE, VALUES, ETHICS, CHRISTIAN ETHICS.

For Further Reading: Purkiser, ed., *Exploring Our Christian Faith*, 489 ff; Wiley, CT, 3:36-79; Baker's DCE, 194 ff; Facione, et al., *Values and Society*; Hospers, *Human Conduct* (shorter ed.)

ALVIN HAROLD KAUFFMAN

DYOTHELITISM. See MONOTHELITISM.

E

EARNEST. This word occurs three times in the KJV. In 2 Cor. 1:22 we read that God has "given the earnest of the Spirit in our hearts." In 5:5 we find a very similar statement: "God, who also hath given unto us the earnest of the Spirit." In Eph. 1:14 we find that the promised Holy Spirit "is the earnest of our inheritance until the redemption of the purchased possession."

The Greek word is *arrabōn*. Arndt and Gingrich say that it was a technical legal term, meaning "first instalment, deposit, down payment, pledge" (p. 109). In Kittel, Johannes Behm writes: "The Spirit whom God has given them is for Christians the guarantee of their full future possession of salvation" (1:475). That is, the Holy Spirit is the down payment on our heavenly inheritance, the guarantee that we will receive the full inheritance in due time. As such, it is a foretaste of what heaven will be like. The conscious presence of the Holy Spirit in our hearts is "a little bit of heaven in which to go to heaven."

Moulton and Milligan write: "The above vernacular usage (found in the papyri of that period) confirms the NT sense of an 'earnest,' or a part payment given in advance of what will be bestowed fully afterwards" (*Vocabulary of the Greek Testament*, p. 79). But they also note that in modern Greek, *arrabōna* is used for the engagement ring. When we say a full, final "yes" to the will of God, to belong to Him forever, He fills us with His Holy Spirit, sealing our betrothal to Christ.

The NIV brings out the force of *arrabōn* by translating it in 2 Corinthians as "a deposit, guaranteeing what is to come." In Eph. 1:14 it is "a deposit guaranteeing."
RALPH EARLE

EASTER. See HOLY WEEK.

EASTERN ORTHODOXY. This refers to that large branch of Christendom which, long before the Reformation, gradually separated itself from the Christianity that obtained in the Western European countries. It has had Constantinople (the modern Istanbul) as its main see, whereas the West has maintained its main center of control in

Rome—and has thereby come to be called Roman Catholicism.

Several factors figured in the break-off of the East from the West. One matter was a difference of view about when Easter should be celebrated. A much more important matter was the East's contention that the Holy Spirit has proceeded eternally only from God the Father; whereas, in the West (Roman Catholic; and later, Protestantism in general) it has been understood that He has proceeded eternally from both the Father and the Son. In the East, they feel that it suggests a higher status for the Holy Spirit if He has proceeded only from the Father, and not from the Son as well.

Differences from Roman Catholicism today include the fact that, in Eastern Orthodoxy, infants are given Communion, and most priests may marry.

Although Eastern Orthodox theologians teach that theirs is the only true church, unlike Roman Catholicism, many of their national branches (at least 16) are officially members of the World Council of Churches.

For many centuries, Eastern Orthodoxy received little attention from the Catholic and Protestant West. But in our century, the West has become much more conscious of Eastern Orthodoxy and much more appreciative of the richness of its traditions.

See CATHOLICISM, CATHOLICISM (ROMAN).

For Further Reading: Bulgakov, *The Orthodox Church and The Wisdom of God*; Pelikan, *The Christian Tradition*; Constanelos, *The Greek Orthodox Church*; Zankov, *The Eastern Orthodox Church*. J. KENNETH GRIDER

ECCLESIA, ECCLESIOLOGY. See CHURCH.

ECCLESIASTICAL OFFICES. See OFFICES, ECCLESIASTICAL.

ECOLOGY. A century ago Ernst Haeckel coined the word *ecology*, conjoining two Greek words: *oikos* (house) and *logos* (word, reason), i.e., an awareness of our Mother Earth's household. As the word is used, it further implies a moral attitude, a reverence or respect for, as well as a theoretical knowledge of, the whole of creation.

Ecology encompasses and ties together virtually everything; in biology it emphasizes the harmonious interaction of organisms and their environment; in sociology it relates human societies to natural resources; in ethics it assesses our moral responsibility for the world around us; in theology it suggests stewardship of God's creation.

Our "environmental crisis" reveals our lack of ecological wisdom. We human beings have failed to appreciate the intricate balance of nature. Consequently we have abused and destroyed enormous parts of a finely tuned planet Earth. Though noted ecologists warn we are destroying the very foundation of life itself, few folks seriously heed them. In order to raise our standard of living, to boost the nation's GNP, to stockpile genocidal weapons, human beings have willfully assaulted earth, air, and water.

Taking a long look into the future, probably few issues should concern us more than ecology. Overpopulation and overconsumption of energy and resources threaten to literally destroy the earth. Unless radical changes take place, people will face truly unsolvable problems within a century. By the year 2000, some scholars argue, crises will rage around the world as ecosystems collapse.

Given this situation, Christians must hear the Word of the Lord. For "all things were made by" the Word (John 1:3), and "in him all things hold together" (Col. 1:17, RSV). The very word of God indwells and enstructures every creature, so David declared: "the earth is the Lord's, and the fulness thereof" (Ps. 24:1). Whatever God made should be used but not abused, for all God made is good in His sight (cf. Genesis 1). Whenever the land and its creatures are selfishly exploited for pleasure-seeking or empire-building ends, God's will is thwarted.

In a thoroughly biblical sense, environmental abuse is sinful. We call those who destroy a building *vandals* and hold them guilty of wronging the building's owner. How much worse are those who willfully plunder the planet and ravage the forests and foul the air God made?

Our approach to the environment reveals much of our attitude toward God. Whereas idolaters seek to impose their will on creation, servants of God seek to live humbly with the world given them. God's people are called to be stewards of God's gifts, including the world of nature. Christians who sense their bodies are a temple of the Holy Spirit need to further sense how God cares for all He created. As His people, our task

in the world is to faithfully reverence and preserve all God is and does and makes.

See STEWARDSHIP, CREATION.

For Further Reading: Berry, *The Unsettling of America*; Commoner, *The Closing Circle*; Schaeffer, *Pollution and the Death of Man*; Wilkinson, ed., *Earthkeeping: Christian Stewardship of Natural Resources*. GERARD REED

ECONOMIC TRINITY. The *economic Trinity* is a theological concept which describes the *revelation* of the Trinity in the divine economy (*oikonomia*) or work of salvation. *Oikonomia*, which originally referred to the management of a household, here defines *economic Trinity* in contrast to *essential Trinity*. The latter describes God as He is intrinsically or in essence, without reference to His relation to the order of creation. As Thieliicke writes: "The so-called essential Trinity means that God's trinity is grounded in God himself and is thus independent of the relation of our consciousness" (*The Evangelical Faith*, 176 ff). Another way to express this is to say that God is eternally triune and would be triune even if He had never made himself known to His creation.

In Pauline theology may be recognized the primary lines of the economic Trinity. Father, Son, and Holy Spirit are distinguished by their differing functions or operations in salvation, i.e., the Father elects, the Son redeems, the Spirit seals (Eph. 1:3-14). This economic or operational doctrine of the Trinity was the primary concern of the Puritan John Owen and prominent in John Wesley's theology.

Care must be exercised to avoid any suggestion that God, in reaching out to humanity in Christ and in the Holy Spirit, communicates the mere notion or appearance of Trinity. This would approximate the error of the modalists, who suggested that God puts on a different mask to appear as Son or as Spirit. The mission of the Son or the Spirit to the world must not be confused with the Gnostic conception of emanations from God that are only pale reflections of Deity.

God communicates himself *as* Trinity because He *is* Trinity. The economic Trinity is the essential Trinity communicated to humanity, or else it is not Trinity at all.

H. E. W. Turner treats the concept of economic Trinity as heretical (*DCT*, 104). By his definition, it means that in the self-communication of God through the Son and Spirit, the latter do not sustain full coinherence to the Godhead. If the conception of God's triunity is forgotten (as in a unitarianism of the "Second Person") in the zeal to magnify His operation in creation and redemption, then the danger of monism is great.

When it is recognized that God communicates himself in Son and Spirit (see John 15:26 on the Son's procession, or mission, other words for communication), and that this in no sense is a changing of His essential trinity, then Turner's concerns seem obviated.

Karl Rahner interprets and updates the economic concept by speaking of "three distinct ways of being there (in the economy of salvation)" and restates the essential concept as "three different ways of subsistence (immanently [by which Catholic theologians mean 'essential']), for the one God" (*Sacramentum Mundi*, 6:302).

The Trinity is the fundamental mystery of Christian faith. Without God's self-communication (revelation) it could never be remotely conceived. Yet this revelation must be accommodated to human limitations. "God's absolute self-communication to the world, as a mystery that has approached us, is in its ultimate originality called Father; as itself a principle acting in history, Son; as a gift bestowed on us and accepted, Holy Ghost" (Rahner). This revelation is God's self-communication, not something of creation.

Wiley distinguishes the essential relations of God (within the Trinity) which are eternal, from the economic relations which are "to some temporal and external effect," i.e., creation, salvation (CT, 2:421 ff). He points out the value of the term *economical Trinity*, when one keeps both *essential* and *economic* in careful balance.

See TRINITY, GOD, CHRISTOLOGY, ESSENTIAL TRINITY.

For Further Reading: Thielicke, *The Evangelical Faith*, 2:176 ff; Wiley, CT, 1:422 ff. LEON O. HYNSON

ECUMENICAL, ECUMENISM. These terms denote the beliefs, principles, or practices of those who desire and work for worldwide unity and cooperation among all Christian churches. The adjective *ecumenical* is used to identify the movement which seeks to promote worldwide church unity and cooperation.

These terms come from the Greek word *oikoumenē*, which originally meant "the whole inhabited world." The term *ecumenical* was adopted by the ancient church to designate general councils which formulated general or ecumenical creeds. The Roman Catholic church acknowledges 20 church councils as ecumenical, but the non-Roman communions acknowledge as ecumenical only those 7 general councils ending with the Second Council of Nicaea in A.D. 787.

Though this use of these terms goes back to the early centuries of the history of the church, the movement which seeks to foster church unity and which is called the ecumenical movement is

quite recent. Some events which helped to bring this movement into being are the Interdenominational Missionary Conference in New York City in 1900, which took the name Ecumenical Missionary Conference; the World Missionary Conference in Edinburgh in 1910; and the founding of the World Council of Churches in 1948, which has devoted a major part of its interests to the ecumenical movement.

C. Stanley Lowell (*The Ecumenical Mirage*, 11-12) points out that there are two facets of ecumenism: "One refers to cooperation or to a feeling of cooperativeness among the churches. The other aspect of ecumenism is a drive for Christian unity which envisages bringing all churches . . . under one ecclesiastical tent." The first of these aspects is the goal of a sizable part of the Christian world, but a much smaller number is willing to go on to the second.

See CHURCH, DENOMINATION.

For Further Reading: Goodall, *The Ecumenical Movement*; Lowell, *The Ecumenical Mirage*.

CHARLES L. CHILDERS

EDIFICATION. The Greek word *oikodomē*, used frequently in the Synoptic Gospels, means literally "to build or construct." Paul speaks of the Church as "built upon the foundation of the apostles and prophets" (Eph. 2:20). He often uses the word to mean "edify" in the sense of strengthening, unifying, making for peace, "Let all things be done unto edifying" (1 Cor. 14:26). "Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5:11). Edification is the test of a healthy church (Acts 9:31). Edification also is the touchstone of what is allowable and appropriate in corporate worship (1 Cor. 14:5, 12, 26, 31-33).

Believers are built-up, growing together, strengthened by one another into a "holy temple in the Lord" (Eph. 2:21). In achieving this goal, great stress is placed on the ministry of the Word (Acts 20:32). Also the Christian must maintain a growing, consistent love relationship with his fellow Christians. No one has a right to exercise a gift to secure human approbation or for other selfish gain. The Church is a partnership with God and our fellow believers. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). "We do more for truth by edification than by wrangling. It is better to pray for the erring than to confute them" (François Fénelon).

See WORSHIP, FELLOWSHIP, GIFTS OF THE SPIRIT.

For Further Reading: *IDB*, 2:24; *Wycliffe Bible Encyclopedia*, 490.

JAMES D. ROBERTSON

EFFECTUAL CALLING. God's call to salvation is extended through the gospel and the agency of the Holy Spirit. Two major positions are taken concerning the nature of this call.

The term *effectual calling*, as used by those who believe in particular predestination, indicates that the call operates effectually unto salvation for all to whom it comes, without regard to any "works" of their own. *The Westminster Shorter Catechism*, a basic authority for Calvinistic theology, states, "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills; He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel."

Effectual calling is one of the five major points of Calvinism. Sometimes the term *Irresistible grace* is used instead (Wiley, *CT*, 2:351, fn.). Either term means that all who are "called" (by the Spirit) will infallibly be saved. Rom. 8:29-30 is adduced in support of this view. But this passage is a series of statements, enumerating God's provisions for those mentioned in the opening statement, "Whom he did foreknow." J. Agar Beet explains this passage: "It might be thought that what God ordained must in every case be realized. But God has thought fit that the accomplishment of His own purposes shall depend upon man's faith" (*Commentary on St. Paul's Epistle to the Romans*, 248).

The Wesleyan position holds that passages like this must be interpreted in the light of other scriptures which plainly state that the gospel is for "whosoever" and that fulfillment of its benefits is dependent upon man's response. The total teaching of the Bible is that the gospel call is an open call, an unrestricted call, and an enabling call to those who respond favorably.

See CALVINISM, ARMINIANISM, MONERGISM, SYNERGISM, FREE WILL.

For Further Reading: Dayton, "Romans," *WBC*, 5:58; Purkiser, *Exploring Our Christian Faith*, 270-78; *GMS*, 428; Wiley, *CT*, 2:340-44, 351-53.

LESLIE D. WILCOX

ELDER. The Greek word for "elder" is *presbyteros*, which has been taken over into English as "presbyter." It occurs 66 times in the NT and is translated "elder" in all but 2 places (in KJV). Twenty-six times in the Gospels (13 in Matthew alone) it is used for the "elders" of the Jews, that is, members of the Sanhedrin. This continues for the first 4 times in Acts (4:5, 8, 23; 6:12). But in

the rest of Acts it refers (11 times) to the elders of the church and only 3 times to Jewish elders.

The first of these occurrences is found in Acts 11:30, referring to the elders of the church at Jerusalem. Especially significant is the next use of the term, in 14:23. On Paul's first missionary journey he and Barnabas "ordained," or "appointed" (NIV), elders in every church they had founded in the province of Galatia. This was the earliest form of church organization: a group of elders to supervise each local congregation. This followed somewhat the Jewish pattern.

In 1 Tim. 5:17 Paul speaks of "the elders that rule well." And in verse 18 he warns against accepting any accusation against an elder unless it is backed by two or three witnesses.

Titus 1:5-9 is especially significant. Verses 5-7 definitely suggest that "elder" and "bishop" ("overseer," NIV) refer to the same office. Even Bishop Lightfoot of the Church of England supported this interpretation.

See BISHOP, CLERGY, CHURCH GOVERNMENT.

For Further Reading: Lightfoot, *Saint Paul's Epistle to the Philippians*, 95-99; Wallace, "Elder," *Baker's DT*, 178-79.

RALPH EARLE

ELECT, ELECTION. The term "elect" may be either a verb, noun, or adjective. As a verb it specifies the act of choosing from among a number of possibilities for any function or use. As a noun it may identify the object of this action or choice. And as an adjective it would indicate a person chosen for an office but not yet installed, such as the president-elect. The theological verb would indicate the act of Deity in selecting for special service, or choosing to salvation. Theologically the noun would specify those who have been thus chosen by God, with the more frequent idea of those chosen for salvation and special grace. When the apostle Peter wrote to the "elect who are sojourners of the Dispersion" (1 Pet. 1:1, ASV) in the five provinces of Asia Minor, he was using the term as a noun (*eklektōis*, dative plural). Similarly when he refers to them as "an elect race" (2:9, ASV), he also uses the term as a noun. In our English language the term is synonymous with *choose* as a verb, or *chosen* as a noun. The elect are objects of the action of God and members of the resultant state or status.

Both Peter and Paul (1 Pet. 1:1; 2 Thess. 2:13; Eph. 1:4) indicate that those who may be considered the elect of God are such as have come by way of sanctification, belief of the truth, and sprinkling of the blood of Christ (cf. Heb. 10:22). They indicate that the election of God is to the end that one might be holy and undeserving of

censure before Him in love. It was God's decision, before He ever laid the foundation of the cosmos, that His elect should incarnate such characteristics (Eph. 1:4; note here the use of the verb *exelaxato*, "elected," aorist middle indicative, third person singular, of *eklegō*, "to choose out for one's self"). Hence the elect are those whom God has "elected," and the basis for this divine choice is in the moral character which they have been enabled, through God's transforming grace, to embody and experience.

In summary, then, we may note that God's election is that of a *class* of persons exhibiting a certain *type of character*, and not merely an arbitrary, precreation decision, that certain ones shall be saved and all others be damned. Whether, therefore, one stands among God's elect is an *elective* decision, God having elected all who will acclaim Jesus Christ as Lord of all the kingdoms of their life, and having reprobated all Christ-rejectors to eternal death.

See PREDESTINATION, FOREKNOWLEDGE, CALL.

For Further Reading: Dunelm, "Elect," *ISBE*, 925; Wiley, *CT*, 2:335-40; Wynkoop, *Foundations of Wesleyan-Arminian Theology*, chap. 2. ROSS E. PRICE

ELIJAH. The prophet Elijah (1 Kings 17:1—2 Kings 2:11) makes his first appearance during a critical time in the history of Israel when faith in the God of Israel was threatened by King Ahab's decision to erect an altar for the Canaanite god Baal in Samaria (1 Kings 16:31-33). He makes a prediction concerning a drought and indicates to the king that he is a true prophet who stands before God to receive His word in order to communicate it to the people. His subsequent encounters with the followers of Baal religion reveal that he was also a fierce advocate of the Sinai covenant.

Elijah's return is mentioned in the prophecies of Malachi. He predicts that a messenger would appear to prepare the way before the Lord (3:1), and that Elijah would come before the Day of the Lord to turn the hearts of the fathers together with their children to God (4:5-6). Malachi's prophecy receives its first direct reference in Luke's account of the birth story of John the Baptist. The angel announces to Zechariah, "He [John] will go before him [the Lord] in the spirit and power of Elijah" (Luke 1:16-17, RSV). However, John said an emphatic "I am not" when the question "Are you Elijah?" was asked to him by the priests and Levites (John 1:19-23). Jesus on the other hand declared that John fulfilled the prophecy of Malachi (Matt. 11:7-15; cf. 17:12; Mark 9:12). His sayings concerning John reveal

Jesus' own conviction that the task of the prophet to come has already been fulfilled by the Baptist.

The Gospels record that at the Mount of Transfiguration Moses and Elijah appeared to Jesus and talked with Him (Matt. 17:1-8; cf. Mark 9:2-8; Luke 7:28-36). Both Moses and Elijah had played significant roles in the history of Israel. Moses the lawgiver led Israel to their first redemption from slavery in Egypt. Elijah was the first great prophet who attempted to emancipate the nation from their bondage to Baal and to restore true worship in Israel. Thus the appearance of these two men with Jesus confirms His statement, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them" (Matt. 5:17, RSV).

See JOHN THE BAPTIST, PROPHET (PROPHECY).

For Further Reading: Edersheim, *The Life and Times of Jesus the Messiah* 2:706-9; Wiener, *The Prophet Elijah in the Development of Judaism*, 1-17, 141-51.

ALEXANDER VARUGHESI

ELOHIM. *Elohim* is the Hebrew word generally used for "gods." Plural in form, it is often a plural of majesty and translated as a singular, "God." Other Hebrew terms for Deity, such as *Yahweh* and *Adonai*, are usually translated as "Jehovah" and "Lord," respectively. Each of these terms implies specific connotations about what God is like.

Occurring some 2,550 times in the OT, *Elohim* refers in its broadest sense to God as absolute, unqualified, unlimited energy. Scripture begins with the affirmation, "In the beginning *Elohim* created the heaven and the earth" (Gen. 1:1). Obviously only a God with such power could perform such a feat. This power also pertains to God's relationship with His creation. *Elohim* commands (Gen. 3:3); He blesses (9:1); He enters into covenant (vv. 16-17); He destroys (19:29); He leads (Exod. 13:17); He saves (20:2). This God of power is not a being who created only to leave creation at the mercy of a naturalistic system. His power is so unlimited in scope that He providentially superintends and enters into relationship with His creation.

See GOD, OMNIPOTENCE, DIVINE SOVEREIGNTY, PROVIDENCE.

For Further Reading: "God, Names of," *IDB; GMS*, 53, 134, 342; Stone, *Names of God in the OT*.

W. STEPHEN GUNTER

EMANATION. See GNOSTICISM.

EMBLEMS OF THE HOLY SPIRIT. An emblem is a visible representation or sign of a greater reality.

It may be a badge which identifies the wearer with some entity.

Fire is an emblem which suggests judgment, i.e., testing, purging, and cleansing. It is used with reference to the Spirit's baptism (Luke 3:16); the coming of the Spirit at Pentecost (Acts 1:5; 2:3-4); the nature of the Spirit ("Quench not the Spirit," 1 Thess. 5:19). At Pentecost tongues "like as of fire" sat on the disciples of Jesus, suggesting their preparation for bearing the gospel to the ends of the earth.

A second emblem is the dove. In the baptism of Jesus, the Spirit descended "like" a dove lighting upon Him (Matt. 3:16). Matthew does not say that the Spirit descended clothed in the form of a dove, but Luke stresses the Spirit's coming "in bodily form, as a dove" (Luke 3:22, RSV). In the Scripture the dove represents peace. The confirmation of God's favor is suggested in the baptismal story.

Paul describes the sealing of the Holy Spirit unto the day of redemption (Eph. 1:14), a work of the Spirit suggesting being marked and owned by the Spirit. Thus the symbolism of the dove and the seal are close.

The seal conveys a larger meaning than approval or mark of ownership. It suggests the guardianship of the Spirit and forms the heart of a biblical theology of Christian perseverance. When Paul says we are sealed by the Holy Spirit, he teaches the supervisory care of the Spirit. No one need fall from God's love since the Spirit of God is present. Everything that the Father and the Son have done for us is being effected by the Spirit.

In legal terms the seal indicates a finished transaction; that everything contained on the document sealed is complete and accurate. Scripture suggests that the Spirit's seal is God's affirmation of this grace bestowed upon us, i.e., the Spirit confirms that we are genuine.

Oil is a familiar emblem of the Spirit. Associated immediately with the anointing for the sick, for the ministry, and for the injured (as seen in the parable of the Good Samaritan), oil commonly represents the Spirit's work in preparation for service. Peter states that God anointed Jesus of Nazareth "with the Holy Spirit and with power" (Acts 10:38, RSV). Earlier Jesus had seized the words of Isaiah: "The Spirit of the Lord is upon me, because he has anointed me" (Luke 4:18-19, RSV). The prophet Zechariah's vision of olive trees pouring their oil into the bowl of the candlestick is an allusion to the power of the Holy Spirit (Zech. 4:1-14).

The coming of the Spirit is promised by God as

a "pouring out" (Joel 2:28-29), a probable allusion to the anointing oil.

A fourth emblem is wind. First employed in Gen. 1:2, the word *ruach* is translated both "wind" and "spirit." The metaphor "wind" is descriptive of the sovereign movement of the Holy Spirit. In speaking of the new birth to Nicodemus, Jesus indicated that the wind blows where it will. This was seen to be a reference to the Spirit's work of regeneration (John 3:8). The wind of the Spirit is suggestive of His creative work. Further, the wind's free flow is the basis for describing the "surprises of the Spirit."

The earnest, enduement or clothing, and rivers are other emblems of the Spirit. As earnest, He is recognized as the down payment or pledge for the future glory (Eph. 1:14). The "earnest" is an archaic word but familiar in the KJV. Luke employs enduement (or being clothed) by the Spirit to describe the Christian's environment of power. The Spirit encompasses as a garment is placed on a person, conveying power (*dunamis*) (Luke 24:49; Acts 1:8). Finally, the presence of the Spirit becomes a river of living water flowing out of the believer (John 7:37-39). The true ecstatic (*ekstasis* = outreaching) character of the Spirit is manifested in His influence in the world, not simply in private spiritual satisfaction.

See HOLY SPIRIT, TYPE, TYPOLOGY, EARNEST, SEALING OF THE SPIRIT.

For Further Reading: Marsh, *Emblems of the Holy Spirit*; James, *I Believe in the Holy Ghost*, 79-96.

LEON O. HYNSON

EMOTION, EMOTIONALISM. The word *emotion* derives from the Latin verb *emovere*, to move out, and refers to one of the three basic elements of human life, i.e., thinking, feeling, willing. These elements are functions of the self or ego and indispensable to life and being. "To experience emotion is to become aware of larger than usual differences in the continuous changes in feeling which are experienced by all normal healthy people in the waking state" (*Baker's DCE*, 203).

Emotion is often pictured as the driving force in life, as it were, as wind in the sails; while thought is the nautical calculations, and volition the hand on the wheel or rudder. Each function or area of expression is inextricably related to the other so that either normalcy or even ideal living will include them all in balanced interplay.

This means then that one of the essential factors in religion is emotion, expressed as a sense of awe, dependence, adoration, or reverence before the Divine Presence, or as a sense of meaning, purpose, and value in life. The daily and momen-

tary peace, the comfort in sorrow, the glory of life's mountaintop experiences, and all other genuine religious emotions both derive from and contribute to the intellectual content and the ethical demands of the Christian faith.

The history of Christianity reveals an ever changing pattern of emphasis upon doctrine, religious emotion, and ethics. When emotion has been overemphasized, it has often been accompanied by intense physiological phenomena, and by compulsive action in which rational control and ethical discipline are diminished.

Emotionalism is defined by Webster as "cultivation of an emotional state of mind; tendency to regard things emotionally." Thus, on the opposite end of the spectrum from the intellectual or legalist who would deny religious emotion, the emotionalist would fan the flames of feeling until the structures of thought and moral action are weakened or destroyed.

See JOY, BLESS (BLESSED, BLESSING), HAPPINESS, FAITH, REASON.

For Further Reading: *Baker's DCE*, 203; *King's Introduction to Religion*, 68, 264, 272, 306-10; Rahner and Vargrimer, *Theological Dictionary*, 146.

JOHN E. RILEY

ENCOUNTER. A term variously used to oppose the Socratic notion of the truth about man, the natural theology of medieval times, and the use of science to authenticate religion in 19th-century liberalism. The concept of encounter is the epitome of neoorthodox theology. Encounter emphasizes revealed truth, not truth that man can discover. According to Emil Brunner, "Truth as encounter is a concept of truth unknown to philosophy and science" (*Truth as Encounter*, 7).

In a rudimentary form, Pascal used the concept of encounter in *Pensées*. Pascal believed that man could know God only as he is confronted by Jesus Christ. Proofs for God's existence and natural theology have no significance in comparison to encounter. His oft-quoted phrase sums this up: that God is not the God of the philosopher but "the God of Abraham, Isaac, and Jacob." Similarly, Martin Buber in his *I and Thou* has used language which might be construed as "encounter" language when he emphasizes the personal nature of one's relation to God. According to him, "All real living is meeting (encounter, *begegnung*)" (11).

Socrates believed that the philosopher must not teach the truth about man. This truth, even if latent, is already in every man. The philosopher has the humble task of a midwife, by bringing the truth to light. Opposing Socrates, Kierke-

gaard, in his *Philosophical Fragments*, argued that the truth about man cannot be discovered by us because it is not in us and we are not in it. Truth comes from outside of man and outside the world. It comes in as a unique event in time, a historical moment. This event is the incarnation of the divine word in Jesus Christ and can only be perceived by an act of faith.

From an existentialist perspective, Rudolf Bultmann has made use of the concept of encounter. In this way he places great emphasis on preaching and faith. We know very little of the biography of the historical Jesus, but we know His teaching. When the words of Jesus are proclaimed, Jesus encounters the hearer. One cannot hear the gospel preached and avoid an encounter with Jesus. Similarly Karl Barth spoke of revelation as encounter, coming from outside of man, and not to be discovered by man. "Biblical knowledge is always based on an encounter of man with God" (*Church Dogmatics*, 2. 1. 23). In this encounter, God exercises His Lordship over man; He is acknowledged as sovereign Lord.

Emil Brunner has made the most of this concept. He believes that in the NT, faith is the relation between two persons; man obediently trusts God and God stoops to meet him. "Here revelation is truth as encounter and faith is knowledge as encounter" (*Revelation and Reason*, 9). Encounter takes place in the sermon or the sacrament. "The truth about man is founded in the divine humanity of Christ, which we apprehend in faith in Christ, the Word of God. This is truth as encounter" (*Truth as Encounter*, 21). Truth as encounter is in conflict with the naturalistic idea of truth, the doctrine of evolution, and in conflict with idealism. Brunner believes that both Barth's extreme objectivism and Bultmann's extreme subjectivism bypass truth as encounter.

See EXPERIENCE, TRUTH, NEOORTHODOXY, EXISTENTIAL (EXISTENTIALISM).

For Further Reading: Brunner, *Truth as Encounter; Revelation and Reason*; Barth, *Church Dogmatics*, vols. 1, 2; Bultmann, *Jesus and the Word*.

JERRY W. McCANT

ENTIRE SANCTIFICATION. Throughout its history, the Christian Church has taught a doctrine of sanctification. Since the Reformation the Calvinists and Lutherans have stressed growth and development. Some expect completeness "at and in the article of death." On two things virtually all agree. Sanctification is necessary, and it is not complete at conversion. For a time, Zinzendorf and the Moravians took exception to the latter

point but then yielded the issue (Wesley, *Works*, 5:145).

Entire sanctification is conceived as a radical act of God through the Holy Spirit, cleansing the deep springs of inherited sinfulness from the heart. From the positive side, it is being filled with the Holy Spirit for life and service (Acts 1:8; 2:4). Each such experience is a true baptism with the Spirit. It is the distinctive emphasis of the Wesleyan movement that this crisis experience is not only possible but is the proper norm for the Christian life.

More is involved than the human act of pledging, dedication, or consecration. Though the deepest factor is relationship with God, man is not able to sanctify himself. Jesus was. Because He was utterly sinless, He could devote himself completely to God and to man's redemption (John 17:19). But in man's sanctification God is the Actor; man is the object (John 17:17; 1 Thess. 5:23). The verb "sanctify," as the verb "convert," is generally in the passive voice. Only God can purge sin from the human heart, restore the moral image of God, and produce the communion with God that is reserved for the pure in heart. And only as inbred sin (inherited depravity) is destroyed can the human personality be set free to mind the things of God (Rom. 6:6, 22; 8:1-5).

Some are confused in their doctrine of sin. The depravity, sin, or carnal mind must not be viewed as a separate and independent substance or entity. Sin does not exist apart from persons. Separate the two and sin no longer exists. The "carnal mind" (Rom. 8:7) is a mindedness, attitude, or preoccupation. They that are renewed after the pattern of the Spirit no longer set their minds on the carnal, self-centered, and selfishly human. They that are dead to sin are fully alive to God (Rom. 6:11). It is a matter of the heart, the center of the personality, the controls. Nothing material is removed. But the person is set free to serve God with perfect love.

Entire sanctification does not deliver from all the consequences of the Fall. Bodies still die. Impaired humanity still suffers frustrations. Temptations continue to be felt. Time, effort, and patience are still required to develop the skills of Christian living. New light demands fresh improvements. But we are committed in our hearts to the will of God and to the guidance of the Holy Spirit. God's complaint is not against our limited ability but only against our reluctance. He gives more grace.

Entire sanctification does not end growth. It promotes it. Indeed, the overall work of sanctifi-

cation that began at conversion is made full and entire by a definite act of God (1 Thess. 5:23). Though still finite and fallible, we are cleansed from all sin, the main hindrance to growth and development. And we are filled with righteousness (Matt. 5:6) and with the Holy Spirit (Acts 2:4). Some call the growth of the entirely sanctified a progressive sanctification. It is safer to use the scriptural terms of growth (2 Pet. 3:18), change (2 Cor. 3:18), transformation (Rom. 12:2), and the like. The aorist and perfect tenses are generally used in the Greek references to sanctification to indicate a definite, explicit act of God or to stress the abiding result of a completed act. It is an initiation into an abundant and growing fullness of life.

The time to experience entire sanctification is soon after conversion. This is the burden of the Epistles to the Romans and the Thessalonians, the churches which were deprived of extended early apostolic visits. Within months of the remarkable conversions in Thessalonica, Paul referred to the "lack" in their faith (1 Thess. 3:10), described that lack (vv. 12-13), and identified the need as a sanctification (4:1—5:22), issuing in victorious Christian living. He prayed for their entire sanctification and assured them of God's answer (5:23-24). Likewise, the burden of Romans is a gift (*charisma*) to establish them (1:11). The pinnacle and goal of the plan of salvation is the normal life of full sanctification (chapter 8). And early experience is the open door to growth and security.

Faith is the one immediate and necessary condition for receiving entire sanctification. We are sanctified by faith (Acts 26:18). But faith has its conditions. One cannot fully believe until he has fully consecrated. Faith demands this obedience. The Holy Spirit is given to those who obey (5:32).

See CONSECRATION, SECOND WORK OF GRACE, PERFECT LOVE, CARNAL MIND, ERADICATION, CLEANSING.

For Further Reading: Wiley, *CT*, 2:440-96; Taylor, *Life in the Spirit*, 91-107; *A Right Conception of Sin*, 102-20; Rose, *Vital Holiness*, 219-35; Metz, *Studies in Biblical Holiness*, 11-46; Grider, *Entire Sanctification: The Distinctive Doctrine of Wesleyanism*; Wood, *Pentecostal Grace*.
WILBER T. DAYTON

ENVY. According to Theodore M. Bernstein, *envy* "means discontented longing for someone else's advantages" (*The Careful Writer*, 167). It leads to resentment and hate, even murder; therefore in the Bible it is always seen as a serious sin.

In the OT, envy can be included in the prohibition of covetousness in the tenth command-

ment (Exod. 20:17). Aristotle said envy grows naturally in relationships between equals. It also grows between brothers (Cain and Abel, Jacob and Esau, Joseph and his brothers, and the prodigal son and the elder brother) over a parental blessing. King Saul "eyed David" (1 Sam. 18:7-9) and envied him.

In the NT, those who envy will not "inherit the kingdom of God" because envy is one of the "works of the flesh." These works are opposed to the "fruit of the Spirit" and to living "in the Spirit" (Gal. 5:19-26). Envy marks out those whom God has given up to a "depraved mind" (Rom. 1:28, NIV). It is a feature of life before conversion which is done away through Christ (Titus 3:3). Envy is to be "put away" by those who "grow up in [their] salvation" (1 Pet. 2:1-2, RSV, NIV). There also is a warning against becoming the kind of unsound teacher who "has an unhealthy interest in controversies and arguments that result in envy" (1 Tim. 6:4, NIV).

The evil depths to which envy can go is shown in the trial of Jesus, where Pilate knew "it was out of envy that they had handed Jesus over to him" (Matt. 27:18, NIV) to be crucified. One theologian even concludes that envy and jealous strife among Christians helped bring martyrdom to their opponents in the church (Oscar Cullmann, *Peter*, 104-9).

One possible positive example of envy is a verse that is difficult to translate (Jas. 4:5). This verse either means God's Spirit is jealous (i.e., "zealous") for our friendship, or it refers to the human spirit that "turns towards envious desires" (Jas. 4:5, NEB). This latter understanding of envy is the usual evil sense. Envy was the motivation for preaching the gospel in Phil. 1:15. The result was good, but the desire to preach Christ came out of "selfish ambition" to "stir up trouble" for Paul (v. 17, NIV).

See JEALOUSY, CARNAL MIND, COVETOUSNESS.

For Further Reading: Fairlie, *The Seven Deadly Sins Today*, 61-83; May, *A Catalogue of Sins*, 76-79.

CHARLES WILSON SMITH

EPISCOPACY. This term is usually taken to mean the government of the church by bishops. However, this definition reflects a long development in Christian thought which cannot be traced back to the NT. Episcopacy should be seen as a generic term for the oversight or supervision of the church.

OT and NT terminology clearly support the generic use of the term to cover various forms of government or oversight or supervision within Israel and the church. The term can be used in

the sense of a particular office and was so used both within Scripture (Num. 4:15; Acts 1:20) and outside Scripture. But this is derivative, and within this usage bishops were for the most part synonymous with presbyters, whose duties are set forth in 1 Timothy and Titus and resemble that of the average parish minister of today. It is anachronistic to see contemporary bishops as even a faint copy of the bishops referred to in the NT. Wesley clearly understood this and relied on it for warrant in his own ordinations for the work in America.

It was in postapostolic times that episcopacy was narrowed to mean the particular form of church government presently advocated by Roman Catholics, Eastern Orthodox Christians, and many Anglicans. This is unfortunate because it hinders the perception that a conference, as much as a bench of bishops, can exercise episcopacy. Worse still, it has made it virtually impossible to have any mutual recognition of ministries within the various segments of the church.

See CHURCH GOVERNMENT, CLERGY, ELDER.

For Further Reading: Lightfoot, "The Christian Ministry," Diss. 1, commentary on *Philippians*; Barrett, *Signs of an Apostle*; Hanson, *Christian Priesthood Examined*.

WILLIAM J. ABRAHAM

EPISTEMOLOGY. This term is composed of the Greek *epistēmē*, "knowledge," and *logos*, "a study or rationale"; thus, an inquiry about the nature, sources, possibilities, and limitations of knowledge. Loosely, a "theory of knowledge."

The pre-Socratic philosophers did not give any fundamental attention to the problem of knowledge. It was only through the Sophists (fifth century B.C.) that doubts began to be raised about the knowledge of reality.

As human practice and institutions came under scrutiny, philosophy began to ask if we had any knowledge of nature as it really is. This general skepticism led to the beginning of epistemology as it is generally known—that is, the attempt to justify the claim that knowledge is possible and to evaluate the parts played by the senses and reason in the acquisition of knowledge.

Credit must be given to Plato, however, who began to ask the essential questions about the problem of knowledge: What is knowledge? Where do we find knowledge? How much of what we think we know is really knowledge? Are we to approach knowledge empirically (through the senses)? Can reason be a reliable guide to knowledge? Can belief be cognitive? Et cetera.

It is customary to date the beginning of modern epistemology through John Locke's *Essay Concerning Human Understanding*, published in 1690. Locke felt that an examination of the limits of knowledge was important to an understanding of reality. Locke's modest inquiry has affected all the subsequent history of philosophy.

The great names that have influenced the development of contemporary theory include: the differing forms of realism in Augustine and Aquinas; the conceptualism of Abelard; the nominalism of Ockham; the continental rationalism of Descartes, Spinoza, and Leibnitz; the empiricism of Locke, Berkeley and Hume; the superlative thought of Kant (*Critique of Pure Reason*, etc.); the post-Kantian idealism of Fichte, Hegel, Bradley, and Schopenhauer; the later 19th-century leaders such as Brentano, Meinong, Husserl, and Bergson; the practical philosophy of James, Pierce, and Dewey; and 20th-century realism including Perry, Russell, and the "very different" Whitehead whose thought resulted in process theology.

Contemporary movements include the logical positivism of the Vienna Circle which has had so much influence on current epistemological and metaphysical theory; the later "ordinary-language philosophy" of Ludwig Wittgenstein; and the significant implications of phenomenism for metaphysics and theology. Much time and investigation is currently being given to religious language and the problem of religious knowledge.

See KNOWLEDGE, RELIGIOUS KNOWLEDGE, PHILOSOPHY, REALISM, SCOTTISH REALISM, MODERN REALISM.

For Further Reading: Barrett, *A Christian Perspective of Knowing*; Titus, *Living Issues in Philosophy*, 23-108; Ayer, *The Foundations of Empirical Knowledge*; Stace, *The Theory of Knowledge and Existence*; Berkeley, *Of the Principles of Human Knowledge*. OSCAR F. REED

ERADICATION. *Eradication* is a term used by certain Wesleyan theologians to describe the radical destruction of inbred sin by divine grace. The term has been employed in opposition to the teaching that sin is suppressed, repressed, or counteracted, but not destroyed. According to suppressionists, sin exists until death but can be effectively rendered inoperative by the power of the indwelling Holy Spirit. Eradicationists insist that Greek verbs and verb forms employed in the NT point to the removal of sin, not to its repression. The issue focuses upon the degree of deliverance from inward sin possible in this life by the redeeming grace of God.

Two criticisms have been persistently leveled

against the term among Wesleyans: (1) *eradication* is not a biblical word; (2) it lends itself too easily to the mistaken notion that sin is a substance, some *thing* that can be removed from the soul as a rotten tooth is extracted from the jaw.

Defenders of the term reply that many non-biblical words are regularly employed to express biblical concepts, a chief example being *Trinity*, and that employment of physical language to express and discuss metaphysical subjects is not only common but inescapable.

No one preferred to stick to actual terms employed by Scripture more than Wesley, as the most casual reading of his works makes evident. Nevertheless, he was embroiled in controversy throughout his ministry because he insisted upon a radical deliverance from sin. In his day the issue was extinction vs. suspension, terms only slightly removed from eradication and suppression. Wesley said, "I use the word 'destroyed' because St. Paul does; 'suspended' I cannot find in my Bible."

The wisdom of using any particular terminology must be decided by each individual thinker, writer, or preacher. The concept discussed, however, is more than semantic. The destruction of inbred sin, the radical purification of the inner life, remains a distinguishing tenet of the modern holiness movement.

See CLEANSING, HEART PURITY, CARNAL MIND, CARNAL CHRISTIANS.

For Further Reading: White, *Eradication*; Gould, *The Whole Counsel of God*, 39-58; Wiley, *CT*, 2:440-517.

W. E. MCCUMBER

EROS. See LOVE.

ERROR. An error is a mistake or failure due to incomplete information, forgetfulness, or faulty judgment. These errors do not necessarily arise from antagonism of the will toward God. Since man is finite, his knowledge and information are limited. Since he is also living under the curse, which brought mortality and its accompanying physical and mental weaknesses, man's memory and judgment are affected. Thus, errors are due either to man's finite character, or to disabilities arising from consequences of the Fall as they touch man's mind and body. They are not sinful acts since they involve no purpose to rebel against God. Consequently writers of the holiness tradition ever since Wesley have ascribed such errors to infirmities, and usually discuss them under that head, as in the first three readings suggested below. Such errors do not separate the soul from God, although they often

bring disappointment or embarrassment. The child of God will do his best under grace to overcome such disabilities as much as possible.

The word *error* also denotes a wrong and unscriptural system of doctrine or teaching. This may arise from overemphasis, or from neglect of some phase of truth, or from outright denial of some truth. It always arises whenever men substitute their ideas for the revealed truth of God. Whatever its source, any system of error is dangerous in leading men away from the truth and usually leads men to deviation in practice and finally to outright wickedness. Hence the Bible frequently warns us against deception.

See MISTAKE, INFIRMITY, SIN (LEGAL), HERESY.

For Further Reading: Chadwick, *The Call to Christian Perfection*, 56-58; Wesley, *Works*, 6:2-5, 412-13; Wiley, *CT*, 2:498; Breese, *Know the Marks of the Cults*.

LESLIE D. WILCOX

ESCHATOLOGY. The word *eschatology* is derived from two Greek words, *eschatos*, meaning "last" or "last things," and *logos*, meaning in this instance "knowledge." Eschatology has thus traditionally referred to the biblical teachings concerning events which will occur at the end of world history.

In classical systematic theology the discussion of eschatology has commonly been carried out under two subheadings: Individual Eschatology and General Eschatology. Individual eschatology treats the scriptural teachings regarding the character of life after death, considering the nature and place of the existence of the soul between death and the final resurrection, and such matters.

General eschatology discusses the final events which are to transpire at the end of human history. Themes commonly treated under this heading include the great apostasy and the Antichrist, the second coming of Christ, the resurrection, the millennial Kingdom, the final Judgment, and the age to come.

The modern discussion of biblical eschatology no longer limits the term exclusively to future events at the end of world history. Scholars note that the OT prophets sometimes spoke of the Day of the Lord—an eschatological *terminus technicus*—as drawing near or impinging upon events in their own times. The NT writers speak even more clearly of the *eschaton*—the last times—and specific eschatological events as already inaugurated in the first century, in connection with the Christ event.

The boundaries within which biblical eschatology has been interpreted in this century were

established by Albert Schweitzer and C. H. Dodd. The older liberal interpretation had dismissed the eschatological content of the Bible as an expression of the mythological outlook of the ancient world. Adolf von Harnack referred to it as the disposable "husk" which surrounded the "kernel" of universal ethical truth in the Scriptures.

Albert Schweitzer is widely credited with reestablishing the determinative eschatological basis of NT theology, even though it is generally agreed that he overstated the issue. According to Schweitzer, Jesus was an apocalyptic figure who anticipated the end of the present world and the arrival of the eschatological kingdom of God in the near future. This expectation conditioned all His preaching and the understanding of His mission. Following Jesus' death, this same hope continued in the earliest Church. In fact, however, both Jesus and the Early Church were mistaken, as subsequent history made clear, declared Schweitzer.

C. H. Dodd agreed with Schweitzer that the message of Jesus centered in eschatology, but he insisted that the portrait of Jesus sketched by Schweitzer precluded any basis for Christian faith in such a deluded apocalypticist. Dodd's own study of the NT evidence led him to conclusions quite different from those of Schweitzer. Dodd contended that for Jesus the eschatological Kingdom was not a future entity but rather had its absolute arrival in His own person and mission. All that the prophets had hoped for in the eschatological age was realized in the Christ event and is experienced by Christians as they are related to Christ by the Spirit. This was the essence of the teaching of Jesus and was at the heart of early Christian proclamation. Dodd recognized that there were passages in the NT which spoke of eschatological events in the future, but he neutralized these by designating them as poetic expressions or by rejecting them as corruptions of the primitive *kerygma* by a later generation which had lost touch with the message of Jesus.

The work of Schweitzer and Dodd made clear that the NT contains two kinds of statements about the eschaton. One collection of sayings speaks of the inauguration of eschatological events in connection with the mission of Jesus. The coming of the Messiah, the operation of the Kingdom in power, the outpouring of the Holy Spirit, the gift of salvation—these are all eschatological events in the estimate of OT and Jewish eschatology. That claim is made for them by the writers of the NT also.

But the NT likewise speaks of eschatological

events which were not yet realized and which await a future fulfillment. The old age and the fallen sinful order have not been terminated, death has not been destroyed, the Messiah is to appear again, the resurrection and the final Judgment are yet to occur, the new heavens and the new earth are matters of hope.

Schweitzer and Dodd treated these sayings in an antithetical manner, gravitating to one group and minimizing or rejecting the validity of the second group. More recently NT scholars—most notably Oscar Cullmann and Werner Kümmel—have attempted to interpret the two sets of sayings in a dialectical way, speaking of the tension which exists between the “already” and the “not yet” in NT theology. According to this view, the Christ event signified the inauguration of eschatological events and realities, but the full realization of the eschaton lies in the future. However, the future will only bring to completion that which was begun in the mission of Jesus. This latter interpretation seems to reflect the NT teachings most accurately.

All of the interpretations above assume that NT eschatology is a statement of beliefs about events which will occur—or which have occurred—in history. For Rudolf Bultmann, however, this represents a mythological world view which is meaningless to modern man. Such statements have to be demythologized and reinterpreted with the aid of existentialist philosophy in order to have contemporary significance.

From this perspective Bultmann concluded that the eschatological content of the NT describes human existence before God, encountered by God in judgment and with the offer of salvation. In this manner biblical eschatology is removed from the objective sphere of world history and is made to apply to the subjective history of the individual.

See REALIZED ESCHATOLOGY, LAST DAYS, APOCALYPTIC, TRIBULATION, MILLENNIUM, PREMILLENNIALISM, AMILLENNIALISM, SECOND COMING OF CHRIST.

For Further Reading: Bultmann, *Jesus and the Word*; Cullmann, *Salvation in History*, 166-291; Dodd, *The Parables of the Kingdom*; Ladd, *The Presence of the Future*; Kümmel, *Promise and Fulfillment*; Schweitzer, *The Quest of the Historical Jesus*, 223-403; Wiley, *CT*, 3:355-93.

FRED D. LAYMAN

ESSENES. The Essenes were a Jewish religious sect that flourished in the first century B.C. and until A.D. 135. Josephus and Philo estimated their number at around 4,000. They lived in colonies scattered throughout Palestine. Their chief employment was literary, especially that of copying the Scriptures. They supported themselves by

agriculture, eking out a living usually from unfriendly soil. Novitiates gave their property to the sect, which lived communistically. Certain scholars have tried unsuccessfully to associate John the Baptist and even Jesus with this sect.

The Essenes had no dealings with the Temple priesthood, whom they considered to be corrupt. They observed strictly the law of the Sabbath, and took no oath except that of loyalty to the sect. Rules were many. Infractions of rules were punished severely.

Though female skeletons have been found in their cemeteries, most Essene groups were male and celibate. Membership was retained through the adoption of children and by making adult proselytes.

The people of the Dead Sea Scrolls (at Qumran) are believed to have been Essenes.

The Essenes expected a teacher of righteousness to appear who would lead the righteous (“the Sons of Light”) in overthrowing their enemies (“the Sons of Darkness”) and establishing the Messianic Kingdom.

See DEAD SEA SCROLLS.

For Further Reading: Josephus, *War* 2. 8. 2 ff; *Antiquities*, 18. 1-5; Gaster, *The Dead Sea Scrolls in English Translation*; Harrison, “Essenes,” *ZPEB*, vol. 2; LaSor, *Amazing Dead Sea Scrolls and the Christian Faith*.

W. RALPH THOMPSON

ESSENTIAL TRINITY. This term is the counterpart of the term *economic Trinity*. Whereas this latter term refers to the respective roles or offices of the Persons in the Godhead in effecting man’s redemption, the term *essential Trinity* is a reminder that the threeness of God is not a temporary accommodation to the requirements of redemption, but is eternal, because such threeness belongs to the very nature of God. God would be Three-in-One even if there had been no creation and no redemption. To affirm the economic Trinity without also affirming the essential Trinity is to open the door to some form of modalism.

There is only one God (Deut. 6:4; Isa. 43:10-11; 1 Tim. 2:5; Gal. 3:20). Yet three Persons are mentioned in the NT who are each called God. In 2 Pet. 1:17 there is a person called the “Father,” who is identified as God. Another person is also mentioned, distinct from the Father, who is called the “Son,” and in verse 16 is identified as Jesus Christ. Now according to Exod. 34:14 and Matt. 4:10, one is absolutely forbidden to worship anyone besides God; yet in Heb. 1:2-6 God commands the angels to worship Jesus Christ, and we know that Jesus Christ accepted worship from Thomas (John 20:28). Furthermore, the

Jewish leaders clearly understood Jesus to teach that He was just as much God as was God the Father (John 5:18; 8:51-59).

In addition to this, Acts 5:3 teaches that there is a person called the Holy Spirit. That He is a person is established by the fact that Ananias lied to Him. The succeeding verse reveals that the Holy Spirit is God. This scriptural data forces one to conclude that there is only *one* God, but there are three distinct Persons who are called God. Therefore it would be wrong to say that the names Father, Son, and Holy Ghost are simply three ways in which the one God-Person manifests himself (Sabellianism). It would also be wrong to say that the three Persons of the one God are three parts of the whole, sharing divine perfections among themselves. Each is equally possessed of all. These three Persons are the one God.

Thus all three Persons of the Godhead are eternal because the one God is eternal (Ps. 90:2; 102:24-27). And since the one God is unchangeable (Mal. 3:6), He has always existed as Father, Son, and Holy Spirit. In this sense the threeness is an eternal and essential aspect of the Godhead.

See TRINITY (THE HOLY), ECONOMIC TRINITY, SABELLIANISM.

For Further Reading: Carter, *The Person and Ministry of the Holy Spirit*; Wiley, CT, 1:426-32; Wood, *The Secret of the Universe*.
ALLAN P. BROWN

ESTATES OF CHRIST. The estates (or states) of Christ are two: humiliation and exaltation. Humiliation describes the descent of Christ in the Incarnation, His self-emptying (the *kenōsis*), His servant role, and His death on the Cross. The exaltation concerns the stages of ascent, particularly the Resurrection, the Ascension, and the Session. These followed the descent into hell.

The state of humiliation includes several specific stages or steps, most clearly described in the famous kenosis passage (Phil. 2:5-8). Christ's humiliation includes self-renunciation and relinquishing His full divine prerogatives.

Was the kenosis a separation by the Son from the divine attributes or simply from the use of these attributes? Were the attributes concealed in the kenosis? The incarnate Logos did not cease to be God; hence, it must be argued that He was not severed from the attributes of Deity. The kryptists (a word meaning "to conceal") believed the attributes were not displayed until Christ's glorification.

That the kenosis meant renouncing the use of these attributes appears to be a contradiction of

the miracles and power of Jesus on earth, a point against the kryptists, too. Another suggestion is offered. The kenosis was the Son's yielding of His autonomy as God (albeit an autonomy within the *perichoresis*) and taking on the state of subjection and dependence. In any event His self-renunciation of equality with God and assumption of the form of man was followed by His glorification.

The estate of exaltation begins with the descent into hell. Based upon Ps. 16:10, quoted by Peter in Acts 2:27, 31, and 1 Pet. 3:19-20, the descent seems to describe Jesus' proclamation of His Lordship over both life and death. Some construe the descent as describing the terrible intensity of Jesus' suffering on the Cross, but this makes "preaching unto the spirits" meaningless.

The Resurrection followed the entombment. It was Christ's victory over the power of death to which He had become obedient (Phil. 2:8). The Resurrection confirmed the validity of His atoning death.

The Ascension marks a new stage in Christ's resumption of His place with God and His mediation for us. Having become man, the Son bears that humanity to glory where He intercedes for us. Further, the Ascension establishes the divine condition for the coming of the Spirit (John 16:7). Finally, the Session describes the Son at the Father's right hand. Mark connects Ascension and Session (16:19), thus linking Christ's priestly and royal offices.

See CHRIST, KENOSIS.

For Further Reading: Wiley, CT, 2:187-210.

LEON O. HYNSON

ETERNAL GENERATION. This construct, which Olin A. Curtis called "one of the most fruitful conceptions in all Christian thinking" (*The Christian Faith*, 228), was used by theologians in the third and fourth centuries (most notably Origen and Athanasius) to combine two ideas deemed necessary in rightly describing the inter-Trinitarian relation between the Father and the Son.

It was necessary to say that the Son was *generated*, or "begotten," in order (1) to counteract the idea that the Son was a mere "emanation"; (2) to show a distinction between the Persons of the Godhead, and thus guard against the heresy of modalism; and (3) to show that the Son was not a creature, as the Arians maintained, but was rather of the very essence of God.

Likewise it was necessary to say that this generation is *eternal* in order to show that the Father was never without His Son. Hence the Son exists eternally alongside the Father, His generation be-

ing an eternal process. Contrary to Arianism, there was never "a time when the Son was not." Since God is eternal, and since the Son shares the divine essence, the Son exists from all eternity.

See CHRIST, TRINITY (THE HOLY), ETERNALLY BEGOTTEN.

For Further Reading: Danielou, *Gospel Message and Hellenistic Culture*, 345-86; Gonzales, *A History of Christian Thought*, 1:191-233, 299-310; Grillmeier, *Christ in Christian Tradition*, 1:133-326; Kelly, *Early Christian Doctrines*, 126-36, 226-47. ROB L. STAPLES

ETERNAL LIFE. Eternal life has ever been one of man's deepest concerns. Job voiced this universal quest in one of his darkest moments thus: "If a man dies, will he live again?" (Job 14:14, NASB; cf. Mark 10:17; Luke 10:25). Pascal observed: "The immortality of the soul is a thing so important that only those who have lost all feeling can rest indifferent to it."

The clearest biblical statement on eternal life is the declaration of Christ in His high-priestly prayer: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3, NASB). The meaning of eternal life focuses upon three words in this statement: "life" (*zōē*), "eternal" (*aiōnios*), and "know" (*ginōskō*).

While *zōē* is sometimes used in the NT to express man's natural life, it is the one word used for God's own life. The Greek word *bios* seems never to be used in this sense in the NT, but rather expresses natural, temporal life, whether of men or other creatures. While *zōē* is sometimes used in the latter sense, when it is qualified by the Greek adjective *aiōnios* ("eternal, or unending"), it signifies a quality of life that endures, and not simply quantitative or temporal life.

Eternal or everlasting life, as applied to man, is mainly a NT concept (especially favored by John and Paul), although it is implicit in the OT (see Job 19:25-27). It was Christ "who abolished death, and brought life [*zōēn*] and immortality to light through the gospel" (2 Tim. 1:10, NASB; cf. 2 Cor. 5:1-5).

Technically "eternal life" characterizes God only. However, Jesus said, "I give eternal life to them" (John 10:28; cf. 17:2). Thus *zōē* signifies a quality of life which is *eternal as God's life*, but "everlasting" as received and experienced by believing man. With God eternal life has neither beginning nor end, whereas with man it has a beginning in his salvation experience, but no end. God's eternal life was implanted in man at

his creation (Gen. 2:7), but was forfeited in the tragedy of the Fall. It was subsequently provisionally restored to man through Christ's redemptive accomplishments. It is now freely offered by Christ to all who will receive it (Rev. 22:17; John 1:4).

Eternal life comes to men through *experiential knowledge* of God which is expressed by Christ in the verb "know" (*ginōskō*) which signifies an intimate personal knowledge of God (John 10:38; 14:7-8; 5:20; cf. Hos. 6:3). To know Jesus Christ is to know the "true God." The two are inseparable (John 14:7-11). Eternal life is both present and future; both *now* and *eschatological* through the resurrection of the whole person. The possession of eternal life is inseparable from being vitally in Christ. It cannot survive an apostasizing from Christ (John 15:6; Col. 1:21-23).

See ETERNAL SECURITY, APOSTASY, BACKSLIDING, FAITH, REGENERATION, ETERNITY.

For Further Reading: Kittel, 2:832-72; *ISBE*, 3:1458-61; *ZPEB*, 3:927-32. CHARLES W. CARTER

ETERNAL PUNISHMENT. To punish is to cause pain, loss, or discomfort to a person for some offense. Eternal punishment as a biblical and theological term refers to the endless punishment which falls upon those persons who reject God's love revealed in Jesus Christ.

The NT Greek word usually translated "eternal" is *aiōnios* (literally, "an age" or "agelong"). It indicates infinity of time, endless duration. Eternal punishment, then, is not simply agelong, after which it ceases, but is unceasing, everlasting. The same word is used to indicate the life the believer receives from God through faith in and obedience to the resurrected Christ—eternal life (Matt. 25:46). "The Greek language possesses no more emphatic terms with which to express the idea of endless duration" (A. A. Hodge).

Jesus on numerous occasions affirmed the reality of eternal punishment. Records of His teaching in this regard are found in Matt. 18:8; 25:41-46; Mark 3:29; Luke 3:17; John 5:28-29. Peter also wrote of eternal punishment (2 Pet. 2:9-10). Paul warns that God "will punish those who . . . do not obey the gospel . . . They will be punished with everlasting destruction and shut out from the presence of the Lord" (2 Thess. 1:8-9, NIV).

Shut out, banished from the presence of God is, indeed, the basic meaning of eternal punishment (Matt. 25:41). It comes through persistent rejection of God and His will as revealed in Jesus Christ. Continued rejection forges the chains of sin ever more strongly in this life as

persons misuse their freedom to choose. Alienation from God and loneliness result. Remorse and inner turmoil follow. We cannot suppose that the Judge of all the earth will remit these penalties beyond death if persons continue persistently in their sins, refusing to recognize His claims upon their lives. "Sin must be purged or the sinner both banished and punished" (cf. Mark 9:49; Matt. 3:12; Heb. 10:26-31; 12:29).

Eternal punishment is not vindictive. God forces no one to love and serve Him; but when a person refuses His invitation and disregards His laws, he must bear the penalty. Such impenitents condemn themselves (John 12:47-50).

The NT frequently uses symbolic terms in referring to realities beyond the grave. This is necessary, for we can understand concepts only as they are expressed in terms of our earthly vocabulary. God must speak our language until we can understand His. So it is that the place of eternal punishment, so different from anything we are familiar with in this world, is described by comparing it with things within our knowledge. It is referred to as a place of fire. Jesus referred to it as "everlasting fire" (Matt. 18:8; 25:41), as "unquenchable fire" (Luke 3:17), as a "furnace of fire" (Matt. 13:42). John called it the "lake of fire" and the "second death" (Rev. 20:14-15; 21:8). It is said to be a place of "darkness" (Matt. 8:12; 2 Pet. 2:4; Jude 13), a place of "torment" (Luke 16:23, 28; Rev. 14:10-11).

The fact that this is considered by some as symbolic language does not suggest that the suffering depicted is unreal. The symbols convey ideas of reality strictly conformable to truth.

See HELL, ETERNAL LIFE, FREEDOM.

For Further Reading: Hills, *Fundamental Christian Theology*, 2:415-31; Wiley, *CT*, 3:356-75; *GMS*, 662-68.
ARMOR D. PEISKER

ETERNAL SECURITY. More traditionally known as "perseverance of the saints," eternal security was formerly derived from John Calvin's doctrine of unconditional predestination—"The eternal decree of God by which He hath determined in himself what He would have to become of every individual of mankind" (Calvin, *Institutes*, 3. 21. 5). If salvation is by God's decree, then the elect will be saved no matter what they do or fail to do.

More recently, the unconditional security of believers (also known as "once in grace, always in grace") has been inferred from selected passages of Scripture such as John 10:27-29; Rom. 8:35-39; Phil. 1:6; and 1 Pet. 1:5. It is claimed that once a person becomes a child of God by

acceptance of Christ in faith, he can never be lost. Should a believer backslide, he will either be brought back before death or, in some teachings, be finally saved in spite of continued sinning to the end of his earthly life.

Although reputable teachers of eternal security make every attempt to avoid antinomianism, the conclusion that former believers will be saved even if they die in a backslidden and sinful state is drawn by some and is popularly assumed.

Eternal security views faith as a single act of acceptance or believing which is forever efficacious. The NT places its stress on evangelical faith as a present-tense, ongoing attitude of trustful obedience (John 3:36, NASB; Jas. 2:14-26).

Even the positive texts alleged in support of eternal security are less specific than supposed. Jesus affirmed that His sheep would never perish and no man would pluck them out of His Father's hand; in the same passage He stated, "They follow me," a phrase which by no means could describe a backslider (John 10:27-29).

Rom. 8:35-39 says that no earthly or demonic force or "any other creature" shall be able to separate us from the Father's love. It pointedly makes no mention of personal sin which, while not a "thing," does separate man from God (Isa. 59:1-2).

Phil. 1:6 presupposes the normality of Christian obedience and continued trust; and 1 Pet. 1:5 identifies continuing faith as essential to final salvation.

The data in Scripture on the other side of the question are extensive and conclusive: Ezek. 18:24; Matt. 18:21-35; Luke 8:13; 12:42-47; John 15:2, 6; Acts 1:25; Rom. 11:20-22; 1 Cor. 8:10-11; 9:27; 10:12; Gal. 5:1, 4; Eph. 5:5-7; 1 Tim. 4:1; Heb. 6:4-6; 10:26-29; Jas. 1:14-16; 2 Pet. 2:18-22; 1 John 2:4; 3:8-9; 2 John 8-9; Jude 4-6; Rev. 3:11; 21:8; 22:19 show that the practice of sin and sonship to God are totally incompatible, and apostasy is possible although not normal or expected in Christian experience.

The positive values of a biblical doctrine of Christian security must not be discounted. All obedient followers of the Lord Jesus Christ are secure in the Father's keeping. While regeneration does not cancel the God-given human power of choice, it does guarantee abundant grace and both possibility and probability of final salvation.

See BACKSLIDING, PERSEVERANCE, IMPUTED RIGHTEOUSNESS, CALVINISM.

For Further Reading: Purkiser, *Security: The False and*

the True; Shank, *Life in the Son*; Steele, "The Present Tenses of the Blessed Life" in *Milestone Papers*.

W. T. PURKISER

ETERNALLY BEGOTTEN. This phrase is used to indicate the relationship that exists between the First and Second Persons of the Trinity. More particularly, it specifies the relationship of the Son by the fact that He is eternally generated, and not created in time, but begotten before all time. It is the contention that the generation of the Son of God is in eternity, and not a temporal emanation. Moreover, it is used by those who contend that there never was a time when the Son did not exist as Son to the Father in the being of the Trinity. It further denotes that the *per seity* of the Second Person of the Godhead is derived from the *aseity* of the First Person. There never was a time when the Father existed without the Son, and there never was a time subsequent to the being of the Father that the Son was begotten (much less created, or otherwise brought into being).

When the Psalmist declares (Ps. 2:7) "Thou art my Son, this day have I begotten thee," he is teaching the eternal generation of this Second Trinitarian Person. The phrase "this day" denotes the universal present, the everlasting *now* which is put for eternity (cf. W. G. T. Shedd, *Dogmatic Theology*, 1:326). And when the Gospel of John (1:18; cf. 3:16, 18; 1 John 4:9) refers to Jesus as the "only begotten God" (*monogenēs theos*) (NASB), it teaches the unique and solitary nature of His Sonship and eternal Deity. When, in Heb. 1:6, the writer speaks of God bringing "the first-begotten [*prōtotokon*] into the world," he is indicating a unique, metaphysical relationship of essence that constitutes Christ's prehistorical existence with the Father—an existence which excludes all becoming. The same truth is taught by Paul in Col. 1:15 as he speaks of the Son as begotten before all creation. It is the apostle's contention that Christ is prior to all things (*ta panta*, the created universe) "for by him were all things created" (v. 16).

The phrase therefore indicates the pre-existence of Christ and the metaphysical union of essence between Christ and God the Father, and it speaks of a Sonship that reaches back into eternity and depends upon this original relationship of identity of essence. Christ has a pre-temporal existence in a continuous and abiding union with the Father. Hence He could declare that "before Abraham was born, I AM" (John 8:58, NASB). Furthermore, He can pray, "And now, glorify Thou Me together with Thyself, Fa-

ther, with the glory which I ever had with Thee before the world was" (17:5, NASB). Jesus possessed the consciousness of having personally existed previous to His life on earth in an essential life fellowship with God, to which He knew that He should return after His work here on earth was finished. "This sonship is something super-terrestrial and eternal" (G. B. Stevens, *Johannine Theology*, 126).

See ARIANISM, CHRIST, TRINITY (THE HOLY), UNITARIANISM, ETERNAL GENERATION, FIRSTBORN.

For Further Reading: Pope, *The Person of Christ*; Shedd, *Dogmatic Theology*, 1, chap. 4; Stevens, *The Johannine Theology*, chap. 5; Wiley, CT, 1:432-36.

ROSS E. PRICE

ETERNITY. The OT has little concept of chronological time, more often making reference to events, seasons, or divine appointments either natural or miraculous. Life is not just prolonged existence, i.e., so many days and months and years; it is comprised of the long list of experiences in the lives of men and nations ordained by God. The cause and effect relationship between events is largely absent. The sands of the hourglass are fused with the great expanse of God's activity. The prophets spoke of the "day of the Lord" with eschatological and messianic connotations. To biblical writers time is essentially theological rather than chronological.

Following this line of thought, the NT uses the Greek *kairos*. The coming of Christ was the great *kairos*. "The time [*kairos*] has come . . . The kingdom of God is near. Repent and believe the good news!" (Mark 1:15, NIV). The life of Jesus is more than a birthday to be celebrated, followed by 30 or more years before He was crucified. It would be missing the mark to measure that life in years or judge it by its length. It was the great "Christ event" of God's ceaseless activity in His quest for man's salvation.

The NT uses still another term, *aiōn*. *Kairos* time gives promise of *aiōn* time, an age to come above and independent of *chronos* time and the consummation of the *kairos* time of Christ. This is the chief word for the concept of eternity. Eternal life is experienced by all who believe in Jesus Christ; they are already living in the *aiōn*, that unbroken age which is to come but which through Christ is already present. The adjective *aidōis*, "everlasting," is used only twice in the NT.

Eternity, then, is what may be called the mode or manner of God's existence and self-revealing activity in history. It is infinity, immutability, timelessness—mysterious, inscrutable, sublime. It has to do with righteousness and holiness and

love, with good rather than with evil. It is related essentially to God rather than to man, to the spiritual rather than to the physical, to quality rather than to quantity. Eternity is a revelation of God, active in history and giving the promise of life in a new dimension.

In this context, eternal punishment (which is another subject) must be seen as part of God's redemptive activity, the purging of His creation which was mutilated by the fall of man.

The promises of *kairos* time are fulfilled in the *aiôn* when God's enemies will be put under His feet, when the Son himself will be made subject to Him that put everything under Him, "that God may be all in all" (1 Cor. 15:26-28). This is eternity which can only be known or experienced as it is revealed in the sovereign power of God. In Christ can be seen the true nature of both time and eternity. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

See CHRONOS, ETERNAL LIFE, ETERNAL PUNISHMENT.

For Further Reading: Richardson, *A Theological Word Book of the Bible*; Gilkey, *Naming the Whirlwind*; Quick, *Doctrines of the Creed*. HARVEY J. S. BLANEY

ETHICAL RELATIVISM. This is the position in ethical theory that right and wrong are purely relative to human factors, rather than determined by divine revelation or any form of moral absolutes. In so-called situation ethics, as popularized by Joseph Fletcher and others, the human factor is the concrete situation which alone can provide the basis for making the ethical judgment pertinent to it. Rules are not sufficiently flexible to anticipate all the unique complexities of a given set of circumstances, therefore rules are unable to specify in advance what will be the right thing. Some situationists do acknowledge one universal law, viz., love, so that the ethical obligation is to exercise judgment in determining what is the most loving thing to do.

While the concrete situation is the locus of attention with the situationists, the human factor most determinative for the anthropologist and most sociologists has been the standards of the community. Accordingly "the sense of duty is purely relative to the customs of society in which it occurs, so that the proper form of ethics is simply a description of mores in different societies" (L. Harold DeWolf, *Responsible Freedom*, 26). Rather than such ethical relativism being solely private—relative only to one's personal opinion—it is standardized in the sense that it carries the sanctions of that particular society. As a part of a particular society, a man *ought* to be faithful to its

mores. Theoretically, this leads to a solidarity of moral action which the usual understanding of moral relativism does not hold. In this respect it is an improvement over the extreme individualism of situationism, and certainly superior to the exaggerated freedom of antinomianism.

However, neither personal judgment in the situation nor the customs and mores of a society can be trustworthy guides for determining right and wrong. This is precluded by human sinfulness which is swayed more by passion than principle, by the limitations of personal judgment, and by the pagan and demonic elements in non-Christian cultures. The Christian builds on the practical necessity and the historical factuality of divine revelation, in which God has given to man His moral law, and made available both the Bible and the Holy Spirit for the understanding and application of this law. The law is absolute in at least two respects: (1) its principles are timeless, universal, and unchangeable; (2) it carries the supreme authority of God himself, therefore is not optional, and cannot be superceded by the vagaries of social custom.

Therefore, while there is some truth in ethical relativism, viz., that some secondary details are relative to times, situations, and cultures, as a basis for ethical theory it alone is not adequate.

See ETHICS, CHRISTIAN ETHICS, MORALITY, SIN, REVELATION (SPECIAL), ANTI-NOMIANISM.

For Further Reading: DeWolf, *Responsible Freedom*; Strauss, *Baker's DCE*, 219; Fletcher, *Situation Ethics: The New Morality*; Brunner, *The Divine Imperative*; Thielicke, *Theological Ethics*, vol. 1. OSCAR F. REED

ETHICAL SIN. See LEGAL SIN.

ETHICS. The Greek *êthos* is found only once in the NT (1 Cor. 15:33), and then it is in a current proverb. Originally, the word meant "dwelling" or "stall." To this word, the Latin *mos* was given, from which *morality* is derived.

There is a real distinction, however, between ethics and morality. The original sense of "stability" or "stall" suggests that ethics deals with the stability and security which is necessary if one is to act at all. "It was really the primary office of custom to do in the human area what the stall did for animals: to provide security and stability" (Paul Lehmann, *Ethics in a Christian Context*, 23-25). Ethics, then, is concerned with what holds human society together. In the developing discipline, ethics deals with reflection upon the principles that govern behavior, while morality deals with the behavior according to approved standards.

Natural law or philosophical ethics is usually divided into three categories.

1. *Normative ethics* deals with what is right and wrong, good or bad, virtuous or evil in accordance with standards. In this area, ethics is concerned with establishing norms by which moral action can be evaluated. While it draws information from many descriptive sciences, its primary focus is on what *ought to be* followed by what persons *ought to do*.

Normative ethics can be divided into *utilitarian* and *formalistic*. The utilitarian approach is best represented by John Stuart Mill, who argued that the right act is that act which brings the greatest happiness to the greatest number. Formalism searches for those constituent elements of our moral world which actually exist among people.

The dialogue between utilitarianism and formalism is particularly crucial today in medical ethics. With the increasing application of "utilitarian cost benefit analyses to social policy," the physician is confronted with decisions which from the standpoint of utility may be normatively justifiable (utilitarian). On the other hand, his obligation to each patient may lead him to life-saving procedures regardless of utility (formalistic) (Dyck, *On Human Care*, 14-21).

2. *Metaethics* deals analytically with the kind of language that ethics works with. Metaethics is theoretical and critical. The discipline is not as remote as one might think. If a medical authority takes the position that professional judgments are not moral judgments, the ethicist is obligated to analyze whether the judgment is moral or nonmoral. Practical ethical judgments are statements about actions, such as "This is right (or wrong). Metaethical judgments define and appraise the standards, rules and principles that justify those practical decisions" (Dyck).

3. *Moral policy* is the design that ethicists use to make descriptive and critical analyses of what to do in specific situations. Whether the issue relates to a nation's decision in war and peace, responsibility to a civil code, or medical decisions, the perplexities encountered demand decisions which are moral in content. *Moral policy* can provide descriptive and critical analyses of the sources of agreement and disagreement. But it can also make judgments which in light of the known (descriptive) can control historical events and human destiny. The hostage issue with Iran was filled with moral judgments coming from such *moral policy*. Empirical definitions, affirmations of loyalty, the range of human freedom,

and the interests of the nation all entered the picture.

See CHRISTIAN ETHICS, MORALITY, CASUISTRY, ETHICAL RELATIVISM.

For Further Reading: Bonhoeffer, *Ethics*; Titus and Keeton, *Ethics for Today*; Lehmann, *Ethics in a Christian Context*; Freedman, "A Meta-Ethic for Professional Morality," *Ethics* 1978, 8 ff; Dyck, *On Human Care*; DeWolf, *Responsible Freedom*.
OSCAR F. REED

EUCCHARIST. The Greek term *eucharistia* means "thanksgiving as an act of worship." Eucharist is a traditional name for the sacrament more commonly known as Communion, Lord's Supper, Agapè, and Mass (R.C.). The Early Church seems to have observed the "breaking of bread" at every service (Acts 2:42). Historically the Roman Catholic church has taught that the bread and wine become the body and blood of Christ. Martin Luther taught that Christ's body and blood coexist with the bread and wine. Zwingli believed that the Eucharist was only a symbolic commemoration of Christ's death. Christians today hold to one of these three or some variations of them. The Eucharist is one of the two Protestant sacraments along with water baptism.

The Eucharist is a celebration of Christ's atoning sacrifice, and its repetition serves to keep us aware of the enduring nature of the work of Christ, so that we can say, "He is born, He is crucified, He is resurrected." Whatever one's theology of this sacrament, Christ's presence is a mystery of faith—and who would dare to say that He is not present at His own table? The bread and wine are symbolic, not only of His "body broken and blood poured out," but also of the Bread of Life that nourishes and the Blood that cleanses. The implications of the various periods of the Christian calendar, such as Advent, Christmas, Lent, Good Friday, Easter, and Pentecost, find expression in the celebration of the Eucharist. Its observance is our dedicated, thankful, expectant response to the salvation wrought by Christ's atoning sacrifice. It is also our acceptance by faith of God's grace for pardon and purity, fellowship and service.

See SACRAMENTS, COMMUNION (HOLY).

For Further Reading: Battenson, ed., *The Early Church Fathers*; Richardson, ed., *A Theological Word Book of the Bible*.
HARVEY J. S. BLANEY

EUTHANASIA. The term is derived from the Greek *eu*, "well," and *thanatos*, "death," and so means easy or painless death. In contemporary usage it refers to the practice of "mercy killing," the painless putting to death of persons suffering from incurable and extremely painful disease. It

is also used for the painless putting to death of the socially unfit, such as the feeble-minded and deformed.

Euthanasia is sometimes considered as being either passive or active. Passive euthanasia would be simply deliberate failure to use the means available to prolong life. (Most authorities deny this meaning to the concept.) Active euthanasia is the positive and intended use of means to end life painlessly.

Euthanasia is also classified as either voluntary or compulsory. Voluntary euthanasia presupposes the rational request for and consent of the person to be killed, whereas compulsory euthanasia presupposes neither request nor consent of the person to be killed.

Those who advocate the practice of euthanasia tend to do so on the utilitarian ground of the good of society. Nineteenth-century utilitarians held euthanasia to be a sensible means of disposing of persons who are a burden or embarrassment to society. The Nazis even included those who are economically, politically, or racially an embarrassment.

Those who oppose euthanasia base their argument on the dignity of the individual and the sacredness of human life. The Christian church, both Catholic and Protestant, has consistently condemned euthanasia. Its position is that life is the gift of God and only God has the right to terminate it. The right of life is natural and inalienable and is a part of man's stewardship responsibility. "Mercy killing" assumes the right of others to make decisions for which they have insufficient knowledge. Human motives are too complex, and euthanasia offers the possibility for concealment of selfish and criminal motives. It also fails to understand the Christian concept of suffering as having positive and redemptive value, both for the sufferer and those around him.

Theologians such as Karl Barth, Dietrich Bonhoeffer, and Emil Brunner have condemned euthanasia as being a usurpation of God's sovereign right over life and death (John Dedek, *Human Life: Some Moral Issues*, 122-23).

See LIFE, MURDER, ABORTION, SUFFER (SUFFERING).

For Further Reading: Dedek, *Human Life: Some Moral Issues*; Heifetz, *The Right to Die*, 99-117; Koop, *The Right to Live, The Right to Die*, 85-117.

M. ESTES HANEY

EUTYCHIANISM. In the fifth century the church was formulating a doctrinal statement concerning the relationship of the human and the divine in Christ. Monophysites (Gr. *one nature*) affirmed

a belief that Christ had only one nature. Eutyches, a monk from Constantinople (d. 454), gave his name to the doctrine which affirmed that after the Incarnation, Christ's nature was only divine, not human. Eutychianism now includes modifications of the original doctrine.

The Council of Chalcedon (451) adopted the statement of the oneness of Person without denying either the complete divine nature or the complete human nature of the incarnate Christ.

See APOLLINARIANISM, CHRISTOLOGY, HYPOSTATIC UNION, CHRIST.

For Further Reading: Latourette, *A History of Christianity*, 164-72; Wiley, *CT*, 2:160-84.

RICHARD S. TAYLOR

EVANGELICAL. This adjective derives from the Greek noun *euangelion*, translated "gospel" or "good news" (often transliterated "evangel"). That which is evangelical therefore relates to the gospel, the message of salvation of the Christian faith. Paul wrote: "For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom. 1:16, RSV). The evangel is synonymous with *kerygma*, "preaching." Evangelical also connotes the spirit of zeal and earnestness with which the message of salvation is witnessed to or proclaimed.

Evangelical and *evangelicalism* were not widely used in the history of the church until the time of the Reformation, during which period they took on a somewhat pejorative meaning. Luther's insistence that the light of the gospel of justification by faith had been "hidden under a bushel of ecclesiastical authority, tradition, and liturgy" led Erasmus, Thomas More, and Johannes Eck to employ the term *evangelicals* derisively to refer to the Lutherans. Luther reacted negatively to being so named because he believed evangelical could be used for all Christians who accepted the gospel of free grace. Eventually, following the Peace of Westphalia in 1648, with its recognition of the Reformed churches as evangelical; with the publication of the *Corpus Evangelicorum* in 1653; and with the union of Lutheran and Reformed churches in Germany in 1817, evangelical came to be used of all Protestants. The Methodist revival under Wesley in England was characterized as an evangelical revival.

The term was given more specific content when the Evangelical Alliance was formed in London in 1846. The Alliance adopted a set of nine doctrines as representative of the meaning of evangelical: (1) the inspiration of the Bible; (2) the Trinity; (3) the depravity of man; (4) the me-

diation of the divine Christ; (5) justification by faith; (6) conversion and sanctification by the Holy Spirit; (7) the return of Christ and judgment; (8) the ministry of the Word; (9) the sacraments of baptism and the Lord's Supper.

Since that time the word *evangelical*, both in Europe and America, has taken on broader and narrower definitions. The term is often used to refer to neoorthodoxy on one end of the spectrum and to fundamentalism on the other end. Broadness and narrowness are determined mainly by the theological stance of the definer. The hallmarks of evangelicalism, as delineated by Donald Bloesch, are 10 in number: (1) the sovereignty of God; (2) the divine authority of Scripture; (3) total depravity; (4) the substitutionary Atonement; (5) salvation by grace; (6) by faith alone; (7) primacy of proclamation; (8) scriptural holiness; (9) the Church's spiritual mission; (10) the personal return of Christ.

See ORTHODOXY, FUNDAMENTALISM, CHRISTIANITY, EVANGELISM, NEOEVANGELICALISM.

For Further Reading: Bloesch, *The Evangelical Renaissance*; Quebedeaux, *The Young Evangelicals*; Ramm, *The Evangelical Heritage*; Wells and Woodbridge, eds., *The Evangelicals*.
WILLARD H. TAYLOR

EVANGELISM. Evangelism is that activity of Christians by which they seek to make known the gospel and persuade people to believe in Christ the Lord. This activity may be private and personal or public, involving an evangelistic type of preaching and methods of inducing immediate response. Generally evangelism is seen as a primary responsibility of the Church, to be engaged in continuously and by some degree of system and organization. A popular method in the 19th and 20th centuries has been the planned revival campaign. However, of more recent years greater stress has been placed on training laymen to evangelize by means of everyday vocation and personal witnessing.

Everything the church does which aims at conversions is a form of evangelism. Even the Sunday School, while primarily an educating and nurturing agency, has been widely effective as a tool of outreach and evangelism. All other auxiliaries and activities should also be geared to evangelism, and evaluated in terms of their evangelism potential.

While missions and evangelism are generally disconnected in the local church, they are essentially the same. In the broader sense, missions constitute a subdivision of evangelism, i.e., evangelism carried out by missionaries serving

elsewhere, whereas evangelism as popularly conceived is soul-winning activity locally.

Evangelism has the word *angel* at the heart of it, and an angel is always thought of as a messenger of the Lord. All Christians are to be involved in evangelism, since all are to be witnesses or messengers of the Lord. Anyone who is truly Christian will be involved in sharing with someone else what the Lord has done for him. No one is to be a spectator, but all are to be participators in circulating the good news of Christ's redeeming love.

The pulpit type of evangelism places the emphasis on congregational participation in spiritual activities which generates an atmosphere in which the unsaved have a confrontation with the Holy Spirit. In such a setting the worshippers are blended into a spirit of collective obedience that makes it normal for individuals to be obedient to the Lord. This is often referred to as "mass evangelism," though the term is of doubtful accuracy, since the ultimate decisions are personal and individual. Evangelism is not crowd psychology or mob hysteria.

Personal evangelism involves one-to-one, person-to-person contacts for the Lord. Every Christian will have a means to make a living, but he will also have a meaning for living, and the latter is related to his concern about winning another to the Lord. Total mobilization of the laity for winning men to Christ is the greatest challenge confronting the Church world today. Only as Christians turn the casual contacts that come on the job, in the office, and in the neighborhood into occasions for witnessing will the Church have an impact on contemporary society.

Theologically, evangelism is the Church's primary task, as it is a fulfillment of the Great Commission (Matt. 28:19-20). It presupposes the lostness of men, their universal salvability in Christ, and the faithfulness of the Holy Spirit in working through witnessing and preaching to bring about awakening and conversion. Evangelism is in one sense a human work, involving intentional activity, and requiring training, skill, planning, strategy, and generally some degree of organization. Yet the Church's efforts, while they may win adherents, will fail in bringing about NT conversion unless guided by the Spirit and endowed with His power.

See SOUL WINNING, EVANGELIST, MISSION (MISSIONS, MISSIOLOGY).

For Further Reading: Turnbull, ed., *Baker's Dictionary of Practical Theology*, 148-92; Taylor, *Exploring Evangelism*.
MENDELL L. TAYLOR

EVANGELIST. The evangelist (*euangelistēs*) is a messenger or proclaimer of good news. The "good news" (gospel, *euangelion*) is clearly delineated in the NT (1 Cor. 15:1-5; 1 Tim. 1:15; 2 Tim. 1:8-11). All Christians are evangelists, since regeneration creates a spontaneous impulse to share the Good News (Acts 8:1-4). However, it is evident from Eph. 4:11 that some are called "evangelists" in a specialized and official sense. This function and office is one of God's gifts to the Church for its equipping; therefore the Church suffers when and if this particular form of ministry is depreciated. The implication of Ephesians is that not only are evangelists called to spend their time in taking the gospel to those who have not yet heard, but they must have a function in teaching evangelizing to the Church.

Only Philip is called "the evangelist" (Acts 21:8); yet he was elected to "serve tables" and was ordained as a deacon (Acts 6:1-6). But that he was first of all an evangelist at heart was demonstrated in the first persecution, when his elective position was dissolved and he went to Samaria. Apparently thereafter the Church recognized that God through providence and inner urge had promoted him. Since there is no hint of a subsequent special ordination, we may conclude that the evangelist represents a function and at times an office but not necessarily an *order* of ministry. Not only the apostles but ordained deacons and ordained elders could serve as evangelists.

While some are called to specialize as evangelists, and the office is distinct from the "pastors and teachers" (Eph. 4:11), we are not to conclude that nonspecialists may remain aloof from evangelizing activities and interests. Timothy was primarily a pastor-administrator, yet he is commanded to "do the work of an evangelist" (2 Tim. 4:5). Only thus could he "fulfill" his ministry (NASB). The "work" of an evangelist would be repeated proclamation of the essential message and a systematic seeking out of those who had not yet heard or at least were not yet won.

See EVANGELISM, SOUL WINNING, MISSION (MISSIONS, MISSIOLOGY), CLERGY.

For Further Reading: *Baker's Dictionary of Practical Theology*, 148-89; Purkiser, *The New Testament Image of the Ministry*, 79-84. RICHARD S. TAYLOR

EVE. The name, mentioned only twice in the OT (Gen. 3:20; 4:1), is given by Adam to his female companion and wife in the Garden of Eden. He first calls her "Woman" (*ishah*, 2:23). The significance of the name *ishah* is highlighted in the Samaritan Pentateuch and LXX rendering "out of

her man," which contrasts the woman with the beasts which are taken "out of the ground" (v. 19). The name Eve is first applied at the mention of childbearing in the curse of 3:14-19.

The significance of the name is explained in the text as denoting that the woman is "the mother of all living" (v. 20). Yet in the biblical account it is not clear whether she is yet a mother at all. And even when she becomes a mother, she is not literally "mother of all living" (for example, of animals).

The problem is that though the name appears to be related to the Hebrew verb meaning "to be," its form is not Hebrew. Thus alternate explanations have been offered as to the origin of the name. For example, the suggestion has been made that the name is actually built upon a Semitic root translated "clan." Thus Eve is understood to mean "mother of every human clan."

Another approach has been to relate the name Eve to the Aramaic word for serpent and suggest that Eve is so named because she had done the serpent's work in tempting Adam. Neither explanation adduces any better evidence for itself than the simple biblical explanation that the name Eve appears to be related to the Hebrew verb "to be," and thus Eve is "the mother of all living."

The creation of Eve is justified in Genesis 2 as God's provision for a man in his lonely solitude (v. 18). The solitude was not alleviated by the presence of the beasts. But the woman is immediately recognized as "bone of my bones, and flesh of my flesh" (v. 23). This unity of flesh is symbolized and sealed in the singular commitments of marriage (v. 24) which include the separation from family and bearing of children. Thus the origin of human sexuality is assigned to the commonality shared by man and woman rather than to the reflection of some erotic nature in the creating Deity. This point heightens the contrast between the worship of the Israelites and the worship of their Canaanite neighbors who understood the nature and function of their deities in chiefly sexual terms.

New Testament references to Eve occur in 2 Cor. 11:3 and 1 Tim. 2:13. In both passages the susceptibility of Eve to the solicitations of the tempter is the important element. In the Timothy passage it is used to support an understanding of the subordination of women to men in the Church assumed from the account in Genesis 3 in which Eve sinned first, then Adam. In Corinthians it serves as a warning by example of how easily one may be led astray.

Eve was the mother of Cain, Abel, and Seth.

She was also the mother of numerous unnamed children.

See WOMAN, SEX (SEXUALITY), FAMILY, PARENTS AND CHILDREN.

For Further Reading: Von Rad, *Old Testament Theology*, 1:149; Thielicke, *How the World Began*.

DANIEL N. BERG

EVENT. *Event* is important for Christian theology in discussions regarding revelation. Before critical study of the Bible no questions were raised about the character of the biblical events, and little particular value was placed on event as part of revelation. Emphasis was on the concepts of Scripture as the source for doctrine and theology. Liberalism bypassed the historical character of the record in favor of universal truths of religious and ethical value. Yet the outlook of the 19th and 20th centuries has made history and, hence, *event* important. Both orthodox and modernist thinkers have taken the historical character of the Bible seriously but disagree on its implications.

The question of events points to the larger issue of the relation of history, eternity, and time. Where does revelation occur on the line that connects the eternal acts of God and the temporal events of history? Some emphasize the supra-historical character of revelation (and its eventness) in order to preserve the otherness of God and the uniqueness of the gospel. The event of revelation is located variously in "great acts of God" in the past or existential encounters, eschatological events, or language events in the present. Others accent the historical character of revelation (and events) in order to guarantee its verifiability and relevance. The inability to hold these concerns together is present where the supernatural and natural are seen as incompatible. Evangelical theology has sought to avoid this dilemma by accepting the biblical view of miracle and of creation as the point of contact between God the Creator and His world.

Event is significant for revelation in several ways. First, event points to the external, objective dimension of the divine work in the world. Thus the Resurrection is not just an idea but an event that affects the real world (1 Cor. 15:3-19). Second, and as a consequence, event secures the exclusiveness of Christianity inasmuch as God has acted for the world's salvation in special, once-for-all events, e.g., the Exodus and the death and resurrection of Jesus.

For biblical faith, event and word must be seen as complementary aspects of revelation—God speaks and acts. The divine word causes events;

the divine word through a prophet interprets or foretells events.

See HEILSGESCHICHTE, HISTORICAL JESUS (THE), HISTORICISM, REVELATION (SPECIAL).

For Further Reading: Brown, *History, Criticism, and Faith*; Henry, *God, Revelation, and Authority*, 2:247-334; *IDB*, supp. vol., 746 ff; Ramm, *Special Revelation and the Word of God*.

GEORGE R. BRUNK III

EVIL. As the opposite of good, evil is any quality, condition, or event which is inherently negative and destructive. The pain and unhappiness which result from evil are generally viewed as evils in themselves, but their evil quality is reflective and sometimes more apparent than real.

The Bible commonly uses "evil" as a synonym for sin, as "the fear of the Lord is to hate evil" (Prov. 8:13). There follows a listing of some evils: "pride, and arrogancy, and the evil way, and the froward mouth." From these personal evils of spirit and conduct grow all the social evils which plague men.

Far less serious are the nonmoral forms of evil such as disease, accident, natural calamities, and death. These evils are nonmoral in the sense that they do not imply immediate culpability in the one who experiences them. It is not a sin to be ill or to die, when such is not self-induced.

Nonmoral evil is relative and temporary. Indeed it is often difficult to distinguish between real evil and that which merely seems to be. If God "causes all things to work together for good" in the life of a trusting believer (Rom 8:28, NASB), do the "evil" things remain evil, or are they transmuted by God's grace into good? Chastening also seems like evil ("grievous," Heb. 12:11) when being experienced, but with sons of God the evil is only apparent; it is really a blessing in disguise. We must conclude that unpleasant events and experiences will fall into their final category only when viewed from the vantage point not only of God but of eternity.

The presence of evil in the world has long been a knotty problem to philosophy and theology. Particularly crucial is what some have called "surd" evil—that for which there is no compensating benefit or rationale, such as useless pain in children or the tooth and claw of nature. In some minds this problem has been so acute that they have despaired of reconciling absolute omnipotence in God with infinite goodness. To resolve the difficulty, they have postulated a "finite God," i.e., that surd evil reflects the limitations in God himself, against which He is struggling (Edgar S. Brightman). This of course is the self-made dilemma of rationalism which (1) rejects

the biblical answer; (2) overevaluates pain in terms of this life; and (3) presumes that man is capable of determining what is and is not surd evil, or even proving that there is such a thing.

The Bible traces the presence of evil in the universe to the fall of Satan, and the presence of evil on earth to the fall of man. In both cases non-moral evil is the consequence of moral evil. Christians are divided as to the extent this statement should include violence in nature such as windstorms and earthquakes. Are these irregularities which would not have been known in the world if man had not sinned?

It seems certain at least that pain and hardship are decreed by God to be not only a consequence of sin but in some cases a direct judgment on sin. In this sense God does "create" evil as well as good (Isa. 45:7). The hold of sin is such that without evil in the natural order sufficient to prevent complacency, the possibility of winning man back to God would be small if not nil. Evil becomes an instrument of the Spirit in fostering that sense of dependence so basic to religion.

Furthermore the Bible casts the light of redemption and eternity upon the apparent evils of life. In this light believers know no surd evils; they are surd solely for the unbeliever. The Christian perceives that the only absolute evil is unforgiven sin, since such evil alone is eternal and irremediable in its consequences.

That branch of theology which seeks to justify God in permitting evil in the world is called *theodicy*.

SEE SUFFER (SUFFERING), GOD, ATTRIBUTES (DIVINE), MORAL ATTRIBUTES OF GOD, PROVIDENCE.

For Further Reading: Henry, *Answers for the Now Generation*, 39 ff; Harvey, *A Handbook of Theological Terms*, 236 ff; Purkiser, ed., *Exploring Our Christian Faith*, 153-63.
RICHARD S. TAYLOR

EVOLUTION. This is the theory that biological organisms that used to exist, and that presently exist, evolved through long processes. Naturalistic evolution, often also known as Darwinism, is the view that the evolution of organisms took place because, in the conflict over food, the fittest ones tended to survive and to reproduce themselves.

Theistic evolution is the view that God created the first form of life and other special step-ups in the complexity and fitness of organisms. Especially, according to theistic evolution, God stepped in with His creative genius to make the rational animal, man.

Creationists usually understand that God created each species—although some of them un-

derstand that He created outright only the different families. Importantly, they understand that Genesis 1—2 teach creationism instead of evolution. Also, they find that, while new varieties occur, it is problematic whether anyone has ever started a new species. Exceedingly good individuals of a given species can be developed, but not new species. Indeed, many of them understand that, when natural processes are left to themselves, what you have is devolvement, instead of evolution. They also question whether characteristics which an organism acquires during its lifetime can be passed on—especially if it means a step up to a new species. And, of course, they know that in those cases where members of two species can breed and have offspring, they find that the offspring (e.g., the mule) cannot reproduce.

Only a relatively few Christians today believe in Archbishop Ussher's chronology, which got into many KJV Bibles, according to which creation occurred in 4004 B.C. But as to the length or nature of the creation "days" evangelicals are divided. Some are firm in postulating a relatively recent creation and believing that the creative fits were circumscribed within 24-hour solar days. Others would agree with H. Orton Wiley, who said that each of the days was no doubt a geological age of indefinite duration. Wiley wrote, "The best Hebrew exegesis has never regarded the days of Genesis as solar days, but as day-periods of indefinite duration" (*CT*, 1:456). The Hebrew word for day, *yom*, is often elsewhere translated "age" in KJV. When the six days are viewed as ages, every actual discovery of science is in accord with the Genesis account. Such a view allows for all the "hard and fast" finds of paleontology—e.g., all the forms of fossil remains known to us. It also allows for whatever has been learned in such other biology subspecies as taxonomy, serology, embryology, morphology, eugenics, and the geographic distribution of species.

See DARWINISM, CREATION, CREATIONISM, DAYS OF CREATION, MAN, THEISTIC EVOLUTION.

For Further Reading: *Symposium on Creation*, vols. 1-6; Hoover, *Fallacies of Evolution*.

J. KENNETH GRIDER

EX CATHEDRA. In present-day church usage, *ex cathedra* refers to the Roman Catholic pope issuing an infallible statement. *Ex* means "out of" or "from." The Latin, *cathedra*, from the Greek, *kathedra*, originally designated a chair or a seat. Thus the literal meaning of the term, *ex cathedra*, is "from the chair." In ancient Roman times the

chair referred to the seat from which officials presided at meetings. With the rise of the office of the bishop in the early Christian centuries, *cathedra* was the name given to the chair from which the bishop carried on his work. The chair came to symbolize the authority of the bishop, and thus any communication made from the chair carried the authority of the office.

The supreme authority of the pope has long been an article of Roman Catholic faith. Such power is symbolized by his throne. This authority was fully formalized at the First Vatican Council, 1870. At that conclave, it was affirmed that when the pope, as the successor of Peter, issues a statement from his throne (*ex cathedra*) regarding faith and morals, and speaks as the supreme pastor under the guidance of the Holy Spirit, his pronouncements have the infallible authority of divinely revealed truth.

See CATHOLICISM (ROMAN), KEYS OF THE KINGDOM.

For Further Reading: *The New Catholic Encyclopedia*, 5:699; Hughes, ed., *The Encyclopedia of Christianity*, 4:138.

MARTIN H. SCHRAG

EXALTATION OF CHRIST. The exaltation of Christ is a theological phrase which refers to one of the two estates of Christ, the other being His humiliation. The exaltation includes in its scope successive stages in the redemptive work of Christ, variously identified as the *descensus ad infernus* (descent into Hades), His resurrection, ascension, session at the right hand of God, together with His second coming in the Rapture, the Revelation, and the final consummation in judgment.

Arminians in general hold that the exaltation of Christ begins following the words of Christ from the Cross, "It is finished," although there is some favor for the view that Christ's exaltation begins with His resurrection and victory over death and the grave. It is not a point of great theological tension.

The exaltation of Christ must be studied and understood in the light of His humiliation and the great kenosis passage of Phil. 2:5-11, with 2 Cor. 8:9 being its best commentary (Carl F. H. Henry, *Basic Christian Doctrines*, 131-37).

The exaltation implies the restoration of the divine person of the Son, together with His assumed human nature, to His pristine place and condition of glory at the right hand of the Father (John 17:4-5; Acts 2:33-36; Heb. 1:3, 13; 8:1; 10:12-13; 12:2). The purposes of the exaltation include (1) the restoration of Christ to His rightful place and condition of glory and majesty; (2) His enablement to intercede for mankind; (3) His

reinvestment with omnipresence according to His divine person and His glorified human nature; and (4) His empowerment to pour out the Holy Spirit on His Church from the plentitude of His glorified personality (J. A. Huffman, *A Comprehensive System of Christian Doctrine*, 104).

Thus, by virtue of His death and resurrection, Christ has been exalted to a place of sovereignty over all men, both living and dead (Rom. 14:9). Further, God will restore a fallen universe in the person of His incarnate Son. In brief, the elevation of Christ to the loftiest height above all other gods and lords, real and imagined, is a rank or status of absolute sovereign Lord in God's redemptive purpose that He had not previously enjoyed (George Eldon Ladd, *A Theology of the New Testament*, 415-19).

See CHRIST, ESTATES OF CHRIST, HUMILIATION OF CHRIST.

For Further Reading: Curtis, *The Christian Faith*, 237-47; Forell, *The Protestant Faith*, 184-88; Henry, *Basic Christian Doctrines*, 145-51; Wiley, CT, 2:187-216.

WAYNE E. CALDWELL

EXAMPLE. The attempt to pattern after the example for human life given in the life and teachings of Jesus Christ has prompted such guidebooks as *Imitation of Christ* (Thomas a Kempis). *Imitatio Christi* as an ethical ideal, however, has been understood in different ways, depending upon the particular perspective of the period of tradition within which it has been viewed.

For the apostle Paul, the example of Jesus is presented not so much as something to be copied as something which the Holy Spirit molds into the character and life of the Christian.

During the patristic period the imitation of Christ certainly was reflected in the strong tendency toward martyrdom, celibacy, and virginity. The later movement toward monasticism may be seen as an attempt to identify with the poverty of Jesus. The Lutheran attitude toward this ideal reflected its generally negative view of what it considered to be a concealed doctrine of works.

Early 20th-century social gospel thinkers stressed the example of Jesus as that which we should emulate by our concern for the needy and the oppressed. However, later in the century, when it became clear that the "historical Jesus" was not going to be found, the views of Kierkegaard, which stressed personal self-giving, found root, and the radical commitment to which Bonhoeffer calls Christianity is strongly reminiscent of Pauline teaching.

Present-day psychology has recognized the

role of imitation in personality formation. Moral development, according to Kohlberg, involves a process of moving from egoistic beginnings to the levels of personal value and universal principles—a movement which allows creative expression of individuality but also may have a generic likeness to a personality ideal—that of Jesus Christ.

See CHRISTLIKENESS, KENOSIS.

For Further Reading: Macquarrie, ed., *Dictionary of Christian Ethics*; Kierkegaard, *Journals*, ed. and trans. A. A. Dru; Bonhoeffer, *Ethics*.

ALVIN HAROLD KAUFFMAN

EXCOMMUNICATION. The word is from the Latin and literally means "out of communion." Excommunication is the severest form of discipline in the church and entails exclusion from the fellowship, rights, and benefits of membership in the Christian society. Biblical basis for excommunication is found in 1 Cor. 5:3-5 and 9-13, where Paul urges the Corinthian congregation to "put away from yourselves" the offending member (cf. Ezra 10:8; Matt. 18:15-18).

The official position of the Roman Catholic church is that the "power of the keys" (Matt. 18:18) embraces the power not only to remit sin but coercive and penal power necessary to carry out the mission of the church. Excommunication's chief purpose is not punishment but the correction of the offender. The offender does not thereby cease to be a Christian, since the benefits of baptism are considered inalienable (*The New Catholic Encyclopedia Dictionary*, 353).

Roman Catholic sacramentalism makes excommunication a very serious matter, since the central thrust of excommunication is denial of the sacraments. For Protestantism the effect of excommunication is confined largely to exclusion from office and fellowship in the Christian congregation, because of its doctrines of justification by faith alone and the universal priesthood of believers. Greater emphasis is put on the redemptive and healing aspects of excommunication (Tillich, *Systematic Theology*, 3:179-80). In most Protestant churches excommunication can be applied only after a trial by one's peers and with the right of appeal to a higher court (*Cyclopaedia of Methodism*, 351).

See CHURCH, CHURCH GOVERNMENT, DISCIPLINE.

For Further Reading: Tillich, *Systematic Theology*, 3:179-81; *The New Catholic Encyclopedia*, 5:704-7; Wiley, *CT*, 3:136 ff.

M. ESTES HANEY

EXEGESIS. *Exegesis* is from the Greek *exēgēsī*, meaning "narration" or "interpretation." The verb

form occurs in Luke 24:35; John 1:18; Acts 10:8; 15:12, 14; and 21:19. Exegesis refers to the process by which the text of Scripture is interpreted, and as such is both a science and an art. Two questions are basic: (1) what the text meant in its original historical and literary setting, and (2) what it means for the contemporary reader in terms of its subject matter. The latter question is best answered through the former. The principles by which exegesis is done are traditionally called *hermeneutics*.

Exegesis utilizes all the methods of biblical criticism: textual, philological, literary, form, tradition, redaction, and historical. Textual criticism seeks to establish the original wording of the biblical text. Philological study deals with the intended meaning of its vocabulary and syntax. Literary criticism studies the compositional, poetic, and rhetorical devices the author used to structure and embellish his thought. Form criticism identifies and classifies according to form units of originally oral material, relates them to their setting in the life of the community, and defines their function. Tradition criticism explores the oral and written stages the material has undergone in reaching its final form. Redaction criticism studies the special interests of the final composer of a literary work as revealed in the selection, grouping, arrangement, and modification of the material which has gone into his work. Historical criticism is concerned with the historical situation from which the document comes, investigating the author, the audience, and the conditions and flow of the cultural and historical context, and how the document reflects and relates to the historical situation. These methods overlap and their sequence varies with the nature of the material and the particular function of the exegetical task.

This describes the scientific side of exegesis, without intending to ignore the divine side. As the Holy Spirit was active in the formation of the Scriptures, so must He guide and aid the interpreter in understanding its meaning for contemporary faith and life. It is this primacy of the Holy Spirit which is unique to the Bible, and forbids approaching it solely as any other book. Either extreme must be avoided: a reliance on the Spirit which discounts scientific method, and equally a reliance on method unaccompanied by an adequate openness to the Spirit of Revelation.

See BIBLE, INSPIRATION OF THE BIBLE, HERMENEUTICS.

For Further Reading: Soulen, *Handbook of Biblical Criticism*, 57-60; Ladd, *The New Testament and Criticism*;

Kaiser and Kümmel, *Exegetical Method: A Student's Handbook*; Ramm, *Protestant Biblical Interpretation*.

FRANK G. CARVER

EXHORTATION. The English word *exhortation* is from the Latin word *hortari*, meaning "encouragement," with the intensifying prefix *ex*. Thus it means "encouragement" or "earnest admonishment." It is one of several words of related meaning in the English Bible used to translate the Greek word *paraklēsis*.

In the NT the phrase "word of exhortation" apparently has the technical meaning of an exposition of the Scriptures. The writer of the Epistle to the Hebrews calls his work "the word of exhortation" (13:22); and when Paul is invited to preach in the Jewish synagogue at Antioch in Pisidia, he is asked if he has "any word of exhortation for the people" (Acts 13:15). This designation seems also to be implied in 1 Pet. 5:12. In all of these passages the "encouragement" is related to the scriptural exegesis; and this, for Paul at least, is one of the main functions of Holy Scripture, reflecting in this aspect the character of their Divine Author (Rom. 15:4-5). Exhortation, therefore, or encouragement which results from it, does not originate in or from the individual who is exhorting, but rather from God whom the individual preacher represents (2 Cor. 5:20). Little wonder then that for Paul exhortation is a gift of divine grace (Rom. 12:8). When admonishment or exhortation is given, it is usually preceded by an appeal to its divine origin, and is thus distinguished from mere human moral or ethical advice (see Rom. 12:1; 2 Cor. 10:1; Eph. 4:1; 1 Thess. 4:1; 2 Thess. 3:12).

In the NT, therefore, exhortations, warnings, and admonishments are regularly preceded by a theological exposition which is presented as the basis for the exhortation. This in turn is presented as the practical expression of God's saving act in Christ as foretold in the Holy Scriptures. When addressed to the ungodly, it is normally a call to repentance. When the believer is the object, it is usually a word of divine encouragement in a difficult situation.

See PROPHET (PROPHECY), PREACHING, TEACH (TEACHING, TEACHER).
THOMAS FINDLAY

EXISTENTIAL, EXISTENTIALISM. Existentialism holds essentially that existence is primary to essence, the general and universal features of anything. Existence refers rather to the concrete, individual, human posture distinguished by action. Its provocative effect in philosophy, the dregs of dread and the drag of sterile noth-

ingness, was offset for some, especially in religion, in that existentialism sustained the identity of the self. Though otherwise deeply disjointed, existentialism is loosely united universally by four prime categories: *Humanism*, that human beings are the only actual existents (Socrates); *Infinitism*, that man is finite but is confronted incessantly by infinity in conscious experience (Plato); *Tragedy*, that cares of life and fear of death beset man with tragic adversity (Pascal); and *Pessimism*, that nothingness surrounds the whole, making escape futile (new existentialism).

Kierkegaard, Pascal, and Jaspers integrated religion into their philosophy of existence. Bergson, Dostoevski, and Husserl treated metaphysics meaningfully though they were not religiously contained. But Nietzsche, Heidegger, and Sartre rejected religion forthrightly, holding that God and all metaphysical paraphernalia are only inauthentic objective trappings, an exercise in abstractionism.

Theologians shifted to meet the challenge of the philosophy of existence. Barth, Bultmann, Brunner, Tillich, Niebuhr, and others proposed theological adjustments. No two agreed precisely, but each brought superb method and style to the intellectual struggle. Working accord focused on the self, which they argued is a "unity of radical freedom and limitedness, and faith is the acceptance of this paradoxical unity. But faith is not the possession of a creed or a doctrine, nor is it belief. It is, rather, the decision to be oneself as *this PERSON* in *this situation*. . . . Existential theologians try to interpret Scripture in this manner, to show that in and under the mythological concepts and ideas is an understanding of human life that is a viable possibility for modern man" (Harvey, 93 f).

A critique of the neoorthodox response to existentialism should include the reminder that the objective of theology is not to find a "viable possibility for modern man" but to understand and proclaim the doctrines of the Bible, whether acceptable or not. Furthermore, while faith is more than belief, it cannot exist apart from belief. And there is no virtue in the decision to be oneself in this situation if the decision is merely the confirmation of a rebellious, unredeemed, and unchanged self.

See BEING, NATURE, PROPOSITIONAL THEOLOGY, MAN, PHILOSOPHY, METAPHYSICS.

For Further Reading: Peterfreund, *Contemporary Philosophy and Its Origins*; Jones, *Kant to Wittgenstein and Sartre*; Macquarrie, *Principles of Christian Theology*; Harvey, *A Handbook of Theological Terms*.

MEL-THOMAS ROTHWELL

EXODUS. This term (*exodon*) means "a going out," "a way out," or "departure." It also is the name of the second book of the OT. There are but three references to this term in the NT: twice in relation to death (Luke 9:30-31; 2 Pet. 1:15), and once in reference to Israel's deliverance, under Moses' leadership, from over 400 years of Egyptian bondage (Heb. 11:22). However, the importance of the Exodus in OT history is assumed throughout the NT.

Exodus signifies a victorious deliverance and symbolizes redemption. Exodus is the principal motif of the OT, and its recurrent theme as it rises to its grand climax in the *exodon* of Christ, which is discussed with Moses and Elijah on the Mount of Transfiguration, and witnessed by Peter, John, and James.

It is significant that Moses, who led the Exodus from Egypt, and who represented the law, and Elijah, representing the prophets, should have appeared in the glory of their translation victory to witness the culmination of the Exodus in Christ's victorious death and resurrection, prefigured in His transfiguration. Thus heaven, represented by Moses and Elijah, and earth, represented by Peter, John, and James, witnessed Christ's redemptive *exodon* accomplished for both himself and all mankind. It is further significant that His death and resurrection victory, or *exodon*, was something He would himself "accomplish," and not something that would happen to Him as death does to others (Luke 23:46).

As Israel's Exodus from Egypt was accompanied by many miracles which authenticated God's intervention in their deliverance, so Christ's culmination of the Exodus at His victorious death and resurrection, prefigured in His transfiguration, was authenticated by God's miraculous interventions. Thus the redemptive Exodus begun under the leadership of Moses was completed in the *exodon* of Christ.

See ELIJAH, REST (REST OF FAITH), REDEEMER (REDEMPTION).

For Further Reading: MacRae, "Exodus," *ZPEB*, 2:428-50; *ISBE*, 2:1052-67; Wood, *Pentecostal Grace*.

CHARLES W. CARTER

EXORCISM. This is the use of a formula of incantation and prayers for the purpose of expelling evil spirits or devils. In the strict sense of the term, there is no exorcism in the NT. The method used by Jesus was authoritative, not ritualistic; the giving of a command, not the casting of a spell. And when He gave His disciples power over sickness and demons in His name, it was His power, the power of God, not His name that

effected the cure. In no instance was the name of Jesus used as a magic weapon against evil.

Exorcism as incantation arose in the Early Church from the practice of Jesus and His disciples of healing by the laying on of hands and prayer. This included the casting out of unclean spirits. In time the formula came to be used to drive out Satan from catechumens coming from heathenism, for Satan dwelt among the heathen. Soon it became united with the baptismal ritual, and this finally led to fantastic magical rites. These grew up, as it were, with the Catholic church. Martin Luther did not reject the practice, but in time the Lutheran church questioned its value, abbreviated it, and finally did away with it entirely by the close of the 18th century.

The Roman Catholic church has continued to practice exorcism but provides strict rules for its regulation. The Greek Orthodox church continues to include exorcism in the rite of baptism to expel every kind of evil by the use of a series of prayers. Some churches require a reputable psychiatric examination as the first step in suspected cases of demon possession.

The term *exorcism* is an unfortunate one, for as here defined it is alien to the true spirit of evangelical Christianity, unless it also acknowledges, in relation to the cure sought, the exercise of faith in the atoning death of Jesus Christ and the power of the Holy Spirit for deliverance from all sin.

See DEMONS (DEMON POSSESSION), SATAN, PRAYER, FASTING.

For Further Reading: Nauman, ed., *Exorcism Through the Ages*; Newport, *Demons, Demons, Demons*; Koch, *Christian Counseling and Occultism*.

HARVEY J. S. BLANEY

EXPEDIENCY. The word is sometimes used to mean haste or dispatch; however, its most common use is to describe the nature of any means taken to achieve a desired end that gives more attention to personal advantage than to possible moral implications of the action. In this sense, that which is expedient is characterized by a concern for what is opportune, is governed by self-interest, and usually implies what is immediately advantageous without regard for ethics or concern with consistent principles. A less derogatory implication of the term occurs when it indicates an improvised or temporary solution to a problem taken out of necessity, or to any morally neutral means of achieving a particular end.

It is possible for expediency to be indifferent to moral or ethical principles, to be opposed to them, or, in some instances, to be identical with

of *Forgiveness; Moberly, Atonement and Personality*; Taylor, *Biblical Authority and Christian Faith*.

HARVEY J. S. BLANEY

EXPIATION. Expiation describes the process and/or means of our at-one-ment with God. Thus, it embraces several concepts/realities: (1) sin as an offense to a holy God; (2) His consequent wrath; (3) an atoning sacrifice; (4) God's forgiveness and pardon; and (5) restoration to fellowship.

An admittedly obscure, technical term, "expiation" (which never occurs in the KJV) has partially replaced, in some more recent Bible translations such as the RSV, an even bigger word, "propitiation." Leon Morris argues that we need both to explain the biblical concept of atonement. Propitiation answers to the righteous anger of the Holy One and His judgment against sin. Punishment can be stayed only if the requirements of God's justice are satisfied by the death of another, in the sinner's place. Expiation points us to God's provision for our forgiveness, and our restoration to divine favor.

The root meaning of the Hebrew word for atonement (*kaphar*) is debated: Some maintain it means "to cover"; others, "to blot out" or "to wipe out." R. Abba (*IDB*, 2:200) concludes: "It is probable that both meanings are present. . . . Common to both is the idea of annulling or obliterating sin." The Greek (the NT follows the LXX at this point) uses a word (*hilaskesthai*) related to mercy. Thus in Luke 18:13, it means "be merciful to"

and expresses a penitent's humble plea to Almighty God. In response, once a sinner, he is declared "justified" (rather than the self-righteous Pharisee).

The OT stresses the substitutionary character of the sacrifices by which expiation for sin is made. By the blood of the sin, trespass, guilt, and burnt offerings, atonement was made daily for the guilt of Israel. Once a year, a "great day of expiations" was observed (see Leviticus 16). On this occasion, the priests made atonement for the sins of the people (vv. 30, 33), but also for the Tabernacle, altar, and holy place (because defiled by sinful men).

The NT highlights God's gracious mercy in providing for our atonement. He gave His own Son, to die in our stead: "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). Four texts speak of this accomplished mission as our expiation. Rom. 3:25 describes the Cross as our mercy seat, the place where God made manifest His forgiving grace. First John 2:2 and 4:10 point to Christ as the "expiation for our sins" (RSV), i.e., our "sin offering." Heb. 2:17 pronounces the work of our High Priest, "to make expiation for the sins of the people," as perfect and complete (a sacrifice offered once for all). Thus Jesus Christ fulfills the OT conception of atonement. He is our Expiation.

See ATONEMENT, PROPITIATION, SACRIFICE.

For Further Reading: Morris, *The Apostolic Preaching of the Cross*, 125-85; Abba, "Expiation," *IDB*, 2:200-201.

WAYNE G. MCCOWN

F

FAILURE. Failure is coming short or lacking in attainment of some desired end, action, or result. In a biblical context, failure is of two kinds: the shortcoming resulting from sinful moral disability; and the shortcoming that is the result of involuntary human weakness or infirmity.

Sinful failure is vividly described by Paul in Rom. 7:14-25. Speaking, in all probability, of his awakened but unregenerate state, the apostle mourns his inability both to do the good he desires and to avoid the evil he rejects.

Some measure of this disability remains with the unsanctified believer. To the extent any person attempts to achieve desired freedom from sin

(Rom. 6:18, 22) in his own strength apart from the dynamic of the Holy Spirit (8:2-4), to that extent there is an echo of the failure of 7:14-25 in his experience.

A second source and corresponding kind of failure is in the area of human shortcoming and weakness, both physical and psychological. The NT unfailingly condemns sinful or moral failure, but speaks of an area of human failure in which the Spirit helps (Rom. 8:26) and Christ sympathizes (Heb. 4:15).

Christians must maintain a fine balance in the area of human failures between unwarranted condemnation for the unavoidable, and a too-

easy acceptance of what may be improved in their life-styles.

See FAULTS (FAULTLESS), BACKSLIDING, LIABILITY TO SIN.

For Further Reading: Baldwin, *Holiness and the Human Element*; Chambers and Chambers, *Holiness and Human Nature*; Corlett, *Holiness in Practical Living*; Smith, "Failures," in *The Christian's Secret of a Happy Life*.
W. T. PURKISER

FAITH. Faith is that voluntary assent that man gives to the revelation of God and the self-committal or trust of the entire man to the control of such truth.

The Hebrew word *aman* means "to be firm, steadfast, and trustworthy." The essential ideas are faithfulness and truthfulness. The concept is that of holding firm in a time of testing because of confidence in God's rewards. In this sense God is the faithful and unchanging One, loyal to His promises and covenant. In return man must be obedient, steadfast, and trustfully relying on God's promises.

The NT word for faith is *pistis*, meaning "a firm belief, persuasion, or conviction based on hearing." In a majority of cases in the teaching of Jesus and the apostles the words "reliance" and "trust" can be used as a synonym for faith. The NT concept of faith includes the following: the intellectual assent to revealed truth, acting upon its requirements, and confidence in the Person of the revelation.

First, then, faith involves the intellectual elements of apprehension and conviction of the truth (Rom. 10:11). But in addition: Where there is faith, there will be a willingness to act on this truth. Noah, "warned of God of things not seen as yet, moved with fear, prepared an ark" (Heb. 11:7). James clearly states the connection between believing and acting: "Even so faith, if it hath not works, is dead, being alone" (2:17). Faith in the sense of intellectual assent to truth is possessed by devils. It is not true faith, for they do not act on the knowledge (cf. Matt. 8:29).

There are degrees in the content of faith. One man knows more truth and, therefore, believes more than another. A little faith, well cultivated, may be the seed of great faith. One person may be walking in the light but be less informed concerning things spiritual than another. Such are not to be despised. "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1). This person has faith. There is the disposition to accept truth. This faith will grow as the knowledge of God and experience in His fellowship advances.

Christian maturity is a factor in the experience and realization of the truth and thus in the degrees of faith. In this sense the degree of faith is not a condition of nor dependent upon our will. Degrees of faith are seen in the difference between the well-established Christian who is not easily overcome by temptation to unbelief and another who lacks such maturity. This is seen in the case of Abraham: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:20).

The disciples needed time to be equal to a hard case of demon possession. They had cast out some demons, but later they failed. When they asked Jesus why, He answered, "Because of your unbelief" (Matt. 17:20). The more a man exercises faith in his walk with Christ, the more he is able to believe. As one matures in his experience with God, the time will come when he, as Abraham, is not staggered by the promises of God.

Strong faith makes it possible for the believer to face the future with the calm confidence that comes from absolute assurance. "Faith is the substance [confidence or assurance] of things hoped for, the evidence [proof, conviction, title-deed] of things not seen" (Heb. 11:1).

Faith, then, is that belief which a soul has in the infinite wisdom, power, and goodness of God. Being quickened by the Spirit, he is able to believe, claim, and experience the promises of God.

See BELIEF, FIDELITY, OBEDIENCE.

For Further Reading: Sheldon, *Christian Doctrine*, 438-40; Westcott, *The Epistle to the Hebrews*, 349-52; Wiley, *Epistle to the Hebrews*, 352-60.

LEON CHAMBERS

FAITH HEALING. This term is generally intended to designate a healing which occurs as the result of faith rather than purely medical agencies. It is popular among those who claim the gift of healing, i.e., the "faith healers."

The Bible mentions several incidents where healings were attributed to faith. Jesus said to the woman who touched His garment, "Daughter, your faith has made you well" (Mark 5:34, RSV). In John 4:50, we see a healing which is the result of another's faith, rather than the faith of the one being healed.

Faith healing, in and of itself, is not an infallible evidence of either the power or endorsement of God. Faith may be misplaced, yet work. In this case the healing is either satanic or psychological. When the illness is psychosomatic, faith can be a releasing mechanism. Christian

Science and other cults can cite cases of seemingly authentic faith healing.

True *divine* faith healing, wherever it occurs, will be consistent with the character of God. God will always act in consistency with His holiness, wisdom, and knowledge. Hence, legitimate faith must be confidence not only in the power of God but trust in the wisdom and benevolent sovereignty of God, who will always do what is best for the person. Thus, if healing does not occur, faith is not negated, for it is founded on something deeper than experiencing a miracle.

Much of modern "faith healing" is grounded in the "courtesy" of God—a God whom the healers see as One who responds invariably to the call of a petitioner, especially to the call of a person with "much faith." Such a belief puts God at the disposal of our petitions and our faith. It creates an "errand boy" God. Much of modern "faith healing" dialogue reveals this kind of demanding mentality.

All boons of redemption derive from the Atonement. But the redemption of our body to full health and perfection is not designed for this life, but will be subsequent (Rom. 8:23; 1 Cor. 15:44; 2 Cor. 4:10; 12:7-10; Phil. 3:21). Healing in this life, therefore, is a special mercy of God, subject to His sovereignty, as a small foretaste of the future. It is not a "right" which believers may uniformly claim, with that confidence which is properly theirs in appropriating salvation from sin.

See HEAL (HEALING), WHOLE (WHOLENESS), FAITH, GIFTS OF THE SPIRIT, MIRACLE.

For Further Reading: Purkiser, *Beliefs That Matter Most*, 83-86; Barkman, *Man in Conflict*, 133-52; McMullen, *None of These Diseases*; Boggs, *Faith Healing and the Christian Faith*; Wilcox, *God's Healing Touch*.

C. NEIL STRAIT

FAITHFUL, FAITHFULNESS. See INTEGRITY.

FALL, THE. Although a theological rather than a biblical term, the fall of man from holiness into sinfulness and from communion with God to estrangement from Him is well attested in Scripture. Created in the moral likeness of God (Gen. 1:26-27; 9:6), Adam and Eve were placed in the Garden of Eden, given dominion over all creation, and commanded to multiply and fill the earth (1:26-31). In this state of paradisaical innocence, man was holy, i.e., in full communion with God and desirous only of doing His will. All his aspirations were towards God, and the loving, harmonious relationship between Adam and Eve was a reflection of their perfect relationship with God.

The Genesis account of Adam and Eve in paradise must be interpreted as historically factual—not mythical, idealistic, or even symbolical. Three arguments support the literal interpretation. (1) It is presented in Genesis as part of a historical chronicle; of Adam, Seth, Enoch, Noah, etc. (2) It is clear that Jesus read it as history. His argument with the Pharisees on the indissolubility of the marriage relationship (Matt. 19:3-6) depends for its pertinency on the Adam-Eve union that was divinely blessed (Gen. 2:21-25). (3) Paul's argument for the universality of sin is based unequivocally on the Genesis record: "Sin came into the world through one man" (Rom. 5:12 ff, RSV).

Not only was Adam's paradisaical existence such that with our many limitations we can now barely conceive it, but also only the briefest details are recorded in Scripture. The fact of probation, however, is very clear. Adam and Eve were permitted freedom of action and initiative with but one restriction—they were forbidden access to "the tree of the knowledge of good and evil" (Gen. 2:17). A loving God unquestionably revealed to them all the implications of this prohibition, although only the negative command and the threat of death are recorded in Genesis.

The temptation to disobey God came from without, from "the serpent" (Gen. 3:1), an incarnation of Satan, as Paul argues in 2 Cor. 11:3, 14. The tempter's attack was threefold: on the physical senses ("the tree was good for food"), on aesthetic appreciation ("a delight to the eyes"), and on intellectual stimulus ("to be desired to make one wise," Gen. 3:6, RSV).

But the temptation was not irresistible. Free moral choice implies the possibility of temptation but not the inevitability of transgression. Adam and Eve chose to disobey God and transgress His clear command. Their sin was, first, doubt ("Did God say . . .?"), then disbelief ("You will not die"), and, finally, disobedience ("She . . . and he ate," vv. 1, 4, 6, RSV).

The fall of man was an epoch, a turning point in the history of the race, a catastrophe so far-reaching that its consequences have affected the entire creation without exception. The whole of biblical revelation is predicated on the reality of the tragedy of Eden, and any attempt to assess the Fall must be determined solely by the biblical witness; though the history of man affords innumerable sad illustrations of what John Milton called

*Man's first disobedience and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world and all our woe.
(Paradise Lost, book 1)*

The consequences of the Fall were immediate and long-term, personal and racial, spiritual and physical, human and cosmic. Man's moral conscience was disturbed by his sense of guilt and degradation, and shame and fear drove Adam and Eve to hide from the presence of God. They were then driven from Eden, the earth was cursed because of sin, and man was sentenced to unending toil, pain, and sorrow with the forces of nature, the powers of evil, and the weakness of mortal flesh. "In the day that you eat . . . you shall die" (Gen. 2:17, RSV) had been the solemn Edenic interdict, and Paul concludes: "Sin came into the world through one man and death through sin" (Rom. 5:12, RSV).

The Fall brought death. Adam lost the indwelling Holy Spirit, was excluded from "the tree of life," and his body became mortal and heir to pain, disease, and eventual dissolution. Separated from God, with moral rebellion in their hearts, Adam and Eve fell from a sinless fellowship that provided for endless progress in glory to an alienation that brought internal depravity, external conflict, and ultimately, apart from grace, eternal exclusion from the Creator's presence. Death—physical, spiritual, and eternal—is the consequence of the Fall, as Rom. 5:12-21; 1 Cor. 15:21-22; etc. make very plain. To what precise extent the Fall brought death and the curse to the whole creation, Scripture does not assert; but a cosmic consequence is implied when Rom. 8:19-23 speaks of creation "groaning in travail" until the consummation of the ages.

Orthodox Christian theology has always recognized the fundamental importance of the doctrine of the Fall, but its various schools have not spoken unanimously on how the Fall constituted the race sinful and corrupt. In Adam "all men sinned" (Rom. 5:12, RSV). The whole race was represented in Adam the head, and from him all men share, through genetic reproduction, a "fallen" nature, i.e., they are physically mortal, morally vitiated, and prone to pride, indulgence, and self-gratification. The Fall has rendered the whole race guilty, not by a legal imputation of Adam's guilt, but, as Adam fathered a son "in his own likeness" (Gen. 5:3), so sinful man reproduces his own kind. The divine image in man is marred and defaced, and fallen human nature, lacking the indwelling Spirit, is prone to evil and susceptible to temptation.

Though the whole race is guilty and under condemnation, yet the gracious covenant of grace, provided by God in Eden (Gen. 3:15), prevents the sentence from immediate and irrevocable execution. While the Fall, in and through the

first Adam, made the whole race corrupt and culpable before God, grace, mediated by the Last Adam, constitutes men accountable only for their own cherished and unconfessed sin.

See ADAM, PROBATION, TEMPTATION, ORIGINAL SIN, FREEDOM, PREVENIENT GRACE, CURSE, DEATH.

For Further Reading: Moxon, *The Doctrine of Sin*; Pope, *A Compendium of Christian Theology*, 2:15-19; Wiley, *CT*, 2:62-65; *GMS*, 79-87, 296-302.

HERBERT MCGONIGLE

FALSE CHRISTS. Jesus warns against false Christs in the Olivet Discourse (Matt. 24:5, 24, and parallels). Their appearance will constitute one of the signs of the end of the age. Each will attempt to authenticate himself as the Messiah by using signs and wonders, and will succeed in leading many astray.

History has noted several who have claimed to be Christ. Gamaliel noted two, "claiming to be somebody," Theudas and Judas of Galilee (Acts 5:34-37, NASB). Luke said that Simon, the magician in Samaria, was called "the Great Power of God" (Acts 8:10, NASB). Josephus, the historian, mentioned one who was a pretender. Joachim Camerarius told of a man named Manes who called himself Christ and who even called 12 disciples to follow him.

False Christs are not to be confused with the Antichrist, though the Antichrist could rise from among the false Christs. Also, the false prophets referred to in Matthew 24 and Mark 13 are not the same as the false Christs.

See MAN OF SIN, TRIBULATION.

For Further Reading: Robertson, *Word Pictures in the NT*, 1:188-92.

JAMES L. PORTER

FALSE DECRETALS. Decretals are papal pronouncements on points of church law. During the Middle Ages several collections of decretals were made, among which was one by Isidore, archbishop of Seville. About the 9th century certain documents were inserted in this collection and accepted as genuine until scholars in the 16th century demonstrated their falsity. Due to such origin they are called "false decretals," "forged decretals," or "Pseudo-Isidorian decretals."

Some of these documents purported to be written by popes from as early as Clement I. One document, known as the "Donation of Constantine," claimed to be a gift of the western Roman Empire to the pope, made when Constantine moved his capital from Rome to Constantinople (A.D. 330).

The general tenor of these decretals was to

augment the authority of the pope, especially in temporal affairs. Papal advisers used them to urge Gregory IV to claim increased authority. Their greatest use was made by Nicholas I to justify claims to papal supremacy over all secular authority.

For Further Reading: Cannon, *History of Christianity in the Middle Ages*, 95-96; Douglas, ed., *NIDCC*, 289, 308, 368; Newman, *A Manual of Church History*, 1:487, 498.

LESLIE D. WILCOX

FAMILY. The term "family" expresses the idea that man is not made to dwell alone (Gen. 2:18) but in love, fellowship, and covenant responsibility. In the Scriptures man is always in family, i.e., always in covenant relationship with others, whether this be the extension of Jacob's family into tribes and nations or the Church, God's new covenant family.

Among the Israelites a family is a covenant concept binding all together, blood relatives, slaves, concubines, hired servants (Gen. 17:23, 27; 46:5-7, 26; Acts 10:24, 44-48; 16:15, 33), and relatives through marriage (Gen. 34:8-12). Kings, chiefs, and elders are covenant fathers, agents of God's blessings (Num. 7:2; 13:3; 17:3; 1 Sam. 24:11; 2 Kings 5:13; 6:21; 13:14) and shepherds who care for God's people (Ezekiel 34; John 10:1-18). Similarly in the Church, bishops, elders, and deacons are overseers of the flock of God (Acts 20:28; John 21:15-19; 1 Tim. 3:2-5, 8-12).

The individual's needs are met through family affection, provision, and discipline. Lack of family affection is a perversion (Rom. 1:31) and is abnormal (Isa. 49:15). All members of the family, including servants, are given clear commands regarding mutual care, support, love, honor, kindness, and obedience (Eph. 5:21-6:9; Col. 3:18-4:1).

The ideal father is to be "temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money. He must manage his own household well, keeping his children submissive and respectful in every way" (1 Tim. 3:2-5, RSV, also 8-12). Similarly, the ideal woman is to provide, nurture, and rule (Prov. 31:10-31; 1 Tim. 5:10, 14). All are in some way to be submissive to one another (Eph. 5:21-6:9, et al.) and equal (Gal. 3:23-4:7; Philem. 16).

This covenant community is religious as well as social. God's covenant laws and promises are to be taught to one's children (Deut. 11:18-19). Worship and sacrifice are performed as a family (1 Sam. 1:3-4; 20:29), assembled tribe (Josh. 24:1;

1 Sam. 7:1-9), or nation (1 Kings 8:62-64). In the NT, families respond to the gospel and are baptized (Acts 10:24, 44-48; 16:15, 33; 17:5-9). Covenant promises are for the family; the promised Spirit is "for you and your children" (2:39, NASB); the Gentile is grafted into Abraham's family (Rom. 11:17-24); "brought near by the blood of Christ" (Eph. 2:11-14, NASB). Paul claimed his "advantage" that as a Jew he was an heir to God's promises (Rom. 3:1; 9:5; 11:28; Eph. 2:12). This advantage Paul applies to the family of believers, all of whom are under the sanctifying influences of the new covenant (1 Cor. 7:12-16).

The terms "family," "children," "son," "daughter," and "wife" are used to describe the relationship between God and His people, both Israel and the Church. Even angels are called sons of God (Job. 1:6). God himself can be known as Kinsman (Heb. *gaal* = redeemer and kinsman; see Roland de Vaux, *Ancient Israel*, 1:10-12, 21-22) and Father to Israel (Isa. 54:5; 63:16). In the NT, the Christian is taught to pray, "Our Father" (Matt. 6:9) and "Abba, Father" (Rom. 8:15; Gal. 4:6). God is the Father (*patēr*) from whom "his whole family [*patria*] in heaven and on earth derives its name" (Eph. 3:15, NIV). As Father, God provides (Psalm 23; Ezekiel 34; Matt. 5:43-48; Jas. 1:17) and disciplines (Prov. 3:11-12; Heb. 12:5-6). God's covenant care includes both "overflowing wrath" and "everlasting love" (Isa. 54:7-8, 10; Heb. 12:10; 1 Cor. 5:5). Obedience is the condition of maintaining the Father-child relationship (John 1:12; 14:21). Nevertheless, God as my Kinsman is my Redeemer. God is likened to the father (Heb. 12:10), mother (Isa. 49:15), and kinsman (63:15-16) who always disciplines us for our good, never forgets us, and always acknowledges and redeems us.

Paul and John both address the Christians as "dear children" or "little children" (1 Cor. 4:14 f; 1 John 2:1; 3:18; 4:4). Christians are mothers, fathers, brothers, and sisters (1 Tim. 5:1-2; Jas. 2:15; et al.) to each other. Christ is our Brother (Rom. 8:29; Heb. 2:11, 17). The Christian is adopted (Rom. 8:15), an heir with Christ (v. 17; Eph. 2:12), and a member of the household of God (v. 19).

See CHILD (CHILDREN), PARENTS AND CHILDREN, FATHERS, KOINONIA, FATHERHOOD OF GOD, MARRIAGE.

For Further Reading: Riley, *This Holy Estate*; GMS, 94, 115, 547-59; de Vaux, *Ancient Israel*, 1:10-12, 19-61; David, "Marriage: III. Family," *Sacramentum Mundi: An Encyclopedia of Theology*, 3:412-17.

DAVID L. CUBIE

FANATICISM. Fanaticism may be seen in various areas of life. A religious fanatic is a person utterly

convinced that God or a god has directly grasped his spirit and mind. He rejects reason and mistakes personal emotion for the direct control of the Holy Spirit.

In a more general sense fanaticism may refer to persons obsessed by one idea, whether that idea appears to others to be good or evil. A person may be a sports fanatic, a nuclear disarmament fanatic, a political or religious fanatic.

John Fletcher wrote, "Fanaticism is the child of false zeal and of superstition, the father of intolerance and of persecution; it is therefore very different from piety, though some persons are pleased to confound them" (*Works*, 7:353). In earlier generations it was defined as "enthusiasm."

Fletcher goes on to contrast the two different characters of a presumptuous fanatic and an enlightened Christian in such terms as follows: "The one extinguishes the torch of reason, the other entertains a just respect for reason. . . . The one destroys the clear sense of Scripture language: the other refers everything to the law and the testimony. The former flatters that while the means may be neglected the end may be obtained, presuming that God will illuminate him in a miraculous manner, without the help of prayer, study, meditation, sermons, or sacraments; the latter unpresumptuously expects the succours of grace in a constant use of appointed means" (*Works*, 9:36).

The fanatic imagines himself free to behave without reference or obedience to authority, whereas the wise Christian acknowledges, respects, and is ready to account for his faith and conduct with meekness.

The fanatic pays little regard to graciousness and charity; the true Christian is motivated by brotherly love. The former seeks spectacular gifts, the latter seeks those gifts that will assist him to serve God and men.

Agitation of his animal spirit is by the fanatic taken to indicate the inspiration of the Holy Spirit; by the biblically enlightened Christian as those manifestations that make the gospel contemptible in the eyes of those people who are always ready and eager to treat devotion as fanaticism.

Fanaticism is life governed by mere impressions; it is the unteachable life, considering itself enlightened by the Holy Spirit far beyond the enlightenment afforded to others. It may be caused directly by devils or evil spirits (1 Tim. 4:1), an ignorance of scriptural teaching having stripped the soul of its defences against presumption, pride, and lovelessness.

Fanaticism threatens the zealous life and sel-

dom endangers the heart that is cool towards Christ; formalism knows no fanaticism. Fanaticism may be light and heat without grace or love; the heart under the control of the imagination, and the understanding dominated by the emotions, a fire that heats but does not purify or refine. Fanaticism is the caricature of holiness: it is painted fire.

See ZEAL, GUIDE (GUIDANCE), REASON.

For Further Reading: Fletcher, *Works*, 7:32-41; Wesley, Sermon, "The Nature of Enthusiasm," *Works*, 5:467 ff; Smith, *Religious Fanaticism*, 155; Sargent, *The Battle for the Mind*.
T. CRICHTON MITCHELL

FASTING. Scriptural fasting (*nēsteia*) is a spiritual discipline or religious exercise generally associated with prayer and involving voluntary abstinence from certain foods. The term can be used in the general sense of self-denial from normal or enjoyed activities to permit more prayer, e.g., fasting from sleep, recreation, or normal work routine.

Its purpose is to set oneself apart for communion with God, and more earnest seeking of God. It complements and strengthens desire, whole-souled intercession or petition, and faith.

Biblical fasting dates back to Moses and is repeatedly mentioned. The Day of Atonement involved 24 hours of fasting (Lev. 23:32). After the Exile four other annual fasts were observed (Zech. 8:19). Jesus fasted during the wilderness temptation (Matt. 4:2), and while He did not specifically command fasting, He clearly expected His followers to fast and gave guidelines (6:16-18; 9:15).

Scriptural fasting includes: (1) Self-humbling, mourning for sin, repentance, and seeking God's forgiveness (Samuel and Israel—1 Sam. 7:5-6; Ahab—1 Kings 21:27); (2) Vicarious repentance for one's nation or people (Moses—Deut. 9:9); (3) Humbly seeking God's mercy, help, or guidance (Joshua—Josh. 7:6-7; Israel—Judg. 20:26; David—2 Sam. 12:16; Ps. 35:13; Jehoshaphat—2 Chron. 20:3; Esther—Esther 4:16; Nineveh—Jonah 3:5; Ezra—Ezra 8:21); (4) Invoking God's blessing and aid on a new spiritual venture (Acts 13:3) or on the consecration of new church leaders (14:23); (5) Prolonged and/or secret communion with God (Moses—Exod. 34:28; Jesus—Matt. 4:2); (6) As a disciplined devotional habit (Cornelius—Acts 10:30); (7) As part of a deep intercessory life and ministry (Anna—Luke 2:37); and (8) As a manifestation of sorrow (1 Sam. 31:13; 2 Sam. 1:12).

Scripture and church history illustrate the dangers and possible abuses of religious fasting: It

can (1) become an end in itself (Zech. 7:5); (2) be relied on as a means of earning God's favor (Isa. 58:3; Luke 18:12); (3) be a substitute for repentance and doing God's will (Jer. 14:11-12); (4) be a parade of religiosity (Matt. 6:16).

There is need for evangelicals today to restore fasting to its scriptural role.

See PRAYER, TEMPERANCE, DISCIPLINE, INTER-CESSION.

For Further Reading: *Baker's DCE*, 244 ff.

WESLEY L. DUEWEL

FATALISM. Fatalism is the doctrine that all events are determined in advance. It is thus another name for determinism. "Fate" is believed to be so inexorable and unavoidable that neither gods nor men can cause any change. Fatalism presupposes impersonal and unknown forces, although men who do not believe in divine providence usually tend to personify fate.

This doctrine has no place in Christianity, for it is a denial of (1) a supreme, personal, and rational God who is Creator, Preserver, Redeemer, and Judge; (2) an eternal plan of God for the universe and man; (3) the personal action of God in providence and history; (4) man as created in the image of God as a rational free moral agent responsible to God; (5) salvation by grace through faith, and (6) choices in this life leading to eternal blessedness or punishment.

To follow fatalism to its ultimate logical conclusion (which obviously fatalists do not do) is to deny a rational basis for human society, government, law and justice, education, science, industry, or religion. It is destructive of human dignity, personal motivation, human initiative, and belief in the meaning of life. Fatalistic teaching is found in varying degree in some oriental religions.

See DETERMINISM, CHANCE, CAUSE AND EFFECT, FREEDOM, PROVIDENCE, ACCOUNTABILITY.

For Further Reading: *Baker's DT*, 215.

WESLEY L. DUEWEL

FATHERHOOD OF GOD. The liberal understanding is that God is the father of everyone. Along with "the brotherhood of man," the "Fatherhood of God" is one of the two basic tenets in the liberal creed. The evangelical understanding is that God is not the Father of everyone, but only of those who are responsive to Him. While Paul recognizes God's Fatherhood of all by creation (Acts 17:28-29), this does not imply a personal, spiritual relationship, which can be brought about only by regeneration and adoption (John 1:12-13; 3:3-5; 8:44; Rom. 8:14-16; Gal. 4:6).

In the OT, God's Fatherhood of Israel is often implied—by Israel's being called His child. We read, e.g., "When Israel was a child, I loved him, and out of Egypt I called my son" (Hos. 11:1, NIV). And in Isa. 1:2 we read, "I reared children and brought them up, but they have rebelled against me" (NIV). And Jer. 31:20 asks, "Is not Ephraim [the Northern Kingdom] my dear son, the child in whom I delight?" (NIV).

It is interesting, however, that, in all the prayer intimacies of the Psalms, God is not addressed as "Father" in that literature. God's Fatherhood is implied there, and in such passages as those quoted above. But He is not addressed in that way in the OT, except perhaps in Jer. 3:4 where we read, "Have you not just called to me: 'My Father, my friend from my youth . . . ?'" (NIV).

In the NT, however, this is an oft-used way of addressing God. Jesus often spoke of God as His Father; and He wanted the disciples to glorify the "Father" (Matt. 5:16). He also wanted them to pray for their persecutors "that you may be sons of your Father" (v. 45, NIV). Paul referred to God as Father in the opening of all his Epistles.

Hence God's Fatherhood expresses a special kind of relationship which He has in the OT with Israel and in the NT with redeemed persons. Terry says, "The highest and most endearing concept of God, whether in the OT or in the New, or among the nations anywhere, is that of Father" (*Biblical Dogmatics*, 549).

See GOD, ADOPTION, REDEEMER (REDEMPTION).

For Further Reading: Lockyer, *All the Doctrines of the Bible*, 199-203.

J. KENNETH GRIDER

FATHERS. The idea of "father" is rooted in the natural reproductive relationship which emerges between an infant and the male parent. Adam is the first father, but Abraham becomes the tribal father to the emerging nation. Thus the idea is enlarged to multigenerational dimensions; Abraham is to be a "father of many nations" (Gen. 17:4), but still in a reproductive sense. To pass on the faith from father to son was the mandate of the Shema (Deuteronomy 6), and in a tribal sense one generation is obligated not to hide the true faith from their fathers' sons—in some leap-frogging sense all sons yet to be born are the sons of the fathers (Ps. 78:1-8).

The "fatherless" were the special concern of ancient Israel, more than 40 times cited as the object of true justice or as the lost estate. A tribal people found ways of incorporating the fatherless into economic and emotional resources, thus preventing the destructive and erosive effects which modern society endures at the hands of

deformed fatherless delinquents (see Heatherington). The extreme concern for fatherless children first sounded in Exod. 22:22, 24; Deut. 10:18; and Ps. 82:3 is nailed down as the acid test of the quality of faith in the Early Church—the essence of pure religion is concern for fatherless and widows (Jas. 1:27).

"Father" relationships, however, do not require the reproductive or even the long-range genetic connection. Paul saw himself as surrogate father of Timothy, fulfilling the father formation responsibilities to the younger man (1 Tim. 1:2; 2 Tim. 1:2). Joseph, bound to Mary, and a "just man," determined to divorce her instead of turning her over for a public stoning for her pre-nuptial pregnancy. But God had a better idea which Joseph quickly accepted—instead of getting rid of Mary and her Baby, he acted to marry the Baby's mother. Then, he named the Baby, giving both legality to the birth and establishing Jesus in Joseph's lineage—all of this without sexual access to Mary.

We know little of Joseph as a father from explicit records. But we know a great deal of him by looking at the Boy he reared. The young Man was well formed in His identity; He was absolutely safe around women; He was not swept along by peer influence and the spirit of the age—all signs of health not usually present in father-deprived boys. What is more, Joseph's Boy gave God a new name. The Holy One of Israel, Yahweh, Adonai, the Lord, became at last "Our Father," even "Abba" or "Daddy Father." There is little question where Jesus learned the meaning of that name.

See FAMILY, PARENTS AND CHILDREN, FATHERHOOD OF GOD.

For Further Reading: Barclay, *Train Up a Child*; Joy, *Toward Freedom and Responsibility; A Parent's Guide to Faith Formation*; Heatherington, et al., "The Effects of Father Absence," *Young Children* (March, 1971), 233-42.

DONALD M. JOY

FAULTS, FAULTLESS. The word "fault" is defined as "neglect of duty or propriety, resulting from inattention or lack of prudence rather than from design to injure or offend, but liable to censure or objection." It is also whatever "impairs excellence," and hence is a "defect" or "blemish" (*New Standard Dictionary*). Faultless would be freedom from any fault or blemish.

While a sanctified person can possess a pure heart (Matt. 5:8), he will still be limited by a weak and infirm body. These infirmities cause mistakes in word, thought, and deed. Though these are objectionable and need confession, they cannot

be sin in the strict moral meaning. They still need the Atonement but are not inconsistent with the sanctified life.

These faults can show up in "temperament," "emotional immaturity," "cultural variations," and "infirmities" (Taylor, *Life in the Spirit*, 153-60). Wesley called these faults "sins of infirmity" and "sins of ignorance," but always distinguished them from "sins properly so-called" (Cox, *John Wesley's Concept of Perfection*, 168-88).

Someday the Christian will be presented "faultless" before God (Jude 24). Until that day he will be beset with faults and failures which often embarrass him.

See SIN, INFIRMITIES, MISTAKES, FAILURE.

For Further Reading: Geiger, ed., *Insights into Holiness*, 145-72; Geiger, ed., *Further Insights into Holiness*, 179-212; Geiger, ed., *The Word and the Doctrine*, 293-316; Purkiser, ed., *Exploring Our Christian Faith*, 376-80.

LEO G. COX

FEAR. This word is found 514 times in the KJV. Its sheer frequency reflects the faithfulness of the Scriptures to the emotions of humanity in confronting the dangers and uncertainties of life. The emotion of fear ranges all the way from stark terror to a calm attitude of awe and reverence. A pervasive teaching is that the "fear of the Lord is the beginning of wisdom" (Prov. 1:7, et al.). This is not only awe and reverence but fidelity. It thus differs from the awe without love exhibited by the imported inhabitants of Samaria who feared not the Lord until He sent lions among them; after that they "feared the Lord, and served their own gods" (2 Kings 17:33). People can fear God in the sense of an enemy instead of reverencing Him as a benevolent but just Sovereign.

The saying "There is nothing to fear but fear" is a superficial philosophy of life. There are real perils both in life and in death, and fearing them is an intelligent reaction. Some degree of fear is necessary to prompt carefulness and prudence. Accident, pain, and bereavement are some of the experiences which may properly be feared; but even more fundamentally persons should fear sin and its consequences, both temporal and eternal.

Christians are not to be condemned for experiencing some constitutional fear, such as fear of tornados, or high places, or high speeds. Yet faith in God is the best antidote to fear. It is the knowledge that in life's perils we are not alone, nor are we the victims of chance. God will either protect and deliver us or enable us, and He will ultimately translate us into His very presence.

The relation of fear to love can be confusing, in

view of John's statement: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). The context shows that it is fear and love in relation to God and His judgment which is primarily in view here. Those who love God perfectly are not afraid of God in the sense of terror, for they have no need to so fear. The dread and fear of the judgment—or that kind of fear which has spiritual "torment"—is the consequence of an uneasiness in one's relationship to God. Something is not quite right, so naturally there is no "boldness" in contemplating death and the future. But a child with a clear conscience, who loves its father and is sure of its father's love, welcomes the father's arrival with joy and laughter, and utterly without dread.

However, this verse is not to be made so universal and absolute as to make perfect love for God the total expulsion of occasional struggles with natural fears in relation to men and the vicissitudes of life. The conquest of natural fears belongs to the sphere of growth in grace.

See FAITH, PERFECT LOVE.

For Further Reading: Wise, *Psychiatry and the Bible*, 33-65.
RICHARD S. TAYLOR

FEASTS, JEWISH. In the broadest sense "feast" may refer to any set time of communal observance in Israel's history. Even though the Day of Atonement is actually a day of fasting, it is referred to by the same Hebrew phrase which in Leviticus 23 is used for festive celebrations. The most important distinction among the various feasts, however, was the differentiation between those that were canonical, provided for in the Law, and those that rested simply on custom. The major canonical feasts were the Sabbath, the Feast of Booths, the Feast of Weeks, and the Passover. The latter three were annual and were called Pilgrim Feasts, because all able-bodied men were required to attend.

The observance of the Sabbath was probably originally attached to the lunar cycle, but its structure in the OT is the dedication of one day in seven to God. It is a commemoration of creation (Exod. 20:8-11), a reminder of release from captivity (Deut. 5:12-15), and a sign of Israel's holy relationship to their God who graciously entered into covenant with them. The Temple sacrifices were doubled to distinguish the Sabbath from an ordinary day.

The Feast of Booths, or Tabernacles, is last of Israel's three great annual festivals. The end of the harvest year is the occasion for recalling the

wilderness pilgrimage and renewing the people's commitment to their covenant (cf. Lev. 23:33-44). The term "booths" is apparently related to the agricultural practice of building a booth over the olive orchards in September to protect them until harvest.

The Feast of Weeks is chronologically the second of the three annual festivals. It is also known as the Feast of Harvest, and among Greek-speaking Jews the feast was called Pentecost (lit., "the 50th" day), having reference to the seven-week period following the Passover. Thus the word "weeks" came into use, for from the waving of the barley sheaf "the day after the [Paschal] Sabbath" were to be counted seven weeks (Lev. 23:5-17). This entire period had a special sanctity both in its relation to the Passover and in recognition that God is the Source of rain and agricultural fertility (Exod. 23:16; Lev. 23:17; Jer. 5:24).

The Passover, Feast of Unleavened Bread, is the first annual feast, held in the spring to commemorate the deliverance from Egypt. The term "Passover" is used both of the feast as a whole (Exod. 12:48) and of the sacrifice itself (vv. 11, 27; Deut. 16:2). It was first celebrated during bondage and is related in the narrative of the slaying of the firstborn of the Egyptians and the departure of the Israelites out of Egypt (cf. Exod. 12:1—13:16). Whereas the Passover commemorates the slaying of the firstborn, Unleavened Bread emphasizes the Exodus itself (12:17).

Of the noncanonical celebrations, the Feast of Dedication (Hanukkah), also known as the Feast of Lights, is most well known. Hanukkah is an eight-day festival to commemorate the victories of Judas Maccabeus against the Syrian forces in the face of insurmountable odds. The Syrian king, Antiochus Epiphanes, had commanded Jewish sacrifices and offerings to cease. A shrine to Zeus was erected on the altar, and 10 days later (Dec. 25, 168 B.C.) a swine was sacrificed in the Temple while soldiers committed unclean acts in the sacred enclosure. This "abomination of desolation" led to the Maccabean Revolt (168-42 B.C.), and Hanukkah is the feast in celebration of victory over the Syrians. Only three years after the abomination, the smoke of sacrifice rose to Jehovah from a newly constructed altar in a recleansed Temple.

See LORD'S DAY, JUDAISM, PASSOVER, PENTECOST.

For Further Reading: *Encyclopedia Judaica*; Trapp, *Judaism: Life and Development*.

W. STEPHEN GUNTER

FEDERAL THEOLOGY. Federal theology holds that redemptive history revolves around one sin-

gle covenant covering the entire stretch of history from beginning to end. While the idea was presented as early as the sixth century by Pope Gregory I (540-604), the doctrine became prominent in the early Reformation. Reformed theologians like Andreas Musculus (1514-81) and Stephanus Kis (1505-72) extended the covenant to the whole nation.

In Holland the outlines of federal theology had been formed by the activities of Hyperius, Olevian, and Bullinger.

One of the strongest advocates of federal theology was Johannes Cocceius (1603-69), a Dutch theologian. The central idea in his biblical theology was the covenant of God. The relation between God and man is represented as a covenant existing first as a divine order, then as a compact between God and man. Cocceius taught that God initiated two covenants, a covenant of works and a covenant of grace. The covenant of works ended when Adam sinned. The broken covenant with Adam after the Fall was replaced immediately by the better covenant of grace. On this basis both Old and New Testaments testify to one single covenant of grace mediated by Jesus Christ. Because the covenant of grace applies to the whole of humanity, the covenants with Noah, Abraham, and Israel were only a renewal of God's covenant with Adam after the Fall.

A chief exponent of federal theology in the United States was Charles Hodge (1797-1878) of Princeton. According to Hodge's approach, God entered into a covenant with Adam as the head and representative of the entire race. As a result, every promise to Adam, and any threat of punishment, has a direct bearing upon the whole race. The plan of salvation is conceived as the history of a covenant relationship. Hodge distinguished between a covenant of grace and a covenant of redemption. The covenant of grace is extended to all people. The covenant of redemption is limited to the Father and the Son. Grace becomes efficacious only in the elect who are given to the Son by the Father.

A contemporary approach to the covenant relationship is found in these words: "God's covenant extends over history from beginning to end. Those before Christ, those under law, those after Christ, are all under the same grace of God" (Jakob Jocz). The covenant thus covers the totality of history. "The ingathering of the nations under the reign of God is the ultimate expression of covenantal grace," says Jocz. In some current thinking, the concept of one overarching covenant eliminates the idea of a sequence of redemptive dispensations.

See COVENANT THEOLOGY, DISPENSATION, DISPENSATIONALISM, PREVENIENT GRACE.

For Further Reading: Hodge, *Systematic Theology*, 2:323-24; Jocz, *The Covenant: A Theology of Human Destiny*, 284.

DONALD S. METZ

FEELING. See EMOTION.

FEET WASHING. This is a religious ceremony, practiced by some groups, in which believers wash one another's feet as an expression of love, humility, and service.

Originally, feet washing was an act of oriental courtesy, expressed toward a guest in one's home. The act was usually performed by a slave, or if necessary, by the host himself (Gen. 18:4; 19:2; 24:32; 43:24). Later it symbolized an act of humility and servitude (1 Sam. 25:41); also contrition (Luke 7:36-50).

The classic NT example is Jesus washing the disciples' feet in the Upper Room just prior to His crucifixion (John 13:1-17). He did it to break their spirit of pride, jealousy, and quarrelsomeness. Then He challenged them: "You call me Teacher and Lord; and you are right; for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet" (vv. 13-14, NASB).

Since NT times it has been a matter of controversy whether Jesus meant that feet washing should be literally observed as a part of Christian worship. The postapostolic Church felt it was mandatory. Augustine (354-430) states that it was observed on Maundy Thursday. Bernard of Clairvaux (1091-1153) understood it to be a sacrament. Yet the Christian church generally did not accept it as a sacrament, even though it was practiced by certain segments and leaders in the church. Since the Protestant Reformation some Protestant groups have reinstated it. Among them are branches of the Mennonites, the Church of the Brethren, and the Brethren in Christ. Whether observed literally, liturgically, sacramentally, or figuratively, feet washing calls the Christian to a life and attitude of humility and service. Most Christians do not believe Jesus was intending, in the Upper Room, to establish a liturgical rite.

See HUMILITY, SERVICE, SACRAMENTS.

For Further Reading: *BBC*, 7:156; *WBC*, 4:436 ff.

NOBEL V. SACK

FELLOWSHIP. The concept of "fellowship" stems from a root idea of sharing or participating together in some common event or agreement. The secular Greek world used *koinōnia* both for

friendship between man and man and in the sacred understanding of union with their gods. The OT uses the idea of the relationship of man to man, but never of man to God. Man always understands himself to be a servant and not a colleague of God. Even Abraham, the "Friend of God" (Jas. 2:23), and Moses, whom the Lord knew "face to face" (Deut. 34:10), were servants who were subordinate and obedient (Num. 12:7-8). While they enjoyed a kind of fellowship, it was not the fellowship of equals.

The NT uses the idea in similar patterns (e.g., Matt. 23:30; Acts 2:42). Jesus calls His disciples friends, subject to their obedience (John 15:14). Thus fellowship with Christ depends on the subordination of discipleship. While a degree of fellowship with one's fellows is possible even when moral likeness is lacking, the moral factor is all-important in the divine dimension. Sin destroys one's fellowship with God (Amos 3:3).

Nowhere is this moral demand more sharply drawn than in Paul's discussion of the Lord's Supper. Paul argues that participation and fellowship at the Lord's table excludes participation at the table of demons (1 Cor. 10:16-21). The sacred rite signifies the close inner union with Christ. In a similar manner Paul declares the impossibility of maintaining fellowship with Christ while entering into partnership (*metochē*) with unbelievers (2 Cor. 6:14-18; cf. Eph. 5:11).

Paul also frequently speaks of fellowship in suffering (e.g., Phil. 3:10), and fellowship in the glory of Christ (Rom. 8:17). In 1 Cor. 1:9 Paul speaks of the fellowship of the Son in designating the Body of Christ. Fellowship with Christ then marks the fellowship with other Christians in a special way.

John also declares that fellowship with God is morally conditioned (1 John 1:3-6), and that even the maintenance of fellowship with other Christians is dependent on walking in the light (v. 7). It is evident that fellowship finds its model and meaning in Christ and is dependent on a right relationship with Him.

The benediction of 2 Cor. 13:14 adds the significant concept of the fellowship with the Holy Spirit. It is through the Spirit that fellowship with the Father and the Son is possible. But it is also the "unity of the Spirit" which bonds Christians together in a fellowship that is holy, beautiful, and satisfying.

See KOINONIA, LOVE, AGAPÉ.

For Further Reading: Hauck, "Koinonia," Kittel.
MORRIS A. WEIGELT

FIDEISM. This term refers to that view in the field of religious epistemology which states that truth in religion rests on faith, not on reason or written propositions. Even though the term is new, the concept is not. All people in their processes of thinking, selecting data, and drawing conclusions are guided by a set or sets of presuppositions or assumptions. However, a fideist is one who places faith above reason, and in some cases this faith is contrary to reason. He places his faith in faith.

The emphasis on faith as the supreme anchor for religious truth is found in the writings of modern and contemporary religious philosophers such as Blaise Pascal (1623-62), Soren Kierkegaard (1813-55), and Karl Barth (1886-1968). Each felt it necessary to combat the rationalism in religious philosophy of their day. Pascal countered Cartesian philosophy; Kierkegaard, Hegelianism; and Barth, the optimistic liberal rationalism of the Jesus of History movement. Pascal and Kierkegaard both held that one does not know God through reason, but through the heart, by personal faith. Pascal summarized his position in his famous quotation, "The heart has its reasons which reason knows nothing of." For Kierkegaard, "reality is not found in the objective world of universal reason, but in the subjective realm of individual choice" (Geisler, *Christian Apologetics*, 50). Religious truth is personal and subjective, which involves the commitment of the whole person to Jesus Christ. For Barth God is the "wholly other" who reveals himself to man only through direct revelation. When one responds by faith to God's revelation of himself, and there is encounter and communion between God and man, God creates the conditions for it by His Holy Spirit.

Even though fideism provides important insights into the problem of religious knowledge, with its emphasis on the personal and subjective in religious experience, it has one basic weakness. It cannot, by its method, test the truth claims of its position. Faith in a religious system is not sufficient to test its truth claims. There must be some objective standard by which conflicting religious systems can be judged to be either true or false. Fideism has failed "to distinguish between the order of knowing and the order of being" (Geisler, 61). In concentrating on the subjective and the existential, and ignoring the need of the propositional, it has no foundation upon which to prove its system to be right. It then leaves the field of philosophy and becomes a study in psychology. The evangelical Christian, even though he emphasizes the ex-

FESTIVALS. See FEASTS.

periential nature of the Christian faith, does not sacrifice the propositional. He believes the Bible to be the Word of God—a statement of faith—but opens the way for that position to be tested as to its truth claims.

See FAITH, TRUTH, PROPOSITIONAL THEOLOGY.

For Further Reading: Schaeffer, *Escape from Reason*, and *The God Who Is There*; DeWolf, *The Religious Revolt Against Reason*.
NOBEL V. SACK

FIDELITY. The Greek word *pistos* is translated "faithful" 52 times in the NT. Whereas its sister word, *pistis*, is generally translated "faith," it also frequently carries the meaning of faithfulness. Paul's heroic testimony, "I have kept the faith" (2 Tim. 4:7), could be interpreted to mean (1) the faith of God (doctrine); (2) faith in God (trust); or (3) faith with God (fidelity). The word is used with all three meanings; and all three could be equally applicable to Paul. Only once is *pistis* translated "fidelity" (Titus 2:10), though in many other cases such a translation would be apt.

If there is a difference between fidelity and integrity, it would be the accent of outwardness over against the accent of inwardness. Integrity is faithfulness within and to oneself. It is loyalty to one's own convictions, standards, and commitments. Fidelity is faithfulness to persons and causes. "It is required in stewards," writes Paul, "that a man be found faithful" (1 Cor. 4:2). There is in fidelity a stubborn adhesiveness, an enduring dependability, which makes it one of the most precious of virtues.

See INTEGRITY.

For Further Reading: Vine, *ED*, 2:71 ff.

RICHARD S. TAYLOR

FIG TREE. This tree was valued in Palestine both for fruit and shade, so that the expression "to sit under one's own fig tree" was proverbial for peace and security (1 Kings 4:25; Mic. 4:4). The destruction or barrenness of the fig tree indicated calamity (Hos. 2:12; Hab. 3:17). At three points in the Gospels the fig tree is used to illustrate specific truths.

Luke 13 tells the parable of the barren fig tree. This is usually interpreted as a warning to Israel. This view seems the more likely since the chapter closes with Jesus' lament over Jerusalem. The parable also applies to a fruitless life.

The cursing of the fig tree in Matthew 21 and Mark 11 has also been interpreted as an indictment of Israel. Since the miracle was apparently not done publicly, this seems doubtful. Jesus' only explanation of the event was to teach a lesson in faith.

The parable of the budding fig tree in the Olivet Discourse (Matthew 24 and parallel passages) makes a comparison between signs of approaching spring and signs of the coming of Christ. Some have thought the fig tree symbolizes the restoration of Israel, but Jesus' comparison is with "these things," which refers to certain events named in the preceding verses, and makes no mention of Israel.

See SIGN, PARABLES, FAITH.

For Further Reading: BBC, 6:536; Whedon, *Commentary on the New Testament*, 1:250, 2:135.

LESLIE D. WILCOX

FILIOQUE. See PROCESSION OF THE SPIRIT.

FILLED WITH THE SPIRIT. This expression must be considered and understood in the light of the context where it appears in Scripture. Therefore, definition is difficult; it does not always have the same meaning.

There are numerous examples of people being filled with the Spirit (used in place of "Ghost" in article). John the Baptist was filled from birth (Luke 1:15). We are informed that Elisabeth and Zacharias, John's parents, were filled with the Holy Spirit (vv. 41, 67). We note that Bezaleel, much earlier, was filled with the Spirit of God (Exod. 31:3; 35:31).

There are many references to people being filled with the Spirit in the Acts. These refer to the disciples (2:4), to Peter (4:8), to those engaged in prayer (v. 31), to Paul (9:17; 13:9), and to the disciples (v. 52).

There are also a number of other similar expressions used in connection with the Holy Spirit. A much-discussed one is "baptized with the Holy Spirit" (Acts 1:5; 11:16). The converts at Samaria "received the Holy Spirit" (8:17). At the house of Cornelius we note that "the Holy Spirit fell on all them which heard the word . . . [and that they had] received the Holy Spirit" (10:44-47). We read that at Ephesus "the Holy Spirit came on them" (19:6, emphases added).

The above expressions call for explanation. The terms "baptized [and] filled with the Spirit" may refer to the same event and have the same meaning. In Acts 1:5 and 2:4 this is the case. However, these two terms do not always have the same meaning. We read about fullnesses of the Holy Spirit prior to the Day of Pentecost, but these might not have been baptisms with the Holy Spirit as such, for He was not yet "given" (John 7:37-39).

Following the Holy Spirit's descent on the Day of Pentecost, there seem to have been subse-

quent infillings with the Holy Spirit upon the same people who had received the "filling" earlier in the Upper Room (Acts 4:8, 31). "However," as Delbert Rose says, "what occurred within Peter's heart in Acts 2:4 was not identical with what took place in Acts 4:8 and 31. In the Upper Room, Peter's heart was cleansed as well as his life empowered for service, whereas in Acts 4:8 and 31 a 'fresh influx of power' entered the already cleansed heart of the Apostle" (WTJ, 1974, 9).

See HOLY SPIRIT, BAPTISM WITH THE HOLY SPIRIT, ENTIRE SANCTIFICATION.

For Further Reading: Steele, *A Defense of Christian Perfection*, 108-11; Rose, WTJ (1974), 5-14; Mattke, WTJ (1970), 22-32; GMS, 494-97. O. D. LOVELL

FINAL PERSEVERANCE. See PERSEVERANCE.

FIRE. See EMBLEMS OF THE HOLY SPIRIT.

FIRST WORK OF GRACE. This is a term used only by those Christians who believe in a special second work of grace. This particularly includes the Wesleyan-holiness groups, who teach that entire sanctification is a second definite work of grace received sometime subsequent to the first work of grace. It also includes the Pentecostal groups, who believe that the baptism in the Holy Spirit is received subsequent to conversion—and who say that at that time the believer speaks in tongues. The Roman Catholics teach something very much like a second work of grace in their sacrament of Confirmation—in which a baptized believer "receives the Holy Spirit." They therefore imply a first work of grace received when one is baptized either as an infant or as a believer.

But the phrase "first work of grace" is most naturally used by the Wesleyan-holiness groups. To them it is another name for conversion. This first work consists of several experiences which happen at the same time, but that have about them a logical sequence.

1. First is *justification*. This is the action of God, as a judge, in absolving the repentant sinner from the guilt that has accrued to him, for his acts of sin (Rom. 5:1).

2. The second concomitant of the first work of grace is *regeneration*. This is the inward change from being spiritually dead to being made spiritually alive. It is also called the new birth, or being born again (John 3:5-8).

3. Something else which occurs at the time of the first work of grace is *initial sanctification*—although not everyone would distinguish this

from regeneration. This is a cleansing from the inclination to acts of sin which has built up in us due to our sin acts. If there was not a cleansing from this propensity, from a depravity which we acquire due to our sin acts, we would not be able to live out the justified life once we are forgiven; we would likely go right back to the sins we had been committing. Scriptural support for this aspect of the first work of grace is in Paul's mention of the washing, or the cleansing, that accompanies our regeneration (1 Cor. 6:11; Titus 3:5; and Eph. 5:25-27 in a version other than the KJV).

4. *Reconciliation* also occurs at the time of this first work of grace. Once we are forgiven and regenerated, we are reconciled to God (2 Cor. 5:18). That the holy God becomes reconciled to us at this time is implied when the NT states that Christ's death propitiated, assuaged, or softened God's holy wrath (e.g., Rom. 3:23-26).

5. The last concomitant of the first work of grace is *adoption*. Logically (but not chronologically) following our forgiveness, regeneration, initial sanctification, and reconciliation, God adopts us into His family as His children (John 1:12; 1 John 3:1; Rom. 8:15-16).

See CONVERSION, JUSTIFICATION, REGENERATION.

For Further Reading: Grider, *Entire Sanctification*; Jessop, *Foundations of Doctrine*; Winchester and Price, *Crisis Experience in the Greek New Testament*; Purkiser, ed., *Exploring Our Christian Faith*, 287-304; GMS, 436-61. J. KENNETH GRIDER

FIRSTBORN. This refers to the first of human or animal offspring (Luke 2:7). The term acquired deeper connotations through the OT period until, in the NT, it came to be used almost exclusively of Jesus (except Heb. 11:28 = Exod. 12:12-30; and Heb. 12:23 [see below]) to describe His precreation existence and role as the Image of God (Col. 1:15), and His resurrection as the beginning of a redeemed order of being conformed to that Image (Rom. 8:29; Col. 1:18; Rev. 1:5).

As a consequence of the Exodus, both human and animal firstborn were sanctified to the Lord (Num. 8:17, et al.). While the firstborn of animals were sacrificed, the firstborn of the Hebrews were replaced by the Levites (3:40-41; 8:14-19), who were sanctified to God as ministers to the priests instead of the firstborn. This may explain the puzzling use of "firstborn" in Heb. 12:23. Just as the Levites became the sanctified ministers of the Aaronic priest in place of the firstborn, so Christians now become sanctified (10:10) servants of Jesus, the Great High Priest (4:14, et al.) who has replaced the Aaronic priesthood (7:11).

Just as the Levites were sprinkled and washed, had atonement made for them by Aaron, and entered into the tent of meeting (Num. 8:7, 21-22), so Christians are sprinkled and washed, have been atoned for by Jesus, and enter the sanctuary (Heb. 10:19-22). Thus Heb. 12:23 may be portraying Christians as the new Levites (firstborn) under Jesus the Great High Priest.

The OT firstborn had special rights of inheritance (Deut. 21:15-17), blessing (Gen. 27:19-35), privilege (43:33), succession (2 Chron. 21:3), and line of family descent through them (many OT references). "Firstborn" came to represent an object of special favor, attention, and love (Zech. 12:10), and thus a term for God's special relationship with Israel (Exod. 4:22; Jer. 31:9) and the Davidic king (Ps. 89:27).

Rabbinic exegesis of that verse equated "firstborn" with the Messiah and may provide the context for NT application of the term to Jesus.

While the unique use of "firstborn" as a title of Jesus in Heb. 1:6 may derive from Jewish Messianic expectations, it must be seen in conjunction with verses 2-3 which set forth the deeper connotations of Jesus as firstborn found in the other NT passages.

Jesus is firstborn as the Image of God (Col. 1:15; Heb. 1:3), to which God purposed humanity to be conformed (Rom. 8:29). As the Image of God (the very essence of God's being) Jesus is firstborn of all creation in that the whole created order has its origin and existence in Him (Col. 1:15-17; Heb. 1:2-3). But Jesus is also firstborn of the New Creation in that He is firstborn from the dead (Col. 1:18; Rev. 1:5; [Rom. 8:29?]), the Source for the restoration of the image of God in fallen humanity (Rom. 8:29), through His atoning death (Col. 1:20; Heb. 1:3; Rev. 1:5) and regenerating resurrection. Thus Jesus as "firstborn" is the Origin (Col. 1:18) of the New Creation, the Head of the Church (ibid.), the Firstborn of many children (Rom. 8:29), and the Victor over the powers of the fallen order (Rev. 1:5; Heb. 1:3).

See CHRIST, ETERNALLY BEGOTTEN.

For Further Reading: Kooy, "First-born," *IDB*, 2:270-72; Milgrom, "First-born," *IDB*, supp., 337-38; Michaelis, "Prototokos," Kittel, 6:871-81; Bartels, "prototokos," *NIDNTT*, 1:667-69.

M. ROBERT MULHOLLAND, JR.

FLESH. This is the usual translation of the Greek *sarx*, found at least 150 times in the NT. Seven distinct usages have been identified by Lambert (*HDNT*, 3:411 ff). In general the term refers to the natural life of man in its earthly and therefore temporary context. That it does not necessarily

imply sinfulness is shown by such passages as: "And the Word was made flesh, and dwelt among us" (John 1:14), and "[Jesus] was made of the seed of David according to the flesh" (Rom. 1:3).

Even Paul uses the term with considerable flexibility, as two examples are sufficient to illustrate: After testifying to being "crucified with Christ," he explains, "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). Here the term would almost be equivalent to *sōma*, "body," but with special emphasis on his present life on earth. Clearly the "crucified life" can be lived while yet in the flesh; and equally clearly, the selfish ego which is crucified is not to be confused with the earthly humanness of our nature.

A second example of Paul's usage is 2 Cor. 10:2-4. He rejects the insinuation of some in the Corinthian church that he walks "according to the flesh." Then he adds: "For though we walk in the flesh, we do not war after the flesh." He lives among them as a man, with all of a man's weaknesses and earthly limitations. It is not a sin so to live, nor is living "in the flesh" (in this sense) living in sin. Yet sin would soon enter if he attempted to fight a spiritual warfare with merely human or fleshly resources. Paul admits therefore to living (walking) "in" the flesh, but denies walking "according to the flesh." This is what people do who rely on "the arm of flesh" rather than on God, and who operate within a wordly-minded, humanistic frame.

Theological problems arise when Paul uses *sarx* to designate not just human nature in its earthiness but in its sinfulness—as man without grace. This is the usage in Romans 7—8 and Galatians 5. Whereas he pleased God even though "in the flesh" in Gal. 2:20 and 2 Cor. 10:2-4, now in Rom. 8:8 he says, "So then they that are in the flesh cannot please God." Obviously the term now means something different from what it meant in the other passages. It stands for the natural man in control—for self-centeredness and for sensual propensities. This "flesh" is antithetical to the "mind" in Rom. 7:25 and contrary to the Spirit (or "spirit") in Galatians 5. It is human nature under the dominion of the inherited sin principle.

Where it can be certain that Paul is thus using *sarx*, the translation "sinful nature" in NIV may be appropriate. But following this translation slavishly can lead to absurd results, as when NIV translates 1 Cor. 5:5, "Hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord." If by

"sinful nature" is meant original sin or the carnal mind, then we are astounded at the prospect of Satan doing what some say the grace of God cannot do—destroy it. But if, as is Paul's obvious intention, the flesh to be destroyed is the bodily life, then to call this "sinful nature" is to betray an inexcusable theological bias, viz., that the body is sinful, and hence the only deliverance from sin is in death.

If we preserve biblical distinctions, we will say that flesh in one sense will characterize us until death, but that flesh in another sense may be crucified now—put to death. The first sense is that of our natural life on earth, both bodily and mental, with all the weaknesses and propensities incident to this contextual situation. The second sense is that of a psychic entity which is "enmity against God" (Rom. 8:7), and which tends to the "works of the flesh," but which "they that are Christ's have crucified" (Gal. 5:17-24).

See CARNAL MIND, CARNAL CHRISTIANS, CARNALITY AND HUMANITY, SIN, ORIGINAL SIN.

For Further Reading: GMS, 257, 287-89; WMNT, 129-47; HDNT, 411 ff. RICHARD S. TAYLOR

FLOOD, THE. This refers to the biblical account of the destruction of the ancient world due to the prevailing wickedness of the day. This event, recorded in Genesis 6—9, takes place at a critical juncture in human history, for after describing the state of continual evil in the heart of man, the Bible states that "the Lord was sorry that He had made man on the earth" (6:6, NASB). The Flood is important in the history of revelation because it indicates how God deals with the problem of human sin—bringing judgment upon unrepentant evildoers and providing divine deliverance for righteous Noah. Herein then are two important theological emphases to be noted.

First is the divine judgment for sin. The context of Genesis 6 graphically illustrates the moral condition of mankind which brought about the necessity of judgment. Elsewhere in Scripture reference is made to the time of Noah as symbolic of great wickedness and resulting judgment. In Isa. 54:9 God refers to the Babylonian captivity as being "like the days of Noah to Me" (NASB); and in the NT Jesus compares the moral climate of the time of His return to that of Noah's age (Matt. 24:37-39; Luke 17:26-27).

The second important theological emphasis in the story of the Flood is the gracious deliverance provided by God for righteous Noah. Amid the moral decadence of his day Noah is "a righteous man, blameless in his time; Noah walked with God" (Gen. 6:9, NASB). God's justness and mercy

are manifested in that He gives clear direction to insure the deliverance of Noah and his family.

In connection with Noah there is the occurrence of two important words for the first time in Scripture: (1) "Grace" or "favor" in Gen. 6:8, "But Noah found favor in the eyes of the Lord" (NASB); (2) "covenant" in verse 18, "But I will establish My covenant with you" (NASB). Both of these terms, so characteristic of biblical redemption, are initially expressed in the deliverance of Noah.

See NEW COVENANT, JUDGE (JUDGMENT), CATASTROPHISM, SIN.

For Further Reading: Richardson, ed., *A Theological Word Book of the Bible*, 159; von Rad, *Old Testament Theology*, 1:154-57. ALVIN S. LAWHEAD

FOOL, FOOLISHNESS, FOLLY. These terms denote unwise conduct, careless judgment, witlessness, not necessarily implying lack of intellect. "A fool is not one who is deficient in the power of logical thought, but one who lacks the natural discernment and tact required for success in life" (HDB, 43). A man may be a fool who is careless, thoughtless, or just indifferent, but he may also be so because he ignores God and scoffs at religion and the instruction of others. It can imply a practical atheism as in Ps. 14:1 and 53:1.

In the KJV one or the other of these words occurs some 60 times, almost all in the OT and two-thirds of these in the Wisdom Literature. The Hebrew word *kesil* is most commonly used (particularly in Proverbs) and refers to one lacking in judgment, a stupid person (e.g., Prov. 10:1, 18, 23; 13:19) but the stronger word *holelot*, found more often in Ecclesiastes, is translated "madness" (e.g., 1:17; 2:12; 7:25; 9:3; 10:13). The ethical implications are included in the word *nebal* or *nebalah* meaning "contemptible" or "shamelessly immoral," as in Gen. 34:7; Deut. 32:21; 2 Sam. 3:33; Job 2:10; Isa. 32:5-6.

The common root word used in the NT for fool or foolishness is *mōros*. Although it implies a moral content, it more generally means merely thoughtless or imprudent behavior such as that of the man who built his house on the sand (Matt. 7:26), the foolish virgins (25:2), etc. It is considered by some to be a transliteration of the Hebrew *moreh*, which is broad in meaning and at worst describes a perverse person or a rebel (Num. 20:10). The word *aphrōn* (commonly used for "fool" in LXX) has the moral overtones of impiety and unbelief, but the folly is of the heart, not the result of mental weakness.

See SIN, ATHEISM, WISDOM, ACCOUNTABILITY, VALUES.

For Further Reading: *HDCG*, 1:604-5; *HDB*, 2:43-44; *ZPEB*, 2:581.
J. FRED PARKER

FOOT WASHING. See FEET WASHING.

FOREKNOWLEDGE. Foreknowledge has as its frame of reference God's omniscience. It is the precipitate awareness of an all-knowing Mind. God knows because He is everywhere, but He does not act necessarily because He knows, else we face sheer determinism and its end, natural mechanism. Knowledge may activate, but not because of the necessity of its nature. The knower may act, that is freedom; that the knower must act countermands freedom for purposeless fixation. God is both omniscient and free. "Foreknowledge is one aspect of omniscience; it is implied in God's warnings, promises and predictions. . . . God's foreknowledge involves His elective grace, but this does not preclude human will" (Vine, *ED*, 2:189).

Foreknowledge and predestination are not synonymous terms; knowledge, "fore" or otherwise, does not require a willed act to be, but predestination cannot obtain apart from an act of will. Since, according to the Arminian interpretation of Scripture, predestination is based on foreknowledge, the two terms obviously relate; yet they are discrete. The temporal forms of past, present, and future in respect to foreknowledge are not essential modes of reality or aspects of omniscience, but they are conveniences for rational human thought. "God cannot be grasped in the categories which we use in our knowledge of secular realities," says Thieliicke (*The Evangelical Faith*, 366).

How God knows antecedently cannot be gauged by human comprehension; God is not a big man, nor in fact is He a big God, either: He is God! That God knows the past and present fully is a judgment at least tolerated by most theists; His knowledge of the future, however, is questioned by many. Yet a God thus limited is something less than God, prompting the complaint, "Your god is too small."

Foreknowledge refers to God's antecedent knowledge of persons, how they respond to His provision for salvation. He predestines those whom He foreknows "to be conformed to the image of His Son" (*Elect in the Son*, 206).

The strongest evidence for and demonstration of God's foreknowledge is fulfilled prophecy. To be able to predict events not possibly within the range of human foresight is explainable only on

the ground of a divine knowing incomprehensible to man.

The most difficult theological problem in the doctrine of foreknowledge is in knowing how to relate God's foreknowledge to contingency.

See ATTRIBUTES (DIVINE), CONTINGENT, PROPHET (PROPHECY), DETERMINISM, PREDESTINATION, ELECT (ELECTION).

For Further Reading: *GMS*, 152, 424-38; Shank, *Elect in the Son*; Dayton, "A Wesleyan Note on Election," *Perspectives on Evangelical Theology*, 95-104; Wiley, *CT*, 1:356-61.
MEL-THOMAS ROTHWELL

FOREORDINATION. See PREDESTINATION.

FORERUNNER. The OT proposes in various places the notion of the one who is to prepare the way of the Messiah (Isa. 40:3-11; Mal. 3:1). In at least one context, this forerunner is specifically viewed as Elijah (Mal. 4:5-6). In the Gospels, this role is attributed to John the Baptist, principally by Jesus (Matt. 11:10 and Luke 7:27; cf. Matt. 17:10-13 and Mark 9:11-13; 1:2-8; Luke 1:17). John himself denies any claim to the Elijah title but does accept the role of the forerunner (John 1:19-23). Some of the contemporaries of Jesus attempted to attribute the Elijah title to Him (Mark 6:15 and Luke 9:8; cf. Matt. 16:14; Mark 8:28; Luke 9:19). The literal term "forerunner" is applied to Jesus in only one place (Heb. 6:20), where it pictures Him as the One who has preceded us into the very presence of God in heaven.

See JOHN THE BAPTIST, ELIJAH.

For Further Reading: Ladd, *A Theology of the New Testament*, 34-44; Robinson, *Twelve New Testament Studies*, 28-52.
HAL A. CAUTHRON

FORGIVENESS. In their awesome picture of the holiness of God set over against the sinfulness of His fallen human creatures, the Hebrew and Christian Scriptures steadfastly refuse to make God the author of evil. He is the Creator only of what is good, including the freedom of human beings to choose holiness (out of thankfulness for His divine goodness) or, alternatively, to choose sin and death.

Amidst this somber setting springs up, in biblical testimony, the fountain of God's forgiveness. It began at Eden, in the Father's confrontation with the willful determination of our first parents to know both good and evil. Amidst the curses pronounced in that moment shined a promise: The Seed of the woman would bruise the serpent's head. Thereafter, God's mercy offered forgiveness to sinful Noah, frightened

Abraham, thieving Jacob, Joseph's spiteful brothers, and to Moses, adopted son of Pharaoh and the first Jewish terrorist. Little wonder that when Moses found the children of Israel making a golden calf to worship while he was receiving the covenant of law at Sinai, he understood at once that a direct appeal to Yahweh, to "forgive their sin," and if not, to blot him out of the book of life, would be successful (Exod. 32:32).

The vision Moses had of a forgiving God has been central in Hebrew and Christian faith ever since. Yahweh himself confirmed it. He passed before Moses, whom He had hidden in the cleft of the rock, proclaiming, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," even though He visited "the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exod. 34:6-7).

Always thereafter, when Jews came face-to-face with God, whether in their ancient feasts, in their sacrifices at the Temple in Jerusalem, or in the meetings of their congregations in the lands of their exile, the confession of their sins and the assurance of God's readiness to forgive them was central in their worship. "Their heart was not right with him," they sang in the psalm we call the 78th; "but he, being full of compassion, forgave their iniquity" (vv. 37, 38). In another they asked the question, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" And they answered it with a testimony straight out of Moses: "But there is forgiveness with thee, that thou mayest be feared" (130:3-4). The young Daniel, in exile, grasped by the spirit of prophecy, put it simply: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him" (Dan. 9:9).

What made Jesus of Nazareth recognizable to faithful Jews as the promised Messiah was His consummate embodiment of this image of a forgiving Yahweh. "Behold the Lamb of God," John the Baptist cried the day after Jesus' baptism, "which taketh away the sin of the world" (John 1:29). When at the Last Supper Jesus passed the cup, saying, "This is my blood of the new [covenant], which is shed for many for the remission [that is, the taking away] of sins" (Matt. 26:28); when He prayed at the Cross, "Father, forgive them; for they know not what they do" (Luke 23:34); and when He opened the understanding of His disciples to what was "written in the law of Moses, and in the prophets, and in the psalms," concerning Him, namely, "that repen-

tance and remission of sins should be preached in his name among all nations" (24:44-47), first-century Jews recognized Him, as we do, to be the godlike Christ. The love incarnate in Him was meant also to remind both Jews and Gentiles that Yahweh was a Christlike God.

Totally absent in every case of divine forgiveness recorded in Hebrew and Christian Scriptures is the custom, nearly universal in other world religions, of bargaining for divine favor. Making a deal, setting a price on reconciliation between man and God, has no place in biblical faith. God himself provided the basis of forgiveness in the vicarious death of His Son. Although keeping covenant with God or renewing broken covenants brought economic and psychic advantages, the preoccupation of Hebrew priests and prophets was with the moral and ethical relationship of the people with the One who had called them to righteousness. In the face of their manifold sins, the only hope for reconciliation the patriarchs ever saw, from Abel to Abraham, rested on divine goodness, God's grace.

The biblical picture, therefore, is first of a God who makes and keeps His promises to be *faithful*, even when those in covenant with Him have broken theirs. Though He stands in judgment of all sin, His love is longsuffering and kind. Hosea declared this in his beautiful image of God the Father, remembering in His wrath that he had taught faithless Ephraim his first steps and held him as a babe against His cheek. Out of that faithfulness, Hosea, Jeremiah, Isaiah, and Ezekiel saw, God was forging a new covenant of forgiveness, in which His law would be written in our hearts and we would be able to keep His statutes.

From goodness and grace comes also, in biblical faith, a second characteristic of divine forgiveness, *power*. Very early in Jesus' ministry, the Gospel of Mark tells us, four people carried a man ill of the palsy into the presence of the Lord and heard the Master say, "Son, thy sins be forgiven thee." When some of those present questioned this as near blasphemy, Jesus told the sick man to take up his bed and walk, which he promptly did. The Lord then explained that He wanted His hearers to "know that the Son of man hath power on earth to forgive sins" (Mark 2:3-10). Both the words and the event point to the root meaning of the word "forgive": "to take away." That meaning survives in medical as well as theological usage in the connotation of the English word "remission." Jesus sent His followers to proclaim good news: that the divine forgiveness, executed in the life-giving power and presence of the Holy Spirit, constituted in fact

deliverance—freedom from both the psychic burden of guilt and the moral burden of bondage to the habits of evil that imprison and corrupt human life.

John and Charles Wesley and the young George Whitefield were precisely correct in their understanding of Scripture on this point: The grace which by faith brought justification, that is, forgiveness, brought in that same moment a rich measure of sanctification, breaking the power as well as cleansing away the guilt of sin. Here lies the biblical basis of the theology of liberation. Jesus himself had announced to the synagogue at Nazareth that the Spirit of the Lord was upon Him, to preach release to the captives, and to proclaim the year of jubilee (Luke 4:18).

Little wonder that Peter should have declared to the multitude at Pentecost the good news that they could every one "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins" and "receive the gift of the Holy [Spirit]" (Acts 2:38), or that the apostle Paul should have written to the Ephesians of the abounding riches of the grace that comes through faith in Christ, and the "exceeding greatness of his power to us-ward who believe" (1:19). They had received the forgiveness of their sins and become "his workmanship, created in Christ Jesus unto good works" (2:10).

At no point in either Old or New Testament teaching, however, is the promise of forgiveness offered apart from the recognition by both the divine and human partners in the covenant of grace of the "exceeding sinfulness" of our sin. The modern impulse, recently reinforced by counseling psychology, to shun the awakening of feelings of guilt, has no standing in biblical religion. There, publicans who beat their breasts go down to their houses justified. Godly sorrow becomes a healing gift of grace. And if the seekers are reticent to confess the evil, the word of the Lord, speaking through priests and prophets, apostles and pastors, prods them on. The bleak judgments of the prophet Hosea that "there is no truth, nor mercy, nor knowledge of God in the land" (4:1) lie back of the Father's plaintive cry in 11:8: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?"

Here lies the difference between modern sentimentality and biblical mercy. The former, masquerading as forgiveness, passes off deep wrongs as matters of no consequence. "Oh, forget it," we say jauntily, "it was nothing." Biblical forgiveness in fact is demeaned by such denials of the consequences of our rebellion against God or violations of the principle of ethical love in our

relations with one another. Christians can afford to face guilt directly, and they encourage others to do so, in the confidence that the healing forgiveness of the eternal God, attested at Calvary, offers a judgment that is "true and righteous [right making] altogether" (Ps. 19:9). "Godly sorrow" (2 Cor. 7:10), which the NT defines as the basis of true repentance, flows from that recognition of both the depth of our guilt and the power of saving grace.

All this points up one further characteristic of the Christian doctrine of forgiveness, namely, that it takes place amidst the making of a covenant of mutual commitment between God and His children. The story of Zaccheus in the Gospel of Luke illustrates the point clearly. A tax collector whose obvious success made other Jews despise him, Zaccheus sought to see Jesus and welcomed Him as a guest. Then, inspired by Christ's acceptance, he gave half his goods to the poor and pledged to restore fourfold all the taxes he had wrongly collected. Jesus responded, "This day is salvation come to this house . . . For the Son of man is come to seek and to save that which was lost" (Luke 19:9-10).

The doctrine of God's gracious forgiveness, like all the other doctrines of grace, is grounded not only in the divine initiative, but in God's expectation of our active and persisting response to His love.

See JUSTIFICATION, MERCY, ATONEMENT, REPENTANCE, CONFESSION OF SINS, RESTITUTION.

For Further Reading: GMS, 380-405, 441-43, 454-57.
TIMOTHY L. SMITH

FORM CRITICISM. Form criticism (Ger. *Formgeschichte*, form history) is concerned with the history of the oral tradition behind the documents of the Bible. It arose in part as a corrective to source criticism, which is limited to the study of the written text. The study of the background of the biblical material is not new, but it was introduced as a recognized discipline at the close of the last century by the German scholar Herman Gunkel in his work on Genesis and Psalms. It was made popular in NT studies a quarter of a century later by Martin Dibelius. Its most influential advocate has been Rudolf Bultmann, who has worked in this area chiefly with the Gospels.

The forms of oral tradition are found within the written Gospels and may be classified as stories about Jesus, sayings of Jesus, parables, and miracle stories. Bultmann claims that these arose in the contexts of Jewish apocalypticism and Hellenistic Gnosticism, both of which employed the unscientific concepts of a three-storied universe

—heaven, earth, and hell—and the ability of celestial spirits to associate with humans. The Gospel writers were editors more than historians and therefore unreliable in terms of the original forms of the material. What they set down represents the life setting of the Church rather than that of Jesus and the disciples. This is supported by the “alterations” made to Mark’s Gospel by Matthew and Luke.

There are several serious criticisms of this method. First, it minimizes the value of any eyewitness accounts by those who followed Christ. It also ignores the uniqueness of Christ and His claim to be the Savior of the world. It also disregards the special character of the NT Church. The claim of both Jesus and the Gospel writers that the Holy Spirit was their great moving Force is denied as unhistorical, which means that it cannot be proven scientifically. The Virgin Birth and the Resurrection are also said to be unhistorical. As a consequence it is impossible to write an accurate life of Christ.

Form criticism has had value in opening up some doors into the 20 or 30 years between the death of Christ and the writing of the first Gospel. But it has been too ambitious, judging historical data by modern standards of philosophy to the point of cancelling its value. This is professedly done in the interest of discovering the unadulterated *kerygma* or message. Actually, the attempt to modernize the gospel message has been a liability. There is peril in trying to modernize Jesus, even though our aim may be to make Him meaningful to the present age. Not the discipline per se but the excesses of its philosophical presuppositions and professed expertise should be labeled objectionable.

See EXEGESIS, INSPIRATION OF THE BIBLE, BIBLICAL INERRANCY, BIBLICAL REALISM, CRITICISM (OT, NT), HISTORICAL JESUS (THE).

For Further Reading: Guthrie, *New Testament Introduction*, “Gospels and Acts”; Bultmann and Knudsen, *Form Criticism*; Martin, *New Testament Foundations*, vol. 1; Ladd, *The New Testament and Criticism*; Anderson, *Jesus and Christian Origins*. HARVEY J. S. BLANEY

FORMALISM. In music and art, formalism is the preeminence of formal rules regulating form and style over content, especially over novelty. In ethics, formalism is the belief that conduct should be determined by formal principles (e.g., Kant’s “categorical imperative”) rather than by considerations of utility, pleasure, or consequence. In religion, formalism is an excessive emphasis on liturgy, which is permitted to become performance without feeling or moral va-

lidity. It thus tends to become form without life, outward appearance devoid of inward substance.

Formalism in *creed* is barren orthodoxy. The “pattern of sound teaching” is preserved without faith and love (2 Tim. 1:13, NIV). Truth is proclaimed from the lips, but not believed in the heart or practiced in the life (Isa. 29:13; Jas. 2:18-19).

Formalism in *worship* is empty ritual. Ceremony is valued for itself and divorced from the reality it symbolizes. Sacrament is viewed as magic. A “form of godliness” is displayed, but its power is denied (2 Tim. 3:5).

Formalism becomes *hypocrisy*, the substitution of appearance for reality, and a cloak for sin. Against this evil the prophets thundered (Isa. 1:10-20; Jer. 6:19-21; Amos 5:18-27), as did our Lord (Matt. 15:1-14; 23:13-28).

Formalism, as hypocrisy, becomes defensive and justifies the persecution of those who oppose and denounce it (Matt. 23:29-35; John 16:1-3). This has been the consistent history of Christendom. The greatest hindrance to the gospel is often not a blatant atheism but an apostate theism.

Formalism is a constant temptation. Churches may have “a reputation of being alive” while they are actually dead. The only remedy is to awaken and repent (Rev. 3:1-3, NIV).

See ETHICS, VALUES, AESTHETICS, WORSHIP.

For Further Reading: Scott, *The Relevance of the Prophets*, 180-203; Earle, “Matthew,” WBC.

W. E. MCCUMBER

FORNICATION. In the Scripture, “fornication” describes three levels of sexual activity between persons of the opposite sex. It is used to denote sexual relationships between unmarried persons of the opposite sex in its narrowest and most general usage (1 Cor. 6:9). In a broader sense, it relates to cohabitation of a person of either sex with a married person of the opposite sex (Matt. 5:32). It thus becomes equivalent to adultery. In its broadest usage, “fornication” may refer to immoral conduct in general (1 Cor. 5:1).

In a spiritual sense, “fornication” is used to describe unfaithfulness in one’s relationship to God. The OT refers to Israel as the beloved of God; espoused to Him; married to Him. The unfaithful spiritual wife is in danger of being cast out just as the unfaithful marriage partner could, justifiably, be divorced. (See Hosea for an amplification of this position.)

The use of “fornication” to describe a spiritual relationship marked by unfaithfulness is appropriate because of the tendency, or penchant, on

the part of the Hebrew people to adopt heathen idol worship and customs which were, frequently, fertility cults involving sexual promiscuity as a part of worship.

The NT supports the OT in its claim for moral purity before marriage as well as under the marriage contract. The spiritual relationship to Christ is described as a marriage between Christ and His Church (Eph. 5:25-27). This relationship demands fidelity to Him as an essential part of the faith covenant.

Modern-day humanism, with its emphasis upon freedom in all areas of life, is promoting the view that sexual intercourse prior to marriage is not only permissible but desirable. Consequently, the stigma of shame and sin is being removed from all such activity. However, the position of Scripture cannot be ignored. As in all areas of life, no one can sin without opening himself to the consequences of that sin.

See ADULTERY, PURITY AND MATURITY, INTEGRITY, IDOL (IDOLATRY), WORLD (WORLDLINESS), MARRIAGE.

For Further Reading: *ERE*. LEROY E. LINDSEY

FOUNDATION. "Foundation," the base or that part of an object on which other parts rest for support, is in the English OT frequently translated from some form of the Hebrew *yasad*. In the NT two Greek terms are so translated: *katabolē* and *themelios*.

Foundation is used with reference to buildings such as a house (Job 4:19) or the Temple (1 Kings 5:17). *Themelios* is used in describing the foundations of God's eternal city (Heb. 11:10; Rev. 21:14).

The term is also used to indicate the beginning of something: the founding of Egypt (Exod. 9:18), the founding of the earth (Job 38:4). On numerous occasions in the NT *katabolē* is used with reference to the beginning of the earth (Eph. 1:4).

The apostle Paul used *themelios* in significant figures of speech. In Rom. 15:20 he expresses his purpose not to build on someone else's foundation. In 1 Cor. 3:10 he speaks of the results of his work as a foundation upon which others may build. Verses 11 and 12 of the same passage says that Christ Jesus is the Foundation upon which all gospel workers must build. Eph. 2:20 indicates that the Word of God as declared by the apostles and prophets is the Foundation for faith. Paul also declares that by living worthily, believers lay up treasure as a foundation for everlasting life (1 Tim. 6:18-19). He assures believers that they can depend upon the foundational fact that they are known of God (2 Tim. 2:19). The

writer of Hebrews, using the same term, refers to repentance as the foundation of Christian experience (Heb. 6:1).

Besides referring to such biblical concepts, theologians use some form of "foundation" in various other ways. For example, they speak of foundational facts, studies, beliefs, and scriptures when speaking of those essential to understanding, explaining, and accepting Christianity.

See FUNDAMENTALISM, TRUTH, SUBSTANCE (SUBSTANTIVE).

For Further Reading: Richardson, ed., *A Theological Word Book of the Bible*, 204; *Baker's DT*, 229.

ARMOR D. PEISKER

FREE AGENCY. See FREEDOM.

FREE GIFT. The term has its origin in Rom. 5:15-18 where it appears five times (RSV). It is one of the NT terms for salvation which comes through Christ's atonement. "The free gift . . . brings justification" (v. 16, RSV).

No man merits this salvation. It is of grace, a gift from God. This "grace is the spontaneous, unmerited manifestation of divine love upon which rests the redemption of the sinner" (*Encyclopedia of Religious Knowledge*, 5:41). "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). Arminian-Wesleyan theology yields no ground in asserting the initiative and sovereignty of God in man's redemption. Salvation is God's gift of grace, freely offered to all. "One man's act of righteousness leads to acquittal and life for all men" (Rom. 5:18, RSV).

But the Bible teaches that redemption comes only to those who accept God's terms of faith and repentance. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "Repent ye therefore, and be converted, that your sins may be blotted out" (3:19). Our Lord himself teaches, "The kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). To those who think there is some other way to God's grace of salvation, Jesus declares, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5).

Repentance for sin and faith for salvation are thus required of men, but they are not the works of man apart from the enabling grace of God. The Bible affirms, "Every good gift and every perfect gift is from above, and cometh down from the Father" (Jas. 1:17). Wesley writes: "All our works, thou, O God, hast wrought in us." And again, "Were they ever so many, or holy, they are not [our] own, but God's" (*Works*, 5:7).

The biblical view of God's free gift to responsi-

ble men is accurately described by Paul: "By grace are ye saved *through faith*; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

See SALVATION, FREEDOM, SYNERGISM.

For Further Reading: Schaff-Herzog, *Encyclopedia of Religious Knowledge*, 5:41-42; Wesley, *Works*, 5:7-16; 7:373-86; Wiley, *CT*, 2:352-57. A. F. HARPER

FREE WILL. See FREEDOM.

FREEDOM. The extremely broad concept signified in Scripture by the essentially synonymous English terms "freedom" and "liberty" comprehends numerous Hebrew and Greek words and their cognates, deriving from various spheres of life and conveying many nuances including liberation, emancipation, release, frankness, leisure, right, remission, redemption, forgiveness, deliverance, etc. (The basic terms are Heb. *deror* and Gr. *eleutheria*.) Never far in the background of discussions of freedom in the biblical world was the ever-present antithesis, the socio-politico-economic institution of slavery. The related verb (Gr. *eleutheroō*) means "to set free" (not to be free) and involves negatively: release from bonds, subjection, determinism, or involuntary servitude; and positively: independence of choice or action. Scripture employs freedom in its ordinary secular usages as well as in an extended theological metaphor for salvation.

In Israel as throughout the ancient Near East, liberation was conceived as a change of masters. In the crucial Exodus event, Israel was freed from Egyptian bondage under the harsh taskmaster Pharaoh by the benevolent initiative of Yahweh, to whom it was subsequently bound in covenant as "a people for his own possession" (Deut. 7:6, RSV; cf. Exod. 20:2). Reminded of his solidarity with the slave (Deut. 15:12-18), the free Israelite was instructed to extend equal rights to his slaves (5:14-15; cf. Job 31:13-15), to sympathize with the runaway slave rather than his master (Deut. 23:15-16), and generally to view all lack of liberty as something provisional (cf. Leviticus 25, especially v. 10: "Proclaim liberty throughout the land," RSV). The glad tidings of the Servant of Yahweh proclaimed liberty to the captives (Isa. 61:1 ff; cf. Luke 4:16-21).

Greek and Roman views of freedom have profoundly influenced Western civilization. Whereas the Hebrews considered freedom as a gift of God, the Greeks regarded every man as free by nature. Freedom included the possibility of the citizen's participation in politics (free speech) and the opportunity to live as he wished. Slavery of

any kind was considered debasing and contemptible. Later philosophers internalized and individualized the Greek nation to identify freedom as self-sufficiency and ascetic withdrawal from the world that came increasingly to be perceived as oppressive and imprisoning. The Romans understood freedom as civic rights under law and therefore renounced the irresponsible individualism as libertinism and anarchism.

The NT is aware of the secular origins of the contrast between slave and free. All such social, economic, political, and racial distinctions are implicitly repudiated by the principle of coequal unity in Christ (Gal. 3:28; Col. 3:11; Philem. 15-20). Early Christians followed Jesus in rejecting the zealot path of political revolution, violence, and force to achieve worldly freedom (1 Cor. 7:21-23; Rom. 13:1-7; 1 Pet. 2:13-25) and yet made the Church the realm and advocate of freedom in the world. Christian freedom, salvation in Christ, may be experienced in an unchanged world.

Uniformly God, Father, Son, or Spirit, is the Author of Christian freedom (John 8:32, 36; Rom. 6:18, 22; 8:15, 21; 2 Cor. 3:17-18; Jas. 1:25; 2:12), achieved through the free self-sacrifice of Christ (Gal. 3:13-14; 4:28-31; Rom. 4:24-26; 8:1-4, 14, 21; cf. Phil. 2:5-11; 2 Cor. 8:9; Rom. 15:7-13). The entire B.C. world is regarded as basically unfree (cf. Gal. 3:23—4:11; Rom. 3:9; 5:12-21; 6:20; 8:1-8). God alone is absolutely free, but His is not an arbitrary sovereignty exercised without respect to human choice (Romans 9—11 is an extended argument in defense of divine freedom in the face of its apparent denial in the unbelief of Israel, an argument which takes human freedom for granted [cf. Rom. 8:5-8; Eph. 2:1-10]). Human freedom of choice, although limited, is yet real. Biblical imperatives presuppose that man is in some measure free to choose between real moral alternatives and consequently responsible for his conduct and accountable to God. (The substance of Rom. 1:18—3:20 is that all men are *responsible* sinners.)

Paul presents the most coherent interpretation of Christian freedom. Outside the sphere of Christ's rule all men are under the *dominion of sin* (Romans 6, especially vv. 17-18, 22; 8:2; cf. John 8:34-36); *law*, i.e., legalism (Rom. 7:1-6, 25; Gal. 3:23; 4:4-5; 5:2-6; Col. 2:20-23); *Satan* and the cosmic powers of this world (Gal. 4:3, 8-9; Eph. 1:15-23; 6:10-17; Col. 1:15-20; 2:18, 20; cf. John 15:19; 17:14-18; 1 John 5:4); *death* (Rom. 5:17, 21; 6:20-23; 7:5; 1 Cor. 15:56; cf. Heb. 2:15); *base passions* (Rom. 13:11-14; 16:18; Phil. 3:18-19; Ti-

tus 3:3); and/or in the grip of some other form of slavery. Freedom from these powers liberates the Christian from the inevitability of their compulsion and claim.

But Christian freedom is primarily freedom from the compulsive power of sin (John 8:34; Rom. 6:5-23), man's obsessive illusion that he can secure life and freedom by his own power. "That which the Greeks regarded as the highest form of freedom . . . becomes in the NT the source of man's most abject bondage" (R. Tivente, "slave," *NIDNTT*, 3:597). Real freedom opens the possibility of a new kind of slavery after the pattern of the Liberator (cf. Matt. 20:26-28; John 13:12-17; Phil. 2:5-16; Rom. 6:22; 15:1-3), a service to the Lord (Rom. 12:11; 14:18; Col. 3:24) and one another (Gal. 5:13; 1 Cor. 9:19; 2 Cor. 4:5; Phil. 2:22) in the bond of peace and love (Eph. 4:3; Col. 3:14).

Christian freedom is a process arising from radical changes in value structure and behavior patterns (Gal. 5:1, 13, 19-23; 2 Cor. 5:14-21) which transforms the whole person (Romans 5-8; 12:1-2; 2 Cor. 3:17-18) and inspires hope (Rom. 8:18-30; the Greek *parrhēsia* in the various NT contexts may be translated as either "freedom" or "hope"). It begins in baptism (Rom. 6:3-11; Gal. 3:27-28; Col. 2:11-15), which establishes the believer in the community of the free, the Body of Christ (Gal. 4:21-31; Rom. 8:21; Eph. 1:15-22; Col. 1:13-23). But it is not guaranteed by formal membership in the church, for although it is a gift of grace, it must be voluntarily preserved (Gal. 4:9, 21; 5:1, 13; Eph. 6:10-17). Freedom may be forfeited as easily in license as in legalism (1 Cor. 6:12-20; 9:1, 12, 15, 19; 10:23-11:1; Gal. 5:1-26; Col. 2:16-23). The Christian's theoretical freedom is voluntarily restricted in practice by expediency and the desire to edify (cf. 1 Cor. 4:14-11:1; especially 6:12; 9:1, 12, 15, 19-23; 10:23-24; Rom. 14:1-15:13).

Genuine human freedom has been effectively denied by a number of ideologies, both ancient and modern, e.g., astrological fatalism of the Hellenistic age, hyper-Calvinistic double predestination, modern behavioristic determinism. In every expression, whether the determining force be called Nature or God, it has borne the fruit of moral irresponsibility and license, the same abuses as unrestrained freedom. In contrast stands the paradox of Christian freedom, well described by Luther: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."

See LICENSE, BONDAGE, PREDESTINATION, FATALISM.

DETERMINISM, FREEDOM OF SPEECH, CONTINGENT.

For Further Reading: Betz, *Paul's Concept of Freedom*; Blunck, "Freedom," *NIDNTT*, 1:715-21; MacGregor, "Freedom and Necessity," *He Who Lets Us Be*, 111-28; Mundle, Schneider, and Brown, "Redemption, Loose, Ransom, Deliverance, Release, Salvation, Savior," *NIDNTT*, 3:177-223; *GMS*, 116-19, 265; Wiley, *CT*, 1:239; 2:130-31, 134, 356; 3:74-75. GEORGE LYONS

FREEDOM OF SPEECH. Freedom of speech is a particularly modern concept usually regarded as the bequest of the Enlightenment. Its roots are much older, surely fixed in the convictions of the prophets and apostles that they were called to freely speak God's Word. It was developed in the Christian humanism of Erasmus and his contemporaries, and in the forerunners of the Reformation like Wyclif, Tyndale, and Huss. Their quest for freedom of expression was contrary to the interests of a totalitarian church. Subsequently, Luther stressed the concept of private judgment, emphasizing the responsibility of every individual before God. While free speech was not explicit in this concept, it was a natural and logical consequence of the doctrine. The logic was developed by men like Castelli, who led the way toward religious toleration.

Vital support for free expression was given by Jeremy Taylor's *Liberty of Prophesying*. The Enlightenment of the 17th and 18th centuries gave impetus to free speech by appealing to the doctrine of natural right. William Blackstone, John Locke, and Richard Price espoused this position and the great leader of Methodism, Wesley, declared his fervent commitment to civil and religious liberties rooted in natural right. Nevertheless, freedom of expression had not arrived even in relatively liberal England. A common distinction was made between right to personal, private belief and the right to freely express that faith. The latter was denied. In America the Bill of Rights asserted freedom of speech as an irrevocable benefit. Freedom of speech may be seen as the enduring contribution of religious men in search of an unconstrained witness to their faith.

Any commentary on freedom of speech must address the issue of the lawless and socially irresponsible expression of any freedom. No person has the freedom to cry "Fire!" in a crowded theater if there is no fire. Freedom of speech requires responsibility and the appropriate time and place for sharing one's opinions. Yet, neither president nor pope have the unqualified right to silence dissenting voices. In time of war there must be a "clear and present danger" before free speech may be curtailed. Refusal by religious leaders to permit free and frank discussion about the issues

of the faith prevent an adequate exploration of the margins of the faith, depriving the people of God of the truths which Scripture expounds. Sensitive as the issue is, the right of free expression must be seen as one of the great benefits of civil and ecclesiastical society. Scarcely any peril is as serious as the deliberate, coercive restraint of free speech. In the end, to deny it may be far more damaging to any society than the evils which sometimes flow from an extreme form of free expression.

See FREEDOM, ACCOUNTABILITY, CIVIL RIGHTS.

For Further Reading: DeWolf, *Responsible Freedom*.

LEON O. HYNSON

FRIENDSHIP. Friendship is a largely ignored theme in the modern world's discussion of love. To many, friendship does not even rate as a form of love. Martin Marty suggests, however (Marty, *Friendship*), that friendship and love are related and have family resemblances. C. S. Lewis points out in *The Four Loves* that the value of friendship is enhanced because it is the least instinctive of the loves—it is neither biologically necessary nor imperative for the life of the community.

There are at least three basic elements in friendship. *First*, there is the element of choice. While we have no choice in the selection of our parents or our siblings, friendships cannot be forced upon us. Friendships are freely chosen.

A *second* basic element in friendship is that of sharing. Friendships begin with a shared hobby or interest, a shared appreciation of a particular author or composer, a shared fondness for a certain type of food or style of art, or even shared dislikes.

The *third* element of friendship, that of separation, logically follows from the first two. On the basis of that which they share, those who are friends have freely chosen to draw apart from the crowd of companions.

Friendships, as such, are amoral. They can be experienced by saint and sinner alike, and they can be either ennobling or degrading. Jesus said, "I have called you friends" (John 15:15); and James reminds us that Abraham was called "the Friend of God" (Jas. 2:23); but James also warns that "friendship with the world is hostility toward God" (4:4, NASB). Not only does this warning spell out the danger of friendship with the wrong object, but when taken with John's statement that "if any one loves the world, the love of the Father is not in him" (1 John 2:15, NASB), it demonstrates the close relationship between friendship and love.

See LOVE, KOINONIA, GREAT COMMANDMENTS.

For Further Reading: Lewis, *The Four Loves*, 87-127; Marty, *Friendship*.

GLENN R. BORING

FRUIT OF THE SPIRIT. Bible scholars are generally agreed that the fruit of the Spirit differs from the gifts of the Spirit. This distinction seems clear in the NT. The Spirit bestows His gifts severally according to His sovereignty, for usefulness in the church. The fruit of the Spirit expresses growing Christlikeness of character and is the product of the Spirit's indwelling. No one gift is God's will for all believers, but every manifestation of fruit is God's will for all.

The most familiar passage is Gal. 5:22-23: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law" (NIV). Here the fruit of the Spirit is set against the background of the evil works of the flesh (vv. 15-21).

Love, joy, and peace, as the first triad, are concerned primarily with the state of the believer's relationship to the Spirit. Patience, kindness, and goodness describe the Spirit's outworking through the believer in his relation to others. Faithfulness, gentleness, and self-control, the third triad, indicate the influence of the Spirit upon the character of the believer. No amount of culture, education, or effort on man's part that is not motivated by God's Spirit can produce the fruit of Christian character. Character is what one is. Christian character is what a person can acquire through the growth and development of the fruit of the Spirit.

See GRACE, GIFTS OF THE SPIRIT, GROW (GROWTH), HOLINESS, LOVE, HOLY SPIRIT.

For Further Reading: Carter, *The Person and Ministry of the Holy Spirit*; Barclay, *The Promise of the Spirit*; Arthur, *The Tongue of Fire*.

LESLIE PARROTT

FRUIT OF THE VINE. The most familiar use of this expression in Scripture is no doubt the words of Jesus at the Last Supper (Mark 14:25; cf. Matt. 26:29; Luke 22:18). The phrase is a metonym for wine, which was itself a metaphor of His fellowship with them in His heavenly kingdom. The sacrament points forward ("till he come," 1 Cor. 11:26), as well as back to Calvary. Indirectly the phrase "fruit of the vine" could be linked to Jesus' discourse on the Vine and the branches in John 15:1-8. There will be no drinking of the "fruit of the vine" with Christ then if there is no abiding and fruitbearing now.

On the other hand, Jesus' statement reminds one of the symbolism of the new wine of the Kingdom which bursts the old wineskins of Ju-

daism (Mark 2:22; cf. Matt. 9:17; Luke 5:37-38). And the miracle at the wedding in Cana includes the symbolism of the superior, abundant wine that has been reserved until the later moment (John 2:1-11). Jesus also likens the consummation of the Kingdom to a great eschatological meal (Matt. 8:11; 22:1-14).

See HOLY COMMUNION, FRUIT OF THE SPIRIT.

HAL A. CAUTHRON

FULFILL, FULFILLMENT. These words suggest three ideas: fullness, achievement, and/or perfection. To fulfill is to "fill-full," to complete, to accomplish. A word, a command, a promise—each is incomplete until it is fulfilled.

God's commands were fulfilled. For example, on the first day God said, "Let there be light," and there was light. And so the creation story progresses. God commands, and the work is done.

God also promises. He promised (predicted) judgment if His explicit command was disobeyed (Gen. 2:17). The later record proves that in fact man did die to innocence, to holiness, to fellowship with God. But after the Fall, God promised a Savior (or so the word is commonly taken): "her seed . . . shall bruise thy head" (3:15). And Paul specifically refers that "seed" to the promised Savior (Gal. 3:16).

God promised Abraham that in him all nations of the earth would be blessed. No one can read the history of economics, of medicine, of law, or of philosophy, without realizing that the fulfillment has far exceeded the numerical potential of Abraham's seed.

God also promised that "in the fullness of time" He would send forth His Son, made of a woman, made under the Law, born of a virgin and born in Bethlehem, and the promises were fulfilled. He also promised that His Son would be denied, abused, crucified; all that was fulfilled to the letter—so literally, in fact, that on the Cross in the final hours, not one bone of Christ was broken.

God promised the resurrection of His Son. All those promises were fulfilled, as Peter so eloquently testified at the Jerusalem Pentecost: "It was not possible that he should be holden of" death (Acts 2:24).

After His resurrection Christ pledged to "send the promise of my Father upon you" (Luke 24:49). The promise was kept (Acts 1:8; 2:4). And He promised that the gates of hell would never prevail against the Church. As the Church has trusted her living Lord through the centuries, it has prevailed.

God has promised the restoration of Israel to their own land; He has promised "the restitution of all things." Some of these promises have been and are being fulfilled; some seem to be definitely future.

The last book of the Bible, the Revelation, not only promises the fulfillment of God's unbreakable Word; the text often describes just how that fulfillment will be accomplished. Though we cannot, with mathematical certainty, outline the exact events of fulfillment, we Christians are fully persuaded that what God has promised He is fully able—and utterly dependable—to perform.

The final chapters of the Revelation describe the final fulfillments of all God's promises, to the ungodly and to the godly. And if we believe Genesis 1, we shall certainly believe Revelation 21—22.

See PERFECT (PERFECTION), PROMISE, MORAL ATTRIBUTES OF GOD, PROPHET (PROPHECY), HOPE.

For Further Reading: *Baker's DT*, 231; "Promise and Fulfillment," *DCT*, 277. GEORGE E. FAILING

FULL SALVATION. This is one of the many synonyms of the Wesleyan doctrine of entire sanctification. It is more widely used among the holiness people of Britain (where the hymn "Full Salvation" is often sung) than among those in the U.S.A. Its infrequent use in the U.S.A. is due, in part, to the fact that the word "full" in "full gospel" very often denotes tongues-speaking. Yet "full salvation" is an altogether proper term for denoting the second work of grace. The word "salvation" is used here not in the sense of conversion, but in the sense of redemption broadly conceived—as it is sometimes used in Scripture (e.g., Matt. 10:22). The word "full" in this phrase denotes especially that God does not grant us simply a partial redemption, in which our acts of sin are forgiven, but in which we struggle throughout life with our original sin. It denotes a redemption that is full, or complete, because original sin, in a second work of grace, can be cleansed away.

See SECOND WORK OF GRACE, ENTIRE SANCTIFICATION, ORIGINAL SIN, CLEANSING, HOLINESS.

J. KENNETH GRIDER

FULLNESS. See FILLED WITH THE SPIRIT.

FUNDAMENTALISM. The name *fundamentalist* or *fundamentalism* is for some a badge of honor and for others describes an obscurantist approach to Christian thought (it is also used to describe a Muslim whose views are restrictively orthodox).

While the concept of the "fundamentals" is much older than its use in the late 19th and early 20th centuries (it was used by Wesley to describe "essential" doctrines such as the new birth), it received its present meaning through the "fundamentalist-modernist" controversy of the present century.

Fundamentalism emerged in response to the liberal reinterpretation of orthodox Christian teachings that the faith might be reconciled to the new currents of thought—science, psychology, philosophy, e.g., as taught by Darwin, Freud, or Lotze. Emphasizing a lofty optimism regarding man, liberal theology denied the traditional doctrine of original sin. Building on Darwin's dogma of evolution, liberals accented human progress. Freud's concept of the sexual drive as the key determinant to human behavior was reductionist, proposing a conception of man as product of psychosexual forces rather than a creation *imago Dei*.

In response to liberal views, conservative Christian teachers stressed certain fundamentals which must be preserved and defended, particularly the virgin birth of Christ, the substitutionary Atonement, inspired Scripture, physical resurrection, and the physical second coming of Christ. These doctrines were emphasized at Niagara Bible Conference in 1895. In 1909 Lyman and Milton Stewart funded the publication of 12 paperbound books, *The Fundamentals*, and circulated 3 million copies. James Orr and W. H. Griffith Thomas were prominent authors in the series.

An important analysis of fundamentalism (by Ernest Sandeen) traces it to British premillennial eschatology which was pessimistic about social amelioration. Dwight L. Moody was influenced by the Plymouth Brethren in his "lifeboat evangelism." He asserted that the world was like a sinking ship and that he must do all he could to save as many as possible. Clarence Larkin and C. I. Scofield popularized this eschatology in dispensational charts and in an annotated version of the Bible, the *Scofield Reference Bible*. The fundamentalists established Bible institutes and seminaries to counter the growing influence of liberalism, especially since the liberals had gained control of most seminaries.

If fundamentalism is identified by its commitment to certain key doctrines, it is also characterized by a distinctive mood. Committed to defense of the faith, and employing a scholarly apologetic, especially at Westminster Seminary in Philadelphia, it created a thoroughly rational approach to theology and biblical herme-

neutics in some circles. Cornelius Van Til was the guiding spirit of this methodology. J. Gresham Machen (who rejected the appellation of fundamentalist) was one of the movement's greatest scholars.

A more militant mood was manifest in some of the movement's spokesmen. Sharply critical and sometimes uncharitable, they resorted to *ad hominem* arguments which played into the hands of their opponents. George Dollar's contemporary study of fundamentalism describes the mood of sharp, bitter criticism toward any deviations from the separatist mentality of some fundamentalists.

In the maturation of fundamentalism may be perceived the progress toward the theological conservatism expressed in the evangelical/neo-evangelical movement which seeks to develop an evangelical ecumenism (N.A.E.), greater openness in biblical hermeneutics, and a significant social ethics which addresses the ills of the world—poverty, overpopulation, hunger, and political processes.

See EVANGELICAL, LIBERALISM.

For FURTHER READING: Dollar, *A History of Fundamentalism in America*; Sandeen, *The Roots of Fundamentalism: British and American Roots 1800-1930*.

LEON O. HYNSON

FUTURE PROBATION. The word *probation* derives from the Latin *probare*, "to try, examine, prove." It means an act, process, or period of testing. It is commonly used in many areas of life, including the legal and academic. In theological terms it is a state or period in which man has an opportunity to demonstrate his obedience or non-obedience to God, and thereby qualify for a happier state or disqualify himself.

The supreme significance of probation in the Christian faith can hardly be overemphasized. "The starry heavens above and the moral law within" remind us that this life is the anteroom of eternity and is the arena of choice and testing for our unending destiny. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

The term *future probation* refers to the possible freedom of choice for salvation sometime after death; very rarely it may be used in reference to salvation choice for those who remain on earth after "the Rapture of the saints" at the time of Christ's second coming.

Historic Protestant Christianity has been virtually unanimous in renouncing future probation

as being completely unscriptural. The verdict of the Bible is that death constitutes a closed door (Luke 13:25; cf. Rom. 2:2-11; 2 Thess. 1:5-9; Heb. 9:27; 10:26-31; 1 Pet. 4:17-18; 2 Pet. 3:7-14; Rev.

20:11-15; 21:7-8, 27; 22:11, 14-15, et al.).

See PROBATION, ETERNAL PUNISHMENT.

For Future Reading: Wiley, *CT*, 3:236 ff.

JOHN E. RILEY

G

GEHENNA. This Greek word for "hell" is found seven times in Matthew, three times in Mark, and once each in Luke and James. Aside from the passage in Jas. 3:6, this word is found only on the lips of Jesus. The term literally means "Valley of Hinnom."

Abbott-Smith puts the matter succinctly: "Gehenna, a valley W and S of Jerusalem, which as the site of fire-worship from the time of Ahaz, was desecrated by Josiah and became a dump- ingplace for the offal of the city. Later, the name was used as a symbol of the place of future punishment, as in NT" (*Manual Greek Lexicon of the New Testament*, 89).

The most striking passage, paralleled partly in Matt. 5:29-30, is Mark 9:43, 45, 47. Here Jesus said that if one's hand, foot, or eye causes one to sin, that precious part of the body had better be destroyed than for one "to be cast into hell, into the fire that never shall be quenched." And then He gives the added description: "Where their worm dieth not, and the fire is not quenched" (vv. 44, 46, 48). This is "everlasting punishment" (Matt. 25:46).

See HADES, HELL, ETERNAL PUNISHMENT.

For Further Reading: Hills, *Fundamental Christian Theology*, 2:415-31; Wiley, *CT*, 3:356-75.

RALPH EARLE

GENERAL REVELATION. See REVELATION, NATURAL.

GENERATION. Jesus' use of *genea*, "generation," in Matt. 24:34 (cf. par. Mark 13:30; Luke 21:32) has often been cited by liberals as proof of Jesus' own fallibility. The statement is: "Truly, I say to you, this generation will not pass away till all these things take place" (RSV). Error, however, may be predicated only on the assumption that Jesus intended by "generation" a span of time of approximately 40 years. What is overlooked is that this meaning of *genea* is a derived and secondary meaning, the primary meaning being "family, descent . . . a clan, then race, kind"

(Arndt and Gingrich). Vine believes this was Jesus' intended meaning in Matt. 17:17; Mark 9:19; Luke 9:41; 16:8 (cf. Acts 2:40).

Even though Adam Clarke believed that much of what Jesus predicted did come to pass within that current age, he says of the word "generation": "This race; i.e., the Jews, shall not cease from being a *distinct people*, till all the counsels of God relative to them and the Gentiles be fulfilled" (*Commentary*).

The charge of error in Jesus thus falls to the ground when the word "generation" is examined more accurately.

In systematic theology the term "generation" (from *gennēsis*) is a highly important technical term pertaining to the Trinity, specifically the relation of the Son to the Father.

See ESCHATOLOGY, LAST DAYS (THE), ETERNAL GENERATION, ETERNALLY BEGOTTEN.

For Further Reading: Vine, *ED*, 1:42; *Baker's DT*, 235.

RICHARD S. TAYLOR

GENETICISM. This is the view that original sin, in the sense of moral depravity, is transmitted from Adam to his posterity by natural generation. If the view is combined with creationism (that bodies physically conceived become persons by the incarnation of a soul or spirit especially but separately created by God), the resulting implication is that depravity is entirely a physical condition. In other words, sinfulness is in the body. If the spirit becomes sinful, it will be as a result of contamination by the body. On the other hand, if geneticism is combined with traducianism (that the soul as well as the body is propagated by the parents), the way is left open to see original sin as spiritual propensity, not primarily bodily; but a propensity nevertheless which affects and permeates the whole person.

Wesleyan-Arminianism and Augustinianism presuppose geneticism. Wiley says: "Arminianism has made much of this genetic law in its explanation of native depravity" (*CT*, 2:118).

Geneticism is usually discussed in connection

with the so-called Realistic Mode and Representative Mode. These also are theories which seek to account for the transmission of original sin. The relation of geneticism to these theories is intricate and complex, and as a result there is often misunderstanding. Some suppose that if one is a realist or federalist (representative theory adherent), he cannot be a geneticist. This is an error. Wesley was a geneticist, but also a federalist. The simplest way to explain this is to point out that geneticism relates primarily to the transmission of depraved nature itself, whereas realism and federalism are diverse ways of explaining the transmission of guilt from Adam to his descendants. No matter what one's theory is concerning whether or not guilt is attached to original sin, he may still be a geneticist. A geneticist is simply one who believes that each generation inherits a sinful bias from the previous generation, and so on back to Adam.

Yet the question of guilt cannot lightly be dismissed. The close relationship is expressed by Wiley: "Hereditary depravity then, is only the law of natural heredity, but that law operating under the penal consequences of Adam's sin" (CT, 2:125). While many Arminians reject outright any notion of guilt being attached to original sin, such rejection is not strictly Wesleyan. Wesley believed that inbred sin carried with it legal liability for Adam's sin, exposing even the infant to condemnation; but that such liability was universally cancelled in the prevenient grace which was an unconditional benefit of the Atonement.

See ORIGINAL SIN, PREVENIENT GRACE, ATONEMENT, REALISM IN THEOLOGY, REPRESENTATIVE THEORY, FALL (THE), GUILT.

For Further Reading: Wiley, CT, 2:107-28; GMS, 286-89, 296-302. RICHARD S. TAYLOR

GENTLENESS. "Gentleness," commonly thought of as being synonymous with kindness and mildness, appears only twice in the OT, and then in identical clauses: 2 Sam. 22:36; Ps. 18:35. The NBV marginal note at the Psalms passage indicating the meaning of the Hebrew *anah* to be "condescension" and the NIV translation of it as to "stoop down" suggest that the Almighty is not only gentle and kind, but that He willingly condescends to meet the need of the individual person (cf. Ps. 130:3).

In the NT, "gentleness," referring to a quality of Christ's character, appears in 2 Cor. 10:1 (KJV, NEB, RSV, NIV), a translation of the Greek noun *epieikeia*. The noun occurs only once more in the

NT, Acts 24:4, where it is translated "clemency" (KJV), "kindness" (RSV), and "indulgence" (NEB).

This same term had wide usage in the ethical Greek writings of the NT times and before. In such literature it was used to describe the person who, aware that on occasion a thing may be legal but at the same time morally wrong, was willing to forego his legal rights rather than to be involved in wrong.

The adjective *epieikēs* is used five times in the NT. In Phil. 4:5 Phillips translates it "gentleness." It is also rendered "moderation" (KJV) and "forbearance" (RSV). In 1 Tim. 3:3 it is rendered "patient" (KJV), "gentle" (RSV), "forbearing" (NEB). In Titus 3:2; Jas. 3:17; and in 1 Pet. 2:18, it appears as "gentle" (KJV) and as "considerate" (NEB, NIV).

In Gal. 5:22 (KJV) "gentleness" appears as a translation of *chrēstotēs*; but that term is more generally translated "kindness." In Eph. 4:2 *prautēs* is translated "gentle" in the NIV and "gentleness" in the NASB and the NBV. According to Hodge, this term refers to a disposition of mind which "enables us to bear without irritation or resentment the faults and injuries of others."

Gentleness, always intent on doing what is right, signifies mercy, kindness, forbearance, and condescension.

See CHRISTLIKENESS, FRUIT OF THE SPIRIT, MEEKNESS.

For Further Reading: Barclay, *New Testament Words*, 94-96; Baker's DT, 235-36. ARMOR D. PEISKER

GENUINENESS OF SCRIPTURE. This has to do with whether a book of Scripture was indeed written by the person which the book itself mentions as the author. Evangelicals (conservatives) are so respecting of Scripture that, if a book of the Bible, in its early manuscript form, gives a certain person as its author, that person is understood to have indeed written it—although it would be allowed that later editors might well have emended the manuscript in places.

Nonconservatives, not respecting Scripture in this way, often question a book's genuineness. This has occurred, widely, among nonevangelicals, in the case of the Pastoral Epistles. But, since they all three state that Paul wrote them, evangelicals in general accept the fact that he did.

Since the Book of Hebrews does not state who wrote it, evangelicals are divided over the matter of who did. Paul's name got associated with it in certain early KJV Bibles; but that statement of authorship was an addition not contained in the manuscripts we have of Hebrews.

See BIBLE, CRITICISM (OT, NT).

J. KENNETH GRIDER

GETHSEMANE. Gethsemane was the site where Jesus regularly prayed (Luke 21:37; John 18:2) and retreated on the night of His betrayal. Though only named in Matt. 26:36 and Mark 14:32, yet Luke 22:39-40 and John 18:1-2 refer to the same site. John alone calls it "garden," leading to the designation "Garden of Gethsemane." The precise location cannot be identified conclusively.

Without doubt the evangelists believe that Jesus was confronted with a real choice in Gethsemane. From His baptism and culminating in Gethsemane, Jesus faced the temptation to abandon His God-appointed and self-chosen role as Suffering Messiah in exchange for another, less arduous path to glory. Once Jesus had reconfirmed His acceptance of the Father's will in Gethsemane, He went to His death without a murmur. But the choice was real. To suggest that Jesus could not have done otherwise is to make Gethsemane into a meaningless charade. Neither the Gospels nor Heb. 5:7-8 will allow such an interpretation.

The precise nature of the "cup" has attracted many suggestions. A once popular and recently revived view (cf. Hewitt, *Hebrews*, 97 ff) is that Jesus feared He would die in Gethsemane and thus prayed for strength to reach Calvary. Clearly at variance with Heb. 5:7-8, only a forced reading of the Gospels can support this view which appears to spring from a too mechanical view of the Atonement on the one hand and a reverent but misguided attempt to safeguard the divinity of Jesus on the other.

Another interpretation is that Jesus shrank from the prospect of breaking His hitherto unbroken filial fellowship with the Father—which He knew His sin-bearing would cause. Partially based upon Mark 15:34 and Matt. 27:46, this view takes seriously the horror of sin and its awful consequence: separation from God. But attractive though this view may be from a doctrinal perspective, it alone cannot do justice to the text.

Recent biblical studies have shown the strength of the apparently obvious meaning of the text, namely, that Jesus shrank from the prospect of death. The profound influence of the OT suffering figures in the Psalms and Prophets upon both Jesus and the evangelists provides the background for understanding the meaning of the cup. In the Psalms, the righteous sufferer cries to God for deliverance, and Jesus, as the righteous Sufferer par excellence, seeks deliverance from death. This, coupled with His role as Suffering Messiah largely based upon the Isaianic servant, means that though Jesus shrank

from death, "he recognized the path of the Father's will and followed it to the end" (Bruce, *Hebrews*, 102). Jesus placed His confidence in His Father, and He became obedient unto death (Phil. 2:8).

For us, the significance of Gethsemane lies in our assurance that Jesus endured the utmost temptation to abandon the Father's will, that He paid the ultimate cost for following it, and that God vindicated Him. Thus, we too have hope as we follow Jesus.

See CUP, HUMANITY OF CHRIST, HUMILIATION OF CHRIST, OBEDIENCE OF CHRIST.

For Further Reading: Bruce, *Epistle to the Hebrews*, NICNT; Clark, "Gethsemane," IDB; Hewitt, "Epistle to the Hebrews," TNTC; DeYoung, "Gethsemane," ZPEB.

KENT BROWER

GIFTS OF THE SPIRIT. *Charismata* (grace gifts) are to be distinguished from *ten dórean tou hagiou pneumatos* ("the gift of the Holy Spirit," Acts 2:38; 10:45). The Holy Spirit is God's gift (John 14:15-17) to His believing people, and in turn the Spirit becomes the Giver of various *charismata*—from *charis*, "grace," and *charisma*, "a gift of grace."

Paul (16 times) and Peter (once, 1 Pet. 4:10) are the only biblical writers to use the terms *charisma* (sing.)/*charismata* (pl.). Peter uses *charisma* to describe capacities to be used in service (*diakonia*) and communication (*lalein*). Paul lists 22 abilities, capacities, benefits, or graces divinely imparted as *charismata*.

Paul uses *charisma/charismata* eight times to indicate general bestowals as varied as the benefit of his own ministry (Rom. 1:11), justification (5:15-16), eternal life (6:23), manifestations of God's elective mercy (11:29), a particular station or condition of life (1 Cor. 7:7), answered prayer (2 Cor. 1:11), and ability for ministry (1 Tim. 4:14; 2 Tim. 1:6).

However, Paul's most distinctive use of the precise word *charismata* is found in Rom. 12:6 and 1 Cor. 12:4, 9, 28, 30-31 where he names capacities or abilities for carrying on the work of the Church. H. Orton Wiley defines them as "the divinely ordained means and powers with which Christ endows His Church in order to enable it to properly perform its task on earth. . . . [They are] supernatural endowments for service . . . determined by the character of the ministry to be fulfilled" (CT, 2:317-18).

Paul gives two lists of *charismata* (Rom. 12:6-8; 1 Cor. 12:7-11) with only prophecy common to both, and so different in range and tone as to hint that no complete catalog is intended. Proph-

ecy is defined in 1 Cor. 14:3 as speaking to others for "strengthening, encouragement and comfort" (NIV). It is listed first in Romans 12, and throughout 1 Corinthians 14 it is valued above unfamiliar languages.

The Romans list deals with gifts that are essential to the everyday life of the normal Christian community:

1. Prophecy, *prophēteia*, from *pro*, "forth," and *phēmi*, "speak"—more in the basic biblical sense of "forth-telling" the Word of God ("thus saith the Lord") than in the more limited current sense of "foretelling."

2. Serving, *diakonia* (as in 1 Pet. 4:11 also), with usual reference to ministering to physical needs (Acts 6:1-2).

3. Teaching, *didaskōn*, instructing and grounding others in the truth.

4. Encouraging, *paraklēsis*, lit., "going to another's help" in whatever way that help might be needed.

5. Contributing to the needs of others, *meta-didōmi*, lit., "to give a part, to share."

6. Leadership, *proistēmi*, "ruling or taking the lead."

7. Compassion, *eleeō*, showing mercy.

The Corinthians list deals with gifts that are more exceptional, less universal, possibly transitory (1 Cor. 13:8-9), reflecting in part the unusual conditions in the church at Corinth:

1. Ability to speak with wisdom, *logos sophias*—understanding and applying revealed truth (cf. Jas. 3:17).

2. Ability to speak with knowledge, *logos gnōseōs*—to grasp and communicate spiritual truth.

3. Faith, *pistis*, "as a mustard seed" (Matt. 17:20), to claim and receive extraordinary answers to prayer.

4. Gifts of healings, *charismata iamatōn* (both plural, as also in v. 30)—not a generalized gift for healing all who come, but specific gifts for specific instances of healing as in Jas. 5:14-15.

5. Miraculous powers, *energēmata dunameōn*—producing results not fully accounted for by natural agencies.

6. Prophecy (as above).

7. Ability to distinguish between spirits, *diakriseis pneumatōn*—discriminating between true and false impressions or leadings (1 John 4:1).

8. Different kinds of languages, *genē glōssōn*, and

9. The interpretation of languages, *hermēneia glōssōn*. As also in 1 Corinthians 14, the modern "charismatic" movement understands this as relating to glossolalia (languages the speakers do

not understand) or "unknown tongues" (influenced by the KJV addition of "unknown" to the Greek of 1 Cor. 14:2, 4, 14, 19, 27). However, since this passage was written nine years before Acts 2, it is more likely that Acts 2:4-11 better describes the authentic NT gift of languages, while 1 Corinthians 14 deals with problems arising from the introduction of ordinary but unfamiliar human languages into the public worship of the church.

First Cor. 12:28 adds two *charismata* not previously mentioned:

1. Ability to help others, *antilēmpsis*—help, support, rendering assistance, closely paralleling *diakonia* and *paraklēsis* in the Romans list.

2. Administrative ability, *kubernēsis*—used of piloting a ship, to guide—related to *proistēmi* in the Romans list.

Paul cites four principles governing the distribution of gifts: (1) Value and profit for the Church as the Body of Christ (1 Cor. 12:7; 14:6, 19); (2) The sovereign will of the Spirit (Rom. 12:6; 1 Cor. 12:11-18, 28-30); (3) The unity of the Church with varied functions in one Body (vv. 14-27); (4) The subordination of gifts to graces, especially love (12:31—13:13).

See HOLY SPIRIT, FRUIT OF THE SPIRIT, KOINONIA, BODY LIFE.

For Further Reading: Wiley, *CT*, 2:317-21; Purkiser, *The Gifts of the Spirit*; Koenig, *Charismata: God's Gifts for God's People*; McRae, *The Dynamics of Spiritual Gifts*; Wagner, *Your Spiritual Gifts Can Help Your Church Grow*; Kildahl, *The Psychology of Speaking in Tongues*; Samarín, *Tongues of Men and Angels: The Religious Language of Pentecostalism*; Synan, *The Holiness-Pentecostal Movement in the United States*. W. T. PURKISER

GLORIFICATION. See RESURRECTION OF THE BODY.

GLORY. The OT term most commonly translated "glory" is *kabod*, meaning "weight, importance, radiance." It frequently refers to things which display human glory. For example, there are: man's riches (Ps. 49:16), his good reputation (Job 29:20), and his spiritual status (Ps. 8:5). Generally, however, it designates God's presence and power (Deut. 5:24).

Sometimes, it is a synonym for *godesh*, "holiness," in that the latter often denotes "radiance." Since God has designed through Christ to transmit His own holiness to those who trust and obey Him, every believer should be reflecting in his person and life something of the divine radiance or glory (2 Cor. 3:18; Col. 3:10). That glory should also be seen in the church, the body of believers, as it meets in corporate worship, for it

is to reflect and promote the glory of Christ (2 Cor. 8:23).

In both Testaments the glory of God is an expression of God's inherent majesty which is to be recognized and acclaimed by His people (Exod. 33:18; Rom. 1:23). The NT Greek term for "glory" (*doxa*) occurs many times, carrying much the same general meanings as the OT *kabod*. Paul uses it often in his Epistles. For him glory was something that rightly belonged to God, even though he did use it to express the illumination which comes to human relationships through Christ (Eph. 3:16).

In the KJV there is "vain glory" (Gal. 5:26) and "vainglory" (Phil. 2:3). In current parlance these terms are perhaps better rendered "conceit" or "boastful" and "selfish or empty ambition." See NASB and NIV.

See HOLINESS, MAJESTY, ATTRIBUTES (DIVINE).

For Further Reading: Turner, *The Vision Which Transforms*, 15-17; IDB, 2:401-3. ARMOR D. PEISKER

GNOSTICISM. Gnosticism was a dualistic, hydra-headed heresy which penetrated the church in the first and second centuries. According to Qualben the movement was Jewish in origin, with roots in Philo of Alexandria. Other authorities trace it to India and the East. As its name suggests (*gnōsis*, knowledge), Gnosticism stressed esoteric knowledge as the key to salvation. It thus became a religious philosophy which corrupted the gospel of salvation by simple faith in Christ the Redeemer.

Incipient in form soon after Paul established churches in Asia Minor, Macedonia, and Achaia (e.g., the "Colossian Heresy," Col. 1:12-20, 23, 28; 2:8, 11, 16, 18-19; 3:11), Gnosticism was subtle, speculative, and elaborate in its many forms and milieus. Among its many deviations was the denial of Christ's incarnation. Jesus was only quasi-human, not genuinely "bone of our bone" and "flesh of our flesh." But Gnosticism also rejected the true deity of Christ. It maintained that the heavenly Christ who appeared among men was an emanation from the one true God. The notion that Christ belonged among the hierarchy of angels is denounced by Paul in Col. 2:16-19.

In the Gnostic system the entire number of intermediary beings emanating from God and linking Him to this world were called the *plērōma*. Paul countered this idea by stating that Christ was the "*plērōma* of the Godhead" who suffered in the flesh to reconcile us to the Father (Col. 2:8-10).

Near the close of the first century, Cerinthus, the first known Gnostic by name, taught at Eph-

esus that the heavenly Christ descended upon the human Jesus at His baptism, remained upon Him during His earthly life, and ascended at Jesus' death back to the spiritual world. In effect this made Jesus and Christ two different persons. The apostle John wrote against such ideas in his First Epistle.

The Gnostics made it necessary for the Church to present a Christian view of God and the world, and it was quick and decisive in its condemnation of those who deny either the humanity or the deity of Christ. On the positive side, Gnosticism gave indirectly a powerful impetus to the shaping of the NT canon and the earliest creeds of the Church, because the Church in opposing the heresy was compelled to define Christian truth.

Gnosticism was also heretical in its doctrine of sin. Matter was essentially evil; only pure spirit was sinless. This partially explains the Gnostic hostility to a true incarnation: A Savior in a material body would necessarily be sinful. The body thus was inherently sinful, while the spirit could never be contaminated. Hence a moral dichotomy was created in which a religious person could maintain his holiness while grovelling in fleshly indulgence. This encouraged libertinism, since what the body did was of no ultimate moral consequence. On the other hand, in some Gnostics the positing of sin in the body drove them to excessive asceticism and masochism.

Gnosticism has frequently appeared in the church through its history. The teaching was revived in the 3rd century and again in the Paulician heresy of the 12th century. Traces may be seen in the 19th and 20th centuries in any system which refuses to accept the personal, Triune God of orthodox Christianity, or which denies the Virgin Birth, an objective Atonement, the resurrection of Christ, or which denies the possibility of cleansing from sin while in the body.

In the late 1940s were found, in a cemetery in Upper Egypt, 43 different Gnostic writings in the Coptic language. The Egyptian government was not altogether cooperative with scholars; but finally, by the early 1970s, all these writings got translated and commented upon. These are the only extant writings of the Gnostics. Until the present time, we had to depend almost entirely upon the attacks upon the Gnostics by the Fathers (e.g., Irenaeus' *Against Heresies*) to learn what Gnosticism was like. With these many Gnostic writings in hand (*The Gospel of Thomas; The Gospel of Truth*, etc.) we can see that the Fathers were generally correct in the way they described Gnosticism.

See DOCETISM, HERESY, KNOWLEDGE.

For Further Reading: Gundry, *A Survey of the New Testament*, 37, 57, 307-10, 323, 358-59; Purkiser, ed., *Exploring Our Christian Faith*, 172-73; Rutherford, "Gnosticism," *ISBE*, 2:1240-48; Qualben, *A History of the Christian Church*, 74-79. WAYNE E. CALDWELL

GOD. The concept of God is one of the crucial elements in any theological system. All else is colored by that definition. The word *theology* in basic derivation means a study of God. The Bible is, in fact, a continuous unfolding of the implications of the concept of God.

The opening words of the Bible are: "In the beginning God . . ." The biblical doctrine of God begins with an understanding of God as Creator. The opening pages portray God as the Initiator and Source of all things. His creative activity rules out many other approaches to basic definition. That God is a Person who knows, feels, and acts, is everywhere assumed in the Scriptures.

The biblical doctrine, however, does not reflect a God who has abandoned His creation upon its completion; any concept of Deism is ruled out. He is Sustainer and Guide of the whole process from creation to consummation. Paul writes, "Of him, and through him, and to him, are all things" (Rom. 11:36).

The God of the Bible is also revealed to man as the God and Lord of history. Again and again the biblical writers acknowledge the sovereignty and Lordship of God over all of the nations of the world. The basic faith that God would work together the exigencies of history and accomplish His goals through a Messiah is a profound expression of the Lordship of God over nations.

God's sovereignty is exercised in the election of Israel to special covenantal relationships. Israel understood God in redemptive terms. His covenant love led Him to intervene for His people to redeem and restore and guide them. Again and again He is called the Redeemer of Israel.

Israel also understood the essential holiness of the nature of God. The requirements of God's holiness formed the basis for the whole sacrificial system of the people of Israel. This system reflected a basic understanding of God's transcendence, unapproachableness, and utter purity. He is frequently called "The Holy One of Israel."

The justice of God and the wrath of God are closely related. The sovereign God of history is not a vindictive tyrant, but One whose reliability and fidelity are unquestioned. Even His love flows from His justice and righteousness. Mercy and grace are dependable precisely because He is just and holy.

The NT is harmonious with the OT in its understanding of God. The primary difference is the definitive revelation of the essential nature of God made visible in Christ. Paul affirms that "in Him all the fulness of Deity dwells in bodily form" (Col. 2:9, NASB), and the writer to the Hebrews maintains that Christ "bears the very stamp of his nature" (Heb. 1:3, RSV). The exclusive nature of God, expressed under the terms of sovereignty in the OT, is in the NT revealed in the exclusive nature of the salvation available through Christ.

The redemptive nature of God is underlined by the Cross and the Resurrection. He is the Father-King, who seeks relationship with His created beings through the atonement of Calvary (cf. 2 Cor. 5:19).

The Gospels reveal the sovereignty of God through the understanding of the kingdom of God. The Kingdom inaugurated in the person and work of Christ is moving toward the final consummation designed by God. The obedient and responsive citizens who have found salvation through Christ will share in the final victory.

The history of Israel and the faith expressed in the Early Church underlines repeatedly the understanding of God's eternity and complete sovereignty. Revelation, the last book of the NT, reaffirms in vivid language the faith that God will accomplish His purpose despite all opposition. Paul's delineation of life after death guaranteed in the power of God operating through the resurrection of Christ is an expression of the same faith.

It cannot be overstated that the concept of God is the crucial element in any theological system. Yet when all material about God is gathered, there is still an element of mystery that is unfathomable. The revelation of God to Moses through the title "I AM THAT I AM" (Exod. 3:14) expresses this combination of revelation and mystery.

See THEISM, DEISM, PANTHEISM, ATTRIBUTES (DIVINE), PERSONALITY OF GOD, MORAL ATTRIBUTES OF GOD, TRINITY (THE HOLY), GOD AS SUBJECT.

For Further Reading: Wiley, *CT*, 1:217-440; Gilkey, *Naming the Whirlwind: The Renewal of God Language*; Brunner, *The Christian Doctrine of God*; Kittel, 3:65-120.

MORRIS A. WEIGELT

GOD AS SUBJECT. God as Subject refers to what may be understood about the subjective or psychological aspect of the Divine Being—or to what kinds of inner processes or characteristics may be asserted to belong to God. In some circles the term is used to emphasize the hiddenness of God—that He cannot properly be an object of

man's inquiry (as in natural or philosophical theology), but can be known only as He the Subject reveals himself, and becomes a datum of consciousness in man's own subjectivity. This was the sense of God as Subject implicit in Pascal and explicit in Kierkegaard, Brunner, and Barth.

Traditionally, however, theologians have approached God's subjectivity objectively, i.e., by reason and Scripture. Thomas Aquinas held that we can know *that* God is and *that* He is His own essence but that we cannot know *what* His essence is. Thomas went on to assert that God is not body, not material, not compound; that He is perfect, good, intelligent; that He knows things other than himself, including other things that exist; that He is volitional and Creator; and that He is providential.

Much earlier, Augustine of Hippo had held that God is both *ultimate reality* (an idea he derived from his earlier philosophical education) and a *personality* in contact with human beings (which he derived from his study of earlier Christian writings and from his own conversion experience). Thus God is an "infinite personality." Despite the fact that this concept is very difficult for us to grasp—we have no experience of infinity on the one hand, and personality seems so anthropomorphic on the other—the orthodox church has followed what Augustine taught as the implied teaching of the Scripture.

Wiley speaks of the personality of God as possessing "self-consciousness" without "sentiency" or "development"; He is ever self-conscious, self-contemplating, self-knowing, and self-communing. In reply to those who contend that personality implies finiteness, Wiley, quoting Lotze, says that finiteness, although implying a limitation of personality, is not an essential quality of personality. Nor is God's personality limited by a created world of existence apart from himself. Since God created the world and gave it the position which it holds, any limitation which it may provide would be at most a self-limitation.

With respect to the distinction of powers within the Godhead, Wiley admits that personal powers may correspond to certain objective distinctions in God, but it is His whole being that knows and feels and wills, and this in such a manner that their exercise does not break the absolute unity of His being.

See GOD, REVELATION (NATURAL, SPECIAL), NATURAL THEOLOGY, NEOORTHODOXY, EXISTENTIAL (EXISTENTIALISM).

For Further Reading: Ramm, *A Handbook of Contemporary Theology*, 54; Brown, *Subject and Object in Modern Theology*; Wiley, *CT*, 1:290-99.

ALVIN HAROLD KAUFFMAN

GODLINESS. The Greek NT word for "godliness," *eusebeia*, is a noun not found in the OT, but which appears 15 times in the NT—all in the Pastoral Epistles except one (Acts 3:12).

Basically, godliness means "godlikeness," or "toward God," and goes beyond what constitutes formal religion or even Christian morality. Godliness derives from a vital union with the righteous God himself through the indwelling presence and enabling of the Holy Spirit in the Christian's life. Godliness implies a right attitude toward both God and man, with commensurate Christian conduct. In Acts 3:12 *eusebeia* is usually translated "piety," though the KJV renders it "holiness." The meaning is approximately the same. The objective *eusebēs* is ascribed to Cornelius in Acts 10:2, which answers well to the use of *eusebeia* in the NT, and incidentally speaks favorably for Cornelius' prior conversion experience. The Greek term *theosebeia*, "God-righteousness," occurs but once in the NT (1 Tim. 2:10), and forms the basis of the meaning of human godliness, or "righteousness like God" (cf. Matt. 5:48). This is the believer's righteousness relative to God's absolute righteousness.

Godliness is the aim of prayer for and thanksgiving for political rulers (1 Tim. 2:2); it is the revealed mystery of God in the person and redemptive work of Jesus Christ (3:16); and it is enjoined for the accomplishment of a disciplined life here and now, and the attainment of eternal life hereafter (4:7-8). True godliness is the Christian's greatest security against a professed but false godliness motivated by selfishness that leads to doctrinal and practical corruption of the Christian faith and life (6:3, 5-6, 11).

Paul is God's designated apostle for the instruction in godliness of the elect (Titus 1:1). God's power is granted through a true knowledge of himself for everything necessary to a life of godliness (2 Pet. 1:3), while self-control and perseverance lead to godliness (v. 6); and godliness is productive of brotherly kindness and Christian love (v. 7). Finally, holy conduct and godliness are the Christian's security in the final events of biblical eschatology.

See CHRISTLIKENESS, HOLINESS, PIETY.

For Further Reading: *ISBE*, 2:1270; *IDB*, I-J:436; *Baker's DT*, 248; *ZPEB*, 2:767.

CHARLES W. CARTER

GODS. See POLYTHEISM.

GOOD, THE GOOD, GOODNESS. When we say that something is good, we usually mean it is pleasing, satisfying, healthful, or conducive to

happiness. Thus in calling anything good, we are making an assertion about its value to some conscious being. The concept belongs to the field of ethics.

Whenever we speak of "good" or "goodness," we need to make clear the sense in which we use the terms. *Cruden's Concordance* lists 14 different ways that *good* is used in the Bible. The following are illustrative: (a) that which is honest and morally right, "Depart from evil, and do good" (Ps. 34:14); (b) that which is according to the Creator's plan, "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31); (c) that which is right and commendable, "The woman . . . hath wrought a good work upon me" (Matt. 26:10); (d) that which is lawful to be used, "Every creature of God is good" (1 Tim. 4:4); (e) all that comes from God, "Every good gift and every perfect gift is from above, and cometh down from the Father" (Jas. 1:17).

For the humanist these values come from man's own estimates. Something is good if I like it, or if most human beings like it. Christian theology would not stop here. For a Christian, goodness is determined by standards which God has established and made known to us.

Christian theology holds that the goodness that God requires of me, made possible through grace, brings happiness to me. Aristotle taught that happiness was "activity in accordance with human nature." In contrast, Christian faith asserts that happiness is activity in accordance with *God's good plan for human nature*, as redeemed through Christ.

Here is the difference between a purely subjective criterion and an objective standard. The Christian believes that following God's plan brings life's greatest happiness—usually now, and certainly in the long run. But even if I doubt this truth, God's will is still good. Goodness thus becomes not just what I want but *what I ought to want*. The good has objective character. It is praiseworthy and valuable because it conforms to the will of God that is built into the moral order of the universe.

Ethicists often speak of intrinsic good and instrumental good. An intrinsic value is something that is good for its own sake, e.g., honesty or health. An instrumental value is good because it enables me to gain some other good, e.g., I value money because it enables me to purchase food and shelter. Jesus recognized this difference between instrumental, earthly values and intrinsic, eternal good when He counselled, "Lay not up for yourselves treasures upon earth . . . but lay up

for yourselves treasures in heaven, where neither moth nor rust doth corrupt" (Matt. 6:19-20).

See ETHICS, ETHICAL RELATIVISM, CHRISTIAN ETHICS, HUMANISM, VALUES, EVIL, AXIOLOGY.

For Further Reading: *ISBE*, 2:1277-79; *Encyclopedia of Philosophy*, 3-4:367-70. A. F. HARPER

GOOD WORKS. Biblically, good works are deeds of religious devotion, benevolence, and practical righteousness which are approved by God. That such works are mandatory is clearly taught by both Jesus and Paul (Matt. 5:16; 25:35 ff; Titus 3:8). And James declares that without visiting the fatherless and widows in their affliction there is no "pure religion" (Jas. 1:27).

Yet Jesus and the apostles equally repudiate good works as a means of earning or meriting salvation (Luke 18:9 ff). "Not of works," writes Paul, "lest any man should boast" (Eph. 2:9). He follows at once, however, with the declaration: "created in Christ Jesus unto good works." The NT teaching is, not *by* good works are we saved, but *to* good works.

Furthermore, works which relate to repentance are seen, while not as a basis of merit, nevertheless as necessary for the demonstration of sincerity (Luke 3:8-14; 2 Cor. 7:10-11). In this sense they may be said to be conditional to salvation without identifying them as a meritorious means to salvation.

It was at this point that Wesley differed sharply with the Moravians when, in developing their "stillness" theology, they denigrated the importance of any works whatsoever as aids to the full assurance of faith, even Communion and reading the Bible. Rather, taught Wesley, good works should be practiced until faith is perfected, then continued as the outflowing of faith.

Such works, says Wiley, "are pleasing to God, (1) because they are performed according to His will; (2) because they are wrought through the assistance of divine grace, and (3) because they are done for the glory of God" (Wiley, *CT*, 2:374).

The Scriptures perceive good works as springing from divine love implanted in the believer's soul and as the outworking of that love in service to God and man. Works therefore are an evidence of heart purity (Titus 2:14) and are to be a criterion both in rewards and final judgment (1 Cor. 3:14; Rev. 20:12 ff; 22:12).

See FAITH, WORK (WORKS).

For Further Reading: *The Works of John Fletcher*, 1:53-55, 185, et al.; Manschreck, *A History of Christianity in the World*, 294; Ragsdale, *The Theology of John Wesley*. RICHARD S. TAYLOR

GOSPEL. The word "gospel" (Gr. *euangelion*) is somewhat enigmatic. Literally, of course, it means "Good News." Yet its use among early Christian evangelists is so diverse, so multifaceted, that one has difficulty describing all that the Good News is. Perhaps the word "gospel" served a more *symbolic* function for the early Christians who used it: the "gospel" embraced the whole Christian message—in all its many written and preached forms—of what God did for the world through His Son, Jesus from Nazareth.

It seems reasonable to suggest that "gospel" was selected for its symbolic task because of what it had come to mean in later Hellenistic Greek and in the Greek OT (*Septuagint*) which informed early Christianity. *Euangelion* had come to be attached to various announcements of victory or of success. A "gospel" was the public notification that someone had won a battle or had fulfilled that which had previously been hoped for. Indeed, this meaning lies behind two very important passages in Isaiah which the Church had associated with her Lord Jesus. In Isa. 40:9 and 52:7 (cf. Acts 10:36; Rom. 10:15; 2 Cor. 5:20; Eph. 2:17; 6:15), the prophet promises that *God's Messiah would come and announce God's victory over His foes and so His people's liberation from them.* This Messianic announcement of God's victory is called by Isaiah, "gospel." Unquestionably, the early Christians read these Isaianic passages in light of what Jesus had done: Jesus was for them the fulfillment and embodiment of Isaiah's promised "gospel."

Thus, the gospel is first of all the good news of *victory*. The gospel announces that sin has been defeated, that death has been conquered, and that the rulers of the world which oppose God's purposes for the world are on the run.

The gospel is the good news of *God* (1 Thess. 2:2, 8-9; Rom. 1:16-17). It is God who is victorious over His foes, and that news is good not only because God is good but because God intends that His victory over sin, death, and the evil powers will usher in His kingdom where all that is good can be found.

The gospel is the good news of *Jesus Christ* (Mark 1:1, 14; 2 Cor. 4:4; 9:13; 10:14). As God's Messiah, Jesus came into the world to announce God's victory. Through His dying and rising, He not only testified to God's love and concern for the world (John 3:16), but He effected the reconciliation of the world to God (2 Cor. 5:11-21). Further, it is through Jesus' obedient death and His exalted resurrection that God actually defeats His foes and establishes His kingdom on

earth. In all of its rich diversity, therefore, the Christian gospel proclaims Jesus as Lord as its unifying theme because it is Jesus who has revealed God's gospel to humankind.

The gospel is good news for the *whole world*. The public who hears the Messiah's announcement of God's victory is the whole world. Indeed, God's victory is *for* the world, because it is through faith in the gospel that the world enters into the eternal goodness of God's kingdom (Mark 1:15). Certainly, the world can freely reject the gospel (1 Peter 4:17); however, to do so is to miss out on all that God desires for the world and promises the world in Christ. To reject the gospel is to miss out on immortality (2 Tim. 1:10), peace (Eph. 6:15), and life itself (John 2—6).

The gospel is good news for the *Church*. The heart of the Church's task in the world is to proclaim the gospel to others (Rom. 15:29; 1 Cor. 9:14-18; 2 Cor. 10:14; 11:7; Gal. 2:2), and she is to risk everything in serving her God in that way so that the gospel can break into the lost world with transforming power (Heb. 4:2).

See EVANGELISM, CHURCH, KERYGMA, MISSION (MISSIONS, MISSIOLOGY).

For Further Reading: Barclay, *New Testament Words*, 101-6; Dodd, *The Apostolic Preaching and Its Developments*; Dunn, *Unity and Diversity in the New Testament*, 11-32; Kittel, 2:721-36; Morris, *The Apostolic Preaching of the Cross*.
ROBERT W. WALL

GOVERNMENTAL THEORY OF THE ATONEMENT.

This is the theory of the Atonement that has long been associated with Arminianism. It is the view that Christ's death on the Cross made it possible for God the Father to forgive those who repent and believe, and still maintain His governmental control over us creatures. According to this view, if God were simply to forgive us, without Christ's death, we would not understand that our sin was very serious. Thus we would likely go back to sin, not breaking with it.

If, however, we see that the Father could offer the forgiveness only because of Christ's crucifixion, we will see the seriousness of sin and will more likely break with it. Thus God would be able to justify us and still remain just (Rom. 3:23-26). That is, He would be able to justify us and still maintain His governmental control over us—without having anarchy on His hands, that is.

The initial seeds of this Atonement theory are in the teachings of James Arminius (c. 1560-1609), yet it was one of his students, Hugo Grotius, a lawyer, who first developed it formally.

John Miley, late 19th century, in his *The Atonement*

ment in Christ, gave the theory its fullest elucidation. According to Miley, and to Arminians generally, several things obtain regarding the Atonement.

For one thing, it is *unlimited*: it is not limited to persons God had previously elected to be saved, but is accomplished for everyone. Such phrases as "he died for all" (2 Cor. 5:15) means "all," literally, and not, as in Calvinism, "all of the elect." It is also *vicarious*: Christ died for us (Isaiah 53). Further, it is *substitutionary*: Christ died in our stead (2 Cor. 5:21). It emphasizes such matters as God's love (John 3:16).

Importantly, according to this theory, Christ did not pay the penalty for our sins; instead, He suffered for us. Scripture never says that Christ was punished for us, or paid the penalty, as Calvinists teach. Instead, Scripture teaches, often, that Christ suffered for us (Luke 24:46; Heb. 2:18; 1 Pet. 2:21; 3:18; 4:1). His death was of such a nature that a holy God could accept it as a *substitute* for penalty. Its merits as a substitute could provide a moral basis for forgiveness without compromising either God's holiness or the integrity of moral government, including the morality of the terms of forgiveness, viz., repentance, faith, and obedience.

Scripture teaches in this way for several reasons. (1) Since Christ had not sinned, He was not guilty; so when He died on the Cross, He suffered, instead of being punished. (2) Also, had He been punished, God the Father could not have still forgiven us who believe—He would have had what His justice demanded, and could not have also forgiven us. (3) Further, if Christ had died for all, and if, for all, He had taken the punishment, there would have been no punishment in hell for anyone. We Arminians believe that what He did could not have been to pay the penalty. Calvinists can teach this (although Scripture does not), since they say He died only for the elect, and that it will be applied to the elect unconditionally.

See ATONEMENT, LAMB OF GOD, ARMINIANISM, DEATH OF CHRIST, HIGH PRIESTHOOD OF CHRIST, SATISFACTION, MORAL INFLUENCE THEORY OF THE ATONEMENT, MYSTICAL THEORY OF THE ATONEMENT, PENAL SATISFACTION THEORY OF THE ATONEMENT.

For Further Reading: Miley, *The Atonement in Christ*; Wiley, CT, 2:217-300. J. KENNETH GRIDER

GRACE. In the Christian sense, grace is God's spontaneous, though unmerited, love for sinful man, supremely revealed in the life, death, and resurrection of Jesus Christ. Grace is a foundational element of the gospel.

Although most often connected to the NT, es-

pecially Paul, the OT is not without a similar concept. One OT word for grace, *chen*, is most often used in the sense of undeserved favor: "If I have found grace in thy sight, shew me now thy way, that I may know thee, [to the end] that I may find grace in thy sight" (Exod. 33:13). This important OT concept has often been hidden by an undue legalistic interpretation. When we read the prophets, we encounter the zenith of Israel's monotheism, with a corresponding emphasis on the great truth that God is the One who, by His grace, enables His people to respond to Him, and He in turn blesses the faithful. Perhaps the most profound and extended passages which build on a true OT concept of grace are Ezekiel 36 and Isaiah 49—51; 54.

The above are anticipations of the full NT usage of the term "grace," especially as developed by the apostle Paul. We do not know for certain that it was the apostle who first developed the peculiar meaning of the Greek *charis* beyond its secular reference to "charm" or "attractiveness," but it is certain that he, by his Epistles, made a special place for "grace" in the theological vocabulary of the Early Church. That the special Christian use of the term is predominantly Pauline may be seen in its total absence in Matthew, Mark, 1 John, 3 John, and Jude. In all the non-Pauline books the word appears only 51 times. Twice as many occurrences, 101, are found in the Pauline corpus as in the rest of the NT.

It is not totally accurate to say that grace is the undeserved favor of God toward sinful man, especially if this be interpreted statically. God's grace is dynamic. It is God's love in action empowering those whom God regards with favor. Even so, it is clear that grace excludes every pretense of merit on the part of the recipient; any legal conception of religion is excluded. Grace is God's free, unmerited, and nonlegal way of dealing with sinful man.

The essence of the doctrine of grace is that although man deserves God's being against him, He is for him. In a very specific and concrete way God is for us. In the person of Jesus Christ, God has effectively acted. Through Him rebellious man experiences the undeserved love of God and enters into a relationship with Him. For this reason the NT almost invariably connects the word "grace" with Christ, either explicitly or by implication. The life, suffering, death, and resurrection of Jesus reflect the action of God's grace in history to redeem mankind.

See GOSPEL, AGAPÉ, MERCY, REDEEMER (REDEMPTION), MEANS OF GRACE.

For Further Reading: *IDB*, 2:463-68; *HDB*, 345-46; *GMS*, 410-13.
W. STEPHEN GUNTER

GRATITUDE. See PRAISE.

GRAVE. See HADES.

GREAT COMMANDMENTS. Found in Matt. 22:36-39; Mark 12:29-31; and Luke 10:27-28, the Great Commandments occur in three forms. Though very similar, they contain some significant differences.

(1) Mark and Luke have a fourfold description of man, though ordered differently, adding "strength" to Matthew's trilogy of heart, soul, and mind, probably on the basis of the LXX of Deut. 6:5. Attempts at determining the original form on the lips of Jesus have met with limited success. (2) In Matthew and Mark, Jesus speaks in response to a question from a scribe, while Jesus' questioner recites the commands in Luke. (3) The context in Matthew and Mark is a controversy with Jewish religious leaders, while Luke's context includes the parable of the Good Samaritan told as a response to the scribe's attempt at self-justification. Whether Luke is reporting a separate incident or using his own, divergent source here is a moot point. (4) In Matthew, the scribe is clearly hostile and does not commend Jesus, while in Mark he expresses grudging admiration for Jesus' perceptiveness. (5) Especially in Matthew and less distinctly in Mark, a distinction is made between the first and second commandments while in Luke, they are combined into one. (6) Mark alone includes the *Shema* (Deut. 6:4).

But these differences ought not to obscure the clear intention of Jesus: Total love of God shown in love of neighbor is the foundation of the Christian's response to God. Without these two facets of love, Christianity does not exist.

The discussion of which was the greatest commandment was not among the rabbis, nor was the general combination of these two precepts totally foreign to Judaism. Their combination, though not explicitly made, lies behind the clear call for justice by the prophets (cf., e.g., Mic. 6:5) and permeates the whole covenant scheme instituted by Yahweh as the rule of all relationships in Israel. Both Philo and *The Testament of the Twelve Patriarchs* contain similar sentiments, although the latter may have come under Christian influence. What is new is the decisive manner in which Jesus cuts through the legal morass and penetrates to the very heart of the Deuteronomic belief. If Judaism wished to find a

commandment which could sum up the whole system of law and which would inevitably happen if the law were followed, Jesus took the opposite track of pointing to the Great Commandments as the very basis of the whole covenant relationship of which the law was merely an expression. "For Judaism, good conduct is a part of religion; for Jesus, it is a product of religion" (Manson, *The Teaching of Jesus*, 305).

The first commandment, taken from Deut. 6:5, demands total and undivided loyalty to God. Heart, soul, mind, and strength are not constituent elements of human nature, but four dimensions of function or activity (cf. Wiley, *CT*, 3:52). Together they leave no room for doubt that God demands nothing less than absolute and complete devotedness. By citing Deut. 6:5, Jesus shows the essential continuity between the old covenant community and the basis of the new.

The second commandment, found in Lev. 19:18, also formed part of Jewish piety, but Jesus deliberately broadens the definition of neighbor well beyond the common point of view, though the same breadth of understanding is also seen in rare instances in ancient Judaism.

The link Jesus makes between the two commandments is as close as possible. Though love of God is not love of neighbor, Jesus implies what other NT writers make explicit: Loving one's neighbor is an inseparable corollary of loving God (1 John 4:20 f). "Love to man is dependent upon love to God and love to God is proved by love to man" (Cranfield, *A Theological Word Book of the Bible*, 135). All moral demands are fulfilled by love of neighbor, according to Paul (Rom. 13:8; Gal. 5:22; 6:2; Col. 3:14); and, according to John, love is the sign of the new community (John 13:35).

But while love is commanded, its practice is wholly dependent upon God's love to us and His work in us. Its presence and practice in our lives is not an ability we cultivate and thereby earn merit. Rather, it is the gift of God, demonstrated in the life and death of His Son and spread abroad in our hearts by the Holy Spirit (Rom. 5:5; 8; 15:30). Clearly, the commands are not enforceable but can only be obeyed by one who has an inward transformation which manifests itself in outward behavior (cf. Manson, 305). This wholeness of response to God and its expression in love to our fellowman lies at the very heart of Christian holiness. "Faith working by love is the length and breadth and depth and height of Christian perfection" (Wesley, *Works*, 14:321).

See LOVE, AGAPE, HOLINESS, LOVE AND LAW.

For Further Reading: Cranfield, "Love," *A Theological*

Word Book of the Bible, 131-36; Johnston, "Love in the New Testament," *IDB*, 3:168-78; Wiley, *CT*, 3:37-64.

KENT BROWER

GREAT COMMISSION. The Great Commission is found in some form in all of the Gospels and in Acts: Matt. 28:18-20; Mark 16:15-18; Luke 24:46-49; John 20:21-22; Acts 1:8. Two different accounts of this command of our Lord to the apostles supplement each other to give a brief summary of elements that are involved in the mission to which Christ has called the Church.

The resources of the mandate are the unimpeachable authority of Christ and the inexhaustible power of the Holy Spirit. Christ was sent into the world by the authority of His Father, and He sends us into the world by His own authority (John 20:21), which is cosmic in extent—over heaven and earth (Matt. 28:18)—and over all powers (Mark 16:17-18). This authority is accompanied by the enabling power of the Holy Spirit for the task of mission (Acts 1:8), which came to the disciples historically first at Pentecost, but which was and must be repeated successively, in every generation, for the full empowerment of believers for mission.

The privileges embodied in the Commission are the unmerited representation of Christ as God's ambassadors (2 Cor. 5:20) and the undaunted witness to Christ as God's way of salvation. Each Gospel indicates that we are chosen to be sent and have the consequent responsibility to go. The role of witness is explicitly mentioned in Luke and Acts as empowered by the Spirit, and the medium of preaching is indicated by Mark and Luke. The content of the message to be shared is identified as the gospel (Good News) by Mark but further specified by Luke as including repentance and forgiveness of sins.

The purpose of the mission is the uncompromising goal of making disciples, which results in the unveiling of the mystery of the constituting of the Church. Jesus said little about His Church other than that He would build it (Matt. 16:18), yet here in this command He indicates that evangelism by the Church ("make disciples") is to be accompanied by incorporation into the Church (by baptism as the rite of initiation) and followed by discipling in the Church ("teaching them") (Matt. 28:19-20). The Great Commission does not make sense unless it is assumed that the Church is God's primary agent of mission.

The extent of the task is indicated by the unlimited assignment made glorious by the unending presence of Jesus himself. The universal intent of the gospel is to be matched by the pur-

suit of the mission of making disciples in "all the nations" (Matthew; Luke), "all the world" (Mark), and "to the remotest part of the earth" (Acts, all NASB). How long is the task to continue? "To the end of the age" (Matthew, NASB), but never without the divine presence of Jesus himself mediated to us by His Holy Spirit. Acts 1:8 forms the outline for the whole Book of Acts in the account of how the Early Church fulfilled the Great Commission in its day. The Reformers mistakenly believed that the Great Commission was addressed only to the apostles and was fulfilled by them, making it no longer relevant for the Church in their day. It was not until the churches rediscovered the Great Commission as a contemporary mandate that the modern missionary movement developed in the 18th and 19th centuries.

See MISSION (MISSIONS, MISSIOLOGY), EVANGELISM, DISCIPLING, HEATHEN (FATE OF), CHURCH.

For Further Reading: Barth, "An Exegetical Study of Matthew 28:16-20," in Anderson, ed., *The Theology of the Christian Mission*; Boer, *Pentecost and Missions*; Warren, *I Believe in the Great Commission*.

PAUL R. ORJALA

GREEK ORTHODOX. See EASTERN ORTHODOXY.

GROTIAN THEORY. See GOVERNMENTAL THEORY OF THE ATONEMENT.

GROW, GROWTH. To grow is to spring up and develop to maturity. The concept comes from the biological world, where plants and animals, once very small, gradually enlarge until they are full grown.

The essential elements are (1) a small beginning, often only microscopic, (2) enlargement through assimilation of nourishment from outside the organism, (3) increments of change so small that growth is almost imperceptible, (4) progressive enlargement until maturity is reached.

Several Hebrew words translated "grow" mean to "spring up," "grow up," or "go out." The Greek *auxanō* means "to increase," "grow up." Theology, however, is chiefly concerned with the use of the word to describe personal development and spiritual maturing.

Luke recognizes growth of body, person, and spirit when he writes: "Jesus increased in wisdom and stature, and in favour with God and man" (2:52). Paul knew that such growth normally brings changes for the better: "When I was a child, I spake as a child . . . but when I became a man, I put away childish things" (1 Cor. 13:11).

In spiritual growth Jesus implied immaturity at the beginning when He said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). And Peter exhorts Christians to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

The facts of growth undergird the importance of Christian education. In children, the church deals with mental and emotional immaturity; for children there must be nurture and time to grow. Even adult new Christians are often almost completely ignorant of biblical doctrine and practice. Such persons must be helped to "grow . . . in the knowledge of our Lord and Saviour." This growth occurs from assimilating new spiritual understandings. Then, based upon a continuing commitment to translate Christ's truth into a way of life, one makes gradual changes in his lifestyle. Here is the educational and biblical process of "precept upon precept; line upon line . . . here a little, and there a little" (Isa. 28:10).

Spiritual growth, like biological development, requires nourishment from the outside. But because each person largely determines the conditions of his own spiritual growth, each must take initiative in reaching out for sustenance. Peter exhorts, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2).

Organic growth stops at some size predetermined by the Creator, but personal growth continues as long as the spirit seeks nourishment from divine resources. Ideally growth in spirit continues until we "become full-grown in the Lord—yes, to the point of being filled full with Christ" (Eph. 4:13, TLB).

Because growth depends also on favorable environment, Paul reminds us that the church includes God's husbandmen (cf. 2 Tim. 2:6). They are charged with setting up conditions and incentives conducive to spiritual nurture and growth. Christian teachers are called to explain biblical truth and to urge personal choices based on the new understandings.

The Bible also teaches that God's whole kingdom grows. Jesus says, "The kingdom of God [is] as if a man should cast seed into the ground; . . . and the seed should spring and grow up, . . . first the blade, then the ear, after that the full corn in the ear" (Mark 4:26-28).

All who understand God's plan for growth are content to keep working at the causes—and to let God give the increase (cf. 1 Cor. 3:6).

See DISCIPLINE, PROGRESSIVE SANCTIFICATION, MEANS OF GRACE, LEISURE.

For Further Reading: Kennedy, *The Westminster Dictionary of Christian Education*, 298-300; ERE, 6:445-50.
A. F. HARPER

GUIDE, GUIDANCE. The Hebrew word *nachah* is a primary word that means "to lead, to guide." It is used frequently with reference to divine guidance. The Greek noun *hodēgos* means "leader, guide"; the verb, *hodēgeō*, to lead.

Being guided by God is a major emphasis of the OT. Repeatedly divine guidance is seen hovering over God's people: "Thou in thy mercy hast led forth the people . . . thou hast guided them" (Exod. 15:13). David was confident of God's guidance and by faith yielded himself to divine providence although he did not see or understand the mystery of the divine plan (Ps. 31:3). There is compassion in the guidance given: "I will lead him also, and restore comforts unto him" (Isa. 57:18). Typically the guidance of the OT was by dreams, by voice, or by test.

In the NT guidance is primarily by the indwelling Spirit. John teaches that knowledge of the truth is dependent upon guidance: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). This was a promise that the Holy Spirit would guide the unfinished education of the disciples. This same guidance is promised to all the sons of God: "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Guidance may be positive or negative. While Paul was forbidden to preach in Phrygia and Galatia (Acts 16:6-7), he was later positively guided to Macedonia (vv. 9-11).

Guidance is promised to those who by consecration are willing to be led (Ps. 25:9; 37:5). The destiny of the Christian will be accomplished if he confidently trusts all to God.

The leading of the Spirit requires that the believer be Spirit-filled: "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). The major concern of the Christian is not performing a certain task or living at a specific location, but being fully consecrated (Rom. 12:1-2), thus permitting the Spirit to work His will within. The guiding role of the Spirit is based upon His intimate knowledge of the will of the Father (Rom. 8:26-27). God will make His will known sufficiently for the believer to be able to act in obedience.

The more mature a Christian, the better he understands the intimate and personal guidance of the Spirit. The immature Christian lives in the now and demands immediate satisfaction. The mature disciple can wait and deny himself in the

present for clear guidance in the future. The mature are not led away by imagination, sudden impulses, or strong impressions.

The Bible is consistent in its recognition of the need for divine guidance. While Jeremiah saw man's lack of knowledge as the basis of the need for guidance (Jer. 10:23), the Psalmist saw the lack of rest and peace (Ps. 23:2); Isaiah saw the lack of foresight (Isa. 42:16); and John saw lack of knowledge of the truth (John 16:13).

The Spirit does guide through inner impression or revelation, but always in harmony with the Scriptures and with providence. If in accord with the Scriptures the impression will also be in accord with righteousness. There is also in true guidance an inner reasonableness. The criteria of Scripture, providence, rightness, and reason enable us to judge whether our impression is truly of the Spirit.

See COMFORTER (THE), PROVIDENCE, REASON.

For Further Reading: Metz, *Studies in Biblical Holiness*, 186-87; Rose, *Vital Holiness*, 190-93; Taylor, *Life in the Spirit*, 125-48.

LEON CHAMBERS

GUILT. Guilt is blameworthiness for having committed a moral offence. It implies responsibility for sin and liability to judgment. In adjective form ("guilty") it translates *asham* 17 times in the KJV OT; and in the NT *hupodikos* ("under judgment"), Rom. 3:19; *enochos* ("subject to punishment"), 1 Cor. 11:27; Jas. 2:10; etc.; and *opheilō* ("owe, be indebted"), Matt. 23:18.

Guilt is correlative to righteousness and holiness. Where the prevailing idea of righteousness is ceremonial (as in Leviticus 4-5), guilt may be incurred for unwitting defilement. But where the prevailing idea of righteousness and holiness is moral, as in the later OT and throughout the NT, guilt implies personal and conscious responsibility that can only be put away by God's gracious act of justification (Rom. 5:1, 8-10; cf. 1 John 1:9-10).

Guilt attaches to "sins of omission" as well as

positive acts of rebellion against God (John 3:17-21; Jas. 4:13-17)—and chiefly to "unbelief," the failure or refusal to accept the gospel offer of grace in obedient faith (John 3:18; 16:9).

Theologians have long discussed whether or not "original guilt" comes upon the individual as a consequence of Adam's sin. Reformed (Calvinistic) theologians generally affirm that all are guilty in Adam of the original transgression and some could thus speak of "infants a span long" burning "in hell" because of their "guilt in Adam." Most Arminians affirm original sin as the consequence of Adam's transgression but deny personal responsibility (guilt) as a result of that sin until it is confirmed by the individual's own sinful choices.

Guilt is universal upon all who have come to the age of moral choice (Rom. 3:23; 1 John 1:10). It cannot be expunged by works of righteousness (Titus 3:5-7) or by obedience to the law in the present and future (Rom. 3:10-20) but only "by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith" (Rom. 3:24-25, RSV).

A recognition of guilt leading to repentance and confession is the work of the Holy Spirit as an act of God's prevenient grace, the grace that comes to us before we come to Christ (John 16:7-11).

The remedy for guilt therefore is justification as set forth in Paul's sustained argument in Rom. 1:18-5:11. Justification places the believer before God absolved of moral responsibility for his guilty past "as if he had never sinned," although in remembered gratitude for grace conferred (1 Tim. 1:15-16).

See JUSTIFICATION, FORGIVENESS, ACCOUNTABILITY, ORIGINAL SIN, FALL (THE), GENETICISM.

For Further Reading: Rall, "Guilt," "Guilty," *ISBE*, 2:1309-10; Taylor, *Forgiveness and Reconciliation*; Wiley, *CT*, 2:82-95, 125-28.

W. T. PURKISER

H

HADES. The term *Hades*, a transliteration of the Greek *hadēs*, is often mistranslated "hell." The word itself means "the unseen," a technical Greek religious term used to designate the world of those who have departed this life. Hades is the

equivalent of the Hebrew term *sheol* in the OT. Both terms refer to the intermediate abode of the departed dead, both righteous and unrighteous.

The term *hadēs* occurs 11 times in the NT (Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27,

31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13-14). In each case, except 1 Cor. 15:55, where the more critical editions substitute *thanatos*, "death," the word *hadēs* is translated "hell" in the KJV. Wuest points out that the Greek word should probably be transliterated, that is, the English word Hades be used in the above cases except Rev. 1:18 and Matt. 16:18, where the translation should be "the unseen" (Wuest, *Word Studies*, 3:46 ff).

Thus the English word "hell" derives from three Greek words, *gehenna*, *hadēs*, and *tartarus*. To understand the term Hades, one should understand the other two terms.

See HELL, INTERMEDIATE STATE, GEHENNA.

For Further Reading: *GMS*, 662-65; Wiley, *CT*, 3:224-42, 363-75. NORMAN N. BONNER

HAGIOGRAPHIA. This Greek word, meaning "sacred writings," refers to the third division of the Hebrew OT known as *kethubhim*. It is comprised of a miscellaneous collection of books which were separately canonized, unlike the other two divisions, namely, the Law and the Prophets. These two sections achieved canonization corporately. In the Hebrew text of the OT, the hagiographa are grouped together as follows: (1) poetical books—Psalms, Proverbs, Job; (2) the five scrolls—Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; (3) history—Ezra, Nehemiah, 1 and 2 Chronicles; (4) a book of prophecy—Daniel. A different order is found in the English text because it follows the Greek text of the OT (LXX).

The tripartite division of the OT (cf. Luke 24:44) had been established by the middle of the second century B.C., as suggested by the prologue of Ecclesiasticus (written about 130 B.C.), which reads, "the law, the prophets, and the other books of our fathers." Josephus, writing about the end of the first century A.D., acknowledges this division of the books (*Contra Apionem*, 1, 38-41).

These writings contain some very old material, as in the case of Psalms and Proverbs in particular. They are valuable because they give some insight into the process of canonization of the entire OT, even though settled conclusions can hardly be expected in this area of study.

See BIBLE, APOCRYPHA, PSEUDEPIGRAPHIA.

For Further Reading: Pfeiffer, *Introduction to the Old Testament*, 61-65; "Hagiographa," *The Jewish Encyclopedia*; "Canon of Scripture," *Sacramentum Mundi*.

WILLARD H. TAYLOR

HALFWAY COVENANT. Historically, the Halfway Covenant refers to that compromise effort in Pu-

ritan New England to incorporate unregenerate children of believers into the life of the church. The problem which evoked the covenant is as old as the Church (see Jesus' parable on the tares). The first generation of believers in New England were a "sifted" people, having demonstrated the vigor of their Christian faith in their emigration to America. There they formed "gathered" churches whose regenerate members controlled the life of church and community.

With the passing of the first generation and the decline of the initial spiritual fervor, the communities became embroiled in disputes over church membership and the baptism of children. Second-generation children had been baptized as infants but did not possess awareness of saving grace. These persons were not permitted to be full communicant members of the church, and they could not present their children for baptism.

In 1662 the Massachusetts Synod declared that baptism constituted church membership and granted the privilege to its recipients to have their own children brought within the "external covenant" through baptism. Full communicant membership was reserved for those attesting to regeneration. This Halfway Covenant was an accommodation to the changing perceptions of society. The consequence of this covenant was the gradual weakening of the church's spirituality. Later, Solomon Stoddard proposed that the Lord's Supper was a "converting ordinance" open to professing, if unconverted, Christians.

The larger issues of the covenant are amplified by Ernest Troeltsch's distinction between "sect" type and "church" type. A "sect," said Troeltsch, is by definition exclusive, insisting on clear evidence of conversion, while a "church" is inclusive, stressing a broad basis for membership. The "sect" emphasizes an identifiable crisis of regeneration, while the "church" focuses more on a process abetted by instruction and nurture. Although arbitrary distinctions, they point up recurrent tendencies in Protestantism. In the final analysis, attention must be given to the doctrine of the Church (ecclesiology). Evangelicals insist that the Church is the company of the faithful, i.e., those who possess saving faith.

See CHURCH, DENOMINATION.

For Further Reading: Sweet, *The Story of Religion in America*; Walker, *History of the Congregationalists*; Ahlstrom, *A Religious History of the American People*.

LEON O. HYNSON

HAMARTIOLOGY. See SIN.

HAPPINESS. For the Christian faith, probably the best definition of happiness is found in the Beatitudes of Jesus in the Sermon on the Mount (Matt. 5:1-12). Here Jesus calls the poor in spirit, the mourners, the meek, the merciful, the poor in heart, etc., "blessed" (*makarioi*, or happy). This happiness is not dependent on outward circumstances or the satisfaction of sensual appetites. It results from one's knowledge that he or she has been filled with God's righteousness (Matt. 5:6); has obtained God's mercy (v. 7); and can because of a pure heart see the God who is himself pure (v. 8). God calls them His children and they therefore know His peace (v. 9).

Before and after Christ, theologians and philosophers have reflected on the meaning of happiness. Aristotle (384-22 B.C.) spoke of a state of settled happiness or well-being, *eudaemonia*. The happiness of man, according to Aristotle, is to achieve the goal of that activity which is the function of man as such, "activity of soul according to virtue, and if there are several virtues, according to the best and most complete. And in a complete life." Thomas Aquinas (1225-74), the most important theologian of the Middle Ages, spoke of *beatitudo*, which involves a state of well-being brought about by the perfection of an individual's potentiality. John Wesley often used the word *happiness* as a synonym for true blessedness which is not a temporary, superficial pleasantness, but a settled, unshakable awareness of God's presence and favor.

Although external well-being is not entirely excluded, Christian happiness or blessedness consists in the confidence of reconciliation with God through Christ our Lord, by grace through faith (Rom. 4:6-9). It issues from the fundamental reality of God's redeeming love expressed in Christ, and consequently is a happiness from which nothing can separate us (8:35-39).

Therefore, for the Christian the word *happiness* refers to a much deeper and more constant reality than do such words as *pleasant*, *enjoying oneself*, or *pleased*. These refer primarily to moods that are highly contingent and to influences over which one may not have control.

Happiness is not the primary goal or end of the Christian's life, but the result or fruit of having first sought the kingdom of God and His righteousness. He is not happy who hungers and thirsts for happiness, but he who hungers and thirsts for righteousness and justice. He who follows Christ in the way of the Cross will not always make choices that, from the world's point of view, promote happiness; but, if he or she is striving to accomplish God's will, then happiness

or blessedness may be expected now and in the world to come. The expectation and hope of eternal life is, in fact, a prominent source of happiness in the Scriptures. Even Jesus himself "for the joy set before Him endured the cross" (Heb. 12:2, NASB).

See PEACE, VALUES, JOY, HOLINESS.

For Further Reading: "Beatitude," *HDNT*.

ALBERT L. TRUESDALE, JR.

HARDNESS OF HEART. Hardness of heart is a spiritual density and obduracy toward God and truth, and also an unfeeling callousness toward persons, which is the cumulative effect of resisting light.

The fact that the Scriptures sometimes ascribe hardness of heart to God becomes an acute theological problem (Exod. 7:13; John 12:40; Rom. 9:18), in view of the counterbalancing fact that the Scriptures also hold man accountable for his hardheartedness and everywhere warn him against it (Deut. 15:7; Ps. 95:8; Prov. 29:1; Mark 3:5; Rom. 2:5, et al.). Paul cites Pharaoh as the prime example of God's hardening; but a careful study shows that in this case we also find pointers to the resolution of the paradox. For the Scriptures equally describe Pharaoh's hardness as self-chosen (Exod. 8:15; 9:7). God does not create evil character, but He respects the direction of one's choices, and intensifies the sharpness of the issues by engineering the circumstances which compel open decision and commitment. He thus may be said to be indirectly effecting the hardening, in order that the moral lines be drawn tight, and God's moral objectives be clear. God may therefore accelerate the hardness of sinners by surrounding them with inescapable demands for decision and action, thus bringing into bold relief the hardness which hitherto may have lain dormant.

Self-hardening against truth is fatal (Prov. 29:1; Rom. 2:5). It is a special peril of sinners being awakened by the Holy Spirit. This is exemplified by the Jews in Ephesus. When exposed to the gospel, it is impossible to remain neutral; there will be either yielding or resistance. The statement "But when some were becoming hardened and disobedient" (Acts 19:9, NASB) implies an inward, cumulative process of choosing. Inward resistance became hardness, hardness issued in disobedience and open, increasingly confirmed opposition. There comes a moment of "no return" in the process, when the soul is set in the concrete of its own mixing, and future change is unlikely if not impossible.

But the reversion to hardness is equally a peril

of Christians. It is to God's people that the warning is sounded: "Harden not your heart, as in the day of provocation" (Ps. 95:8). The writer to the Hebrew believers seizes upon this warning and applies it to them with telling effect (Hebrews 3—4). He urges mutual support and encouragement "lest any one of you be hardened through the deceitfulness of sin" (3:13). Sin, in its very nature, so allures that it blinds the spiritual eyes to its consequences, thus making the heart presumptuous, stubborn, and insensitive to peril.

The presence of the Greek article *tēs*, "the" sin, could be a reference to the carnal mind yet remaining in these Hebrew believers (cf. 12:1). The entire Epistle bears witness to the tendency of unsanctified believers to drift into spiritual hardness. This tendency is even more graphically seen in the disciples before Pentecost. The overwhelming impact of the miraculous feeding of the 5,000 was soon dissipated, "for their heart was hardened" (Mark 6:52), so that they were as astonished at Christ walking on the water as if they had never seen a miracle before. A mark of this endemic proneness to hardness is spiritual dullness—"for they understood not" ("had not gained any insight," NASB). Another mark is a short memory (Mark 8:17-21). When there is hardness, truth does not penetrate, and the same lessons must be "learned" repeatedly.

Hardness of heart toward truth always becomes hardness of heart toward people. This too the disciples manifested toward each other before being cleansed by the baptism with the Holy Spirit. Later one of them could write: "But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?" (1 John 3:17, NASB).

The most devastating havoc of hardheartedness is in the home. It was because of their hardness of heart, Jesus said, that Moses permitted a certificate of divorce (Matt. 19:8). Nothing could expose more openly and glaringly the callous cruelty of hardheartedness than such a concession. The implication is that their hearts were so stony and unfeeling that a legal divorce was a lesser evil than the cruelty or even death which the wife might otherwise be forced to suffer. Herein do we see the absolute depths of human depravity and selfishness. The feelings of tenderness and care which properly belong to true manliness and humanity are destroyed.

The havoc of sin in hardening the hearts of people makes Ezek. 36:26 the very kernel of the gospel: "Moreover I will give you a new heart

and put a new spirit within you; and I will remove the heart of stone."

See SIN, ORIGINAL SIN, CARNAL MIND.

For Further Reading: Wesley, "On Conscience," *Works*, 7:186 ff; "The Deceitfulness of Man's Heart," *Works*, 7:335 ff; cf. *Works*, 8:137 ff. RICHARD S. TAYLOR

HARE KRISHNA. The International Society of Krishna Consciousness (IKSON), known by the chant "Hare Krishna," was founded by A. C. (Abhay Charen De) Bhaktivedanta Swami Prabhupada in 1965 at age 70, fulfilling the commission which he received from his spiritual master in 1935, to spread Krishna consciousness to the world. He began his work among the "flower children" of New York and Los Angeles, then reacting against materialism. Unlike Transcendental Meditation, he called them to a purged life-style excluding meat, fish, eggs, intoxicants, drugs, illicit sex, gambling, and, where possible, mechanization.

The Krishna Consciousness movement is a division of Vishnuite Hinduism, which occurred when Caitanya, a 16th-century devotee, proclaimed that Krishna, a ruler of 3000 B.C., formerly thought to be a manifestation of Vishnu, was the uncreated supreme transcendental personality of Godhead and that the great gods Brahma, Shiva, and Vishnu were manifestations of Krishna. In contrast with Vedantic Hinduism and Buddhism, where salvation is escape to nothingness, Caitanya taught that salvation is the ecstatic union of each soul, which is always feminine, in loving embrace with Krishna, the heavenly spouse. Krishna, as the transcendental lover, is pictured as having lived in playful sexual union with not only his wives, but all women, married or unmarried, including the 108 Gopis or milkmaids. Ecstasy, expressed by crying, singing, and dancing, is induced by chanting, "Hare Krishna." All activity occurs in strict regimentation toward Krishna consciousness. As in other religions where religious ecstasy is induced through sexual symbols, love for one's spouse rivals love for Krishna. Thus, sexual union is limited to once a month within strict Krishna consciousness.

See CULTS, OCCULT (OCCULTISM), NON-CHRISTIAN RELIGIONS.

For Further Reading: Boa, *Cults, World Religions, and You*, 178-87; Ellwood, *Religious and Spiritual Groups in America*, 239-45; Means, *The Mystical Maze*, 146-58; Zaehner, *Hinduism*, 144-46. DAVID L. CUBIE

HATE, HATRED. To hate is to have a strong aversion, springing up from a sense of fear, anger, or duty, attended by ill will.

Hatred is used of God hating evil (Prov. 6:16), and of the wicked hating the light (John 3:20). When directed toward persons, hatred is a fruit of the flesh (Gal. 5:20).

God is declared to hate all sinful thoughts and deeds—a holy feeling known also by all righteous persons. The Hebrews used love to express strong affection, and hate (*miseō*) to express a lesser affection (cf. Rom. 9:13). Jesus said, "If any man come to me, and hate not his father, and mother, . . . yea, and his own life also, he cannot be my disciple" (Luke 14:26). Thus, a follower of Christ is to hate his own life, or be willing to lay it down for Jesus' sake. He is to hate father and mother not in the sense of ill will (which is forbidden), but in the sense of depriving them of first place.

Jesus promised that the world would hate the believer because it hated Him and because believers are separated from the world (John 15:18-20). Hate, especially that of one's brother, is an attribute of darkness (1 John 2:9-11). "He that [hateth] his brother whom he hath seen, cannot love God whom he hath not seen" (4:20, ASV).

In the NT the overcoming of hatred is brought about by God's love, revealed in Jesus Christ. The infinite love of God exhibited in Jesus Christ conquers the emotion of hatred. Hatred is the basis for evil deeds and all wickedness, and is the mark of the world. God's love for the world is displayed by the Church in its evangelistic passion and social responsibility.

Christian ethics is the exact opposite of heathen ethics. Christians are to love their enemies, that is, to do good to them that persecute them and use them spitefully (Matt. 5:43-45). Love is the permeating principle of Christian ethics.

See LOVE, ANGER, MALICE, SEVEN DEADLY SINS.

For Further Reading: Vine, *ED*, 2:198.

HAROLD J. OCKENGA

HEAD, HEADSHIP. The physical relationship of head and body makes the head a natural symbol of command, leadership, or direction. From this natural metaphor, the word has assumed a derived meaning in expressions like "headman of a tribe," "head of a company," etc. Consequently, the word has several applications in the Bible.

Christ is the Head of creation, for He is called the Head of all principality and power (Col. 2:10). To Him every knee shall bow (Phil. 2:10), and eventually all things shall be brought together in Him (Eph. 1:10).

He is the Head of the Church. In 1 Cor. 12:12-27 and Eph. 4:15-16 the symbol of head

and body shows the interdependence of members of the Body (Church) and the dependence of all upon the Head (Christ).

The word "head" also applies in the social order. Christ is the Head of the man, and the man is the head of the wife. This order is based on the order of creation (1 Cor. 11:3, 8). However, the headship of the man is not to be a despotic, harsh, or unnatural rule. Eph. 5:22-33 expands the subject by likening the relationship of husband and wife to that of Christ and the Church, and Christ's love is the pattern for the husband's love.

The word "head" is used in a theological sense to denote the relationship of Adam to the human race. Although the word is not so used in Scripture, Rom. 5:19 and 1 Cor. 15:22 assert the fact that through Adam sin and death came upon all men. No attempt is made to explain the method, but the emphasis is that Christ has made full provision to undo all which man inherits from Adam. Many attempts have been made to explain the fact of the racial inheritance of sin and death. For this purpose, terms such as *federal head* or *federal headship* have been used. Wiley discusses various theories advanced regarding this subject.

See CHAIN OF COMMAND, MARRIAGE, BODY LIFE, CHURCH GOVERNMENT.

For Further Reading: Bruce, *Epistle to the Ephesians*, 114-20; Metz, "I Corinthians," *BBC*, 8:414-16; Wiley, *CT*, 2:96-137. LESLIE D. WILCOX

HEAL, HEALING. To make whole or well; to restore to health, more specifically by miraculous, divine intervention. In the metaphorical sense, as is often its use in the OT, it has to do with the restoration of the soul to spiritual health (Ps. 41:4) or the repair of damage caused by sin (Jer. 30:17). The Hebrew word *shalem*, meaning "healthy" or "whole," is a cognate of *shalom*, meaning "peace." The most frequent word used in the NT for "heal" is *therapeuō*, from which comes the English word *therapy*. Luke, himself a physician, seems to prefer the word *iaomai*, which has the added dimension of spiritual healing.

The fact that medical science was not highly developed in biblical times would make divine healing particularly significant. At any rate, Jesus exercised His power in this way rather freely. Kelsey states that 41 instances of physical and mental healing are recorded in the Gospels. The miracles Jesus performed were motivated by compassion and were often spontaneous in nature. But they were not without "sign" value—

i.e., they were confirmation of His deity—a factor which John's Gospel emphasizes. He often performed His miracles by the spoken word, but He also on occasion used supplementary means such as laying His hands on the sufferer, making clay to anoint a blind man's eyes, etc. Some cures were accomplished when He was not even present (e.g., the nobleman's son). Furthermore, the healing was frequently conditioned on the faith of the recipient (Matt. 9:29; Mark 10:52; Luke 17:19), though not always.

Jesus' ministry was to the whole man, and rarely did He heal the body without dealing with the sins of the individual. Indeed in some cases the latter came first (Matt. 9:2-7). This does not imply that sickness is necessarily the result of sin or that sickness is a form of divine punishment. It could be one of God's ways to develop such virtues as patience and courage (cf. 2 Cor. 12:9).

Jesus' instructions to the Twelve and to the Seventy when they were sent out included healing, and, according to Acts, miracles of healing were a part of the experience of the Early Church. It was subsequently practiced among the early fathers (Justin, Irenaeus, Tertullian, Origen) but only rarely thereafter until more recent times. Paul lists healing among the gifts of the Spirit and practiced it himself on behalf of others. Some have noted that Luke travelled with him on much of his journeys, presumably to help relieve his own physical problems (perhaps his "thorn in the flesh," from which Paul three times asked God for deliverance, 2 Cor. 12:8-9).

This "gift of healing" has been exploited by some so-called faith healers in recent years to the disillusionment of many. Their claim is that "healing is in the Atonement," basing this on Isa. 53:5 ("with his stripes we are healed") and 1 Pet. 2:24, and that physical sickness is an oppression of Satan. The claim is a tenuous one at best and on the basis of the best exegesis untenable. The unfortunate use of psychological gimmickry to accomplish "miracles" has clouded the genuine manifestation of God's healing power. There is ample evidence that miracles of healing do take place today and that in response to faith there can be divine intervention.

See FAITH HEALING, MIRACLE, GIFTS OF THE SPIRIT.

For Further Reading: Torrey, *Divine Healing*, 6-13; Kelsey, *Healing and Christianity*; ISBE, 2:1349-50; HDNT, "Cures," 1:402-4; IDB, 2:541-48; Wilcox, *God's Healing Touch*.
J. FRED PARKER

HEAR, HEARKEN. See OBEDIENCE.

HEART. The *heart* (Heb., *lev*; Gr., *kardia*) is "the seat of physical, spiritual and mental life" (Arndt, Gingrich). References to the bodily organ as the center and source of physical life are rare and need no explanation. The same may be said of figurative allusion to the center or interior of a material substance. The usual scriptural reference is to "the whole inner life with its thinking, feeling and volition" (ibid.).

The heart, in Scripture, is not an isolated element of personality along with other elements. It embraces the whole inner man, including motives, feelings, affections, desires, the will, the aims, the principles, the thoughts, and the intellect (Girdlestone, 65). As such, it came to stand for the man himself (Deut. 7:17; Isa. 14:13). The reference is not to a physical organ as the seat of intelligence or personality as the Mesopotamian concept of liver, the Egyptian idea of heart, the Eastern Mediterranean reins or kidneys, or the Western concept of head. Whatever the relation to the body or to any of its parts, the heart is personal and spiritual—the center of moral and intellectual consciousness and decision. It is the "control room" of the soul, by which one functions as a self-conscious and self-determining being.

Moral quality, then, relates primarily to the heart. The pure are pure in heart (Matt. 5:8). The Holy Spirit purifies the heart (Acts 15:9). The state of the heart determines whether one is good or evil. Out of the heart are the issues of life (Prov. 4:23). Likewise, one can be wise-hearted (Exod. 31:6). Or the fool can deny God in his heart (Ps. 14:1). With the heart man believes (Rom. 10:10) and loves (Mark 12:30). And it is in the heart that Christ dwells (Eph. 3:17).

See MAN, HUMAN NATURE, CHARACTER, HEART PURITY.

For Further Reading: Arndt, Gingrich; Girdlestone, *Synonyms of the Old Testament*; Marais, "Heart," ISBE, 2:1350 ff.
WILBER T. DAYTON

HEART PURITY. If power for service is the distinctive deeper life accent of the Keswick movement, if enjoying the gifts of the Spirit is the central emphasis in the Pentecostal/charismatic movement, heart purity remains the particular thrust of the Wesleyan movement. It is unfair to exclude any one of these three emphases from any movement, but it may be realistic to recognize the primary thrust of each. In passing, it is interesting to note that some of the Methodist movement retains the emphasis on sanctification/inward purity so often emphasized in Roman Catholic devotional writings.

Early biblical injunctions regarding purity concerned ceremonial purity (though the ceremonial easily illustrated the intended purpose of the admonition or prohibition). In meats, there were the clean and the unclean. Garments were to be woven of one fabric, so it would be pure wool or pure linen. Fire expressed purity. "Whiter than snow" described an experience of purity. Sexual acts (and even desires) were pure or impure. So the ceremonial led into the ethical, and the ethical into the moral and spiritual.

No theological emphasis, if it is biblical, can ignore the commands of "clean hands, and a pure heart" (Ps. 24:4; cf. 51:10; Jas. 4:8). Relegating as secondary the cleansing of the outside, Jesus commanded, "Cleanse first that which is within the cup and platter" (Matt. 23:26).

Christians at Pentecost and in Cornelius' house experienced a purifying of the heart by faith (Acts 15:8-9). It is not expressly stated that they prayed for heart purity, but God often bestows the gifts we need most rather than those we seek most. Jesus pronounced a peculiar blessing upon the pure in heart: "They shall see God" (Matt. 5:8). They both recognize and enjoy God more as their hearts are cleansed (see also Titus 2:13-14). It is strongly implied that this inward cleansing, though begun in a crisis Isaiah-type experience ("I am a man of unclean lips . . . thy sin [is] purged" [Isa. 6:5-7]), is a continuing process. Christians are exposed to defilement by "fleshly lusts, which war against the soul" (1 Pet. 2:11). They are encouraged to believe that by walking in the light, i.e., in obedient fellowship with God, they may enjoy continuous cleansing from all sin (1 John 1:7).

Any attempt to define heart purity in its full NT meaning must include freedom from double-mindedness (Jas. 4:8), and certainly also a cleansing of the heart as a source of "evil thoughts" and such other actual sins (Mark 7:21-22). By implication a pure heart is cleansed not only of a sense of guilt, but of filthiness and self-sovereignty, and is therefore undivided in its allegiance to God (Ps. 86:11). The concept of heart purity can hardly be separated from the idea of a radically altered and corrected moral nature.

Purity is not a negative but a positive virtue; it is not mere absence of impurity. Impurity really defiles; purity really sanctifies.

While no denomination or movement has a monopoly on this emphasis of heart holiness (it was biblical before it became theological), recent serious books and articles from those outside the Wesleyan holiness movement are calling strongly

and clearly to renewed emphasis on a holy heart and a holy life.

See ENTIRE SANCTIFICATION, PERFECT LOVE, ERADICATION.

For Further Reading: "Kadapos," Kittel; "Purity," NBD; "Kadapos," *Synonyms of the New Testament*, by Archbishop Trench. GEORGE E. FAILING

HEATHEN, FATE OF. Respecting the eternal destiny of heathen who have not heard the gospel of Christ, Abraham's question suggests one confident answer: "Shall not the Judge of all the earth do right?" (Gen. 18:25).

Several issues are raised. First, is any person saved apart from Christ's redemptive work on Calvary? Second, does any person's salvation depend entirely on hearing and believing the record of Jesus' life and words? And thirdly, how do some theologians speak to this matter?

In answer to the first question it must be affirmed that Jesus Christ is the only Savior of men. Not one person can enter heaven except by "the blood of the Lamb" (Rev. 12:11). No one is saved either by cultural religion or by self-generated goodness. Only the Second Adam can undo the damage and ruin brought upon all men by the first Adam's sin.

The interpretation of Acts 4:12 is often questioned. To affirm that there is "none other name under heaven" is to affirm that there is no Savior except Jesus Christ. However, to imply that only men who hear that name and know His story (as told in the four Gospels) can be saved, is to affirm something else. John Wesley, in his sermon "On Faith," pitied the heathen for "the narrowness of their faith. And their not believing the whole truth is not owing to want of sincerity, but merely to want of light" (*Works*, 7:197). And in his comments on Acts 10:34-35 in *Explanatory Notes upon the NT*, Wesley believed that Cornelius was accepted "through Christ, though he knows him not. He is in the favor of God, whether enjoying his written word and ordinances or not."

The noted Baptist theologian A. H. Strong, whose *Systematic Theology* is still in print, believed that "no human soul is eternally condemned solely for this sin of nature, but that, on the other hand, all who have not consciously and willfully transgressed are made partakers of Christ's salvation" (*Theology*, 664). Strong also expressed the hope "that even among the heathen there may be some, like Socrates, who, under the guidance of the Holy Spirit working through the truth of nature and conscience, have found the way of life and salvation" (843).

Richard S. Taylor, in his chapter "A Theology of Missions" in the volume *Ministering to the Millions*, writes, "No man can possibly be finally lost entirely as a result of what someone else does or does not do. Every man will be judged according to what *he* does in the body, not what someone else does (II Cor. 5:10; Ezek. 18:19-21). This means that the lostness of the heathen is not due simply and exclusively to their ignorance of the gospel, but due to their willful failure to walk in the light they have. They will be judged by that light, not ours (Rom. 2:4-16). . . . Since we believe that the mercy of God, through the atoning work of Christ, provides for the salvation of infants, and also regenerate believers who have not yet received light on entire sanctification, it is not unreasonable to grant the same mercy to the repentant heathen."

Wesley, Strong, and Taylor suggest scriptures which encourage us to believe that God's initiatives in salvation are not restricted to what Christians do in missionary labors.

See GREAT COMMISSION, EVANGELISM, MISSION (MISSIONS, MISSIOLOGY).

For Further Reading: Taylor, "A Theology of Missions," *Ministering to the Millions*; Anderson, ed., *The Theology of the Christian Mission*; Stewart, *Thine Is the Kingdom*; Wesley, *Works*, 7:353, 506; 8:337; CC, Acts 10:35.

GEORGE E. FAILING

HEAVEN. "Heaven" in contemporary language refers to the eternal abode of God. In contrast, the OT term *shamayim* and the NT term *ouranos* express a wide variety of concepts. They may refer to the physical universe which is created (Gen. 1:1) and will be destroyed (Joel 3:16; Matt. 24:25 ff) to be recreated with the earth into the "new heaven" and the "new earth" (Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1). They may also refer to the spiritual creation, the realm inhabited by principalities and powers (Eph. 3:10) which, though nonphysical, is also subject to change and to reconquest by Christ who must reign "until he has put all his enemies under his feet" (1 Cor. 15:25, RSV).

As the eternal abode of God, heaven is transcendent and changeless. God dwells there and Christ is "exalted" above the heavens (Ps. 57:5; Heb. 7:26). The Christian, though a created son, is also to inherit a kingdom which cannot be shaken (Heb. 12:28), where he is to live in an imperishable body (1 Cor. 15:42), "a house not made with hands, eternal in the heavens" (2 Cor. 5:1, RSV). As the eternal abode of God (Matt. 5:18), heaven is no more describable by spatial language than eternity is by the language of

time. For example, the "heaven and the highest heaven cannot contain" God (1 Kings 8:27; 2 Chron. 6:18, RSV); "The kingdom of God is within you" (Luke 17:21); "The dwelling of God is with man" (Rev. 21:3, RSV) and "with him who is of a contrite and humble spirit" (Isa. 57:15, RSV). Christ fills all things (Eph. 4:10) and God is near at hand (Rom. 10:6-8). Even as God is omnipresent, so heaven in this sense is everywhere God is.

The Scriptures also describe heaven as the source of everything in this world that is authentic, good, changeless, and subject to God's will. The authenticity of John's baptism is tested by its origin: "Whence was it? From heaven or from men?" (Matt. 21:25, RSV). Jesus and His work are from "heaven" and "above" (John 3:13, 31, 35). Accordingly "every good gift and every perfect gift is from above" (Jas. 1:17; see Matt. 19:17) and the kingdom of heaven on earth is identified as God's will being done "in earth, as it is in heaven" (Matt. 6:10).

As the Christian's hope and eternal home, heaven is both a place and the perfect experience of God's presence. The place Jesus prepares for us is an abode (*monē*, John 14:2, 23), and His presence is an abiding (*menō*, vv. 10, 17, 25; 15:4-10). As the place prepared for those who love God, heaven's quality exceeds the language of wealth, of gold and jasper (Rev. 21:18); it is "what no eye has seen, nor ear heard" (1 Cor. 2:9, RSV; cf. Isa. 64:4). It is a place of holiness (Isa. 35:8; Rev. 22:3), of love (1 Cor. 13:13; Eph. 3:19), of rest (Heb. 4:9), of joy (12:2; Luke 15:7), of knowledge (1 Cor. 13:12), and of perfect service and sonship (Rev. 22:3; Rom. 8:17). Nothing that is unclean or that destroys can dwell there (Rev. 21:8, 27). There, every tear shall be wiped away and there shall be no death, no mourning, nor pain, for everything will become new (vv. 4-5).

See ETERNAL LIFE, RESURRECTION OF THE BODY.

For Further Reading: *IDB*, E-J:551-52; *GMS*, 668-75; *ISBE*, 2:1352-54; Wiley, *CT*, 3:375-93.

DAVID L. CUBIE

HEILSGESCHICHTE. This term, literally meaning "holy history," identifies a movement in biblical and systematic theology which understands that the divine provision for salvation relates uniquely to history, especially the events of biblical history. Thus, this German term is frequently translated "history of salvation" or "history of redemption." While the word has been used by others in biblical interpretation (Bengel and the dispensationalists), it has been particularly identified with J. Christian K. von Hofmann, a Lu-

theran theologian, who insisted that interpreters of the Bible must take the events of biblical history seriously in dealing with matters of revelation and salvation. In his principal writing, *Der Schriftbeweis*, he asserted that the Bible was not to be treated basically as a textbook in theology, morals, or philosophy of religion, but as the story of God's redeeming acts in particular historical events. The entire Bible is an account of God's saving action in behalf of sinful mankind. Together, then, the Old and New Testaments constitute this salvation history. Out of this seminal idea of von Hofmann developed what has become known as *Die Heilsgeschichtlich Schule*, the holy history or salvation history school.

The central theses of this theological movement, as now conceived generally, are:

1. God, taking the initiative, has revealed himself in saving ways in particular events in history. These events are recorded in the Bible and relate to the history of Israel, to Christ, and to His Church. Theology, therefore, is interwoven with this history. The "mighty events," that is, the events which carry the heaviest weight of revelation, are the calling of Abraham, the Exodus from Egypt, the Exile, and the incarnation, death, and resurrection of Christ. From the Christian viewpoint the "mightiest event" is the incarnation of Christ and all that ensues from it.

2. These revelatory events are real historical happenings and are part of the larger stream of human history. God, however, has chosen to reveal himself and His saving purposes through these events.

3. Salvation is not reserved for those who happen to be in this line of history; the salvation of the whole of human history relates to this one particular line of history.

4. Time, in contradistinction to the Greek cyclical view, is linear. History is moving to a consummation, to a final day. Salvation history declares that at some future moment God will bring His redeeming work to a conclusion. Already the power of the future age is being realized through Christ, but the day of fulfillment is yet to come. The Jew still looks for the day of fulfillment in the coming of the Messiah, but the Christian has already gained assurance of final salvation because the Messiah has already appeared. A tension exists nevertheless between the "already fulfilled" and the "not yet consummated" dimensions of the salvation God has provided.

The major criticism of *Heilsgeschichte* relate to its concepts of revelation in history and time. Serious questions have also been raised as to the

relationship between the saving events and the record of these events in the Bible.

See HISTORICAL JESUS (THE), DEMYTHOLOGIZATION, BIBLE.

For Further Reading: Cullmann, *Christ and Time; Salvation in History*; Barr, *The Semantics of Biblical Language*; Kümmel, *The New Testament: The History of the Investigation of Its Problems*; Ladd, "The Saving Acts of God," *Christianity Today*, 18 (1961); Rust, *The Christian Understanding of History*. WILLARD H. TAYLOR

HEIR. Israel's patriarchal society involved a great variety of legal language directing and controlling the process of inheritance. Rich theological connotations grew out of reflection upon Israel's relationship with the God of the covenant. The NT carries these ideas still further in describing the decisive work of God in Christ.

Both the OT and the NT use the normal meaning of the terms in discussion of legal transfer of property from one generation to another. Jesus, for example, is asked to arbitrate in a dispute over an inheritance (Luke 12:13).

The first stage in the theologizing begins with the affirmation that Canaan is Israel's inheritance (Deut. 4:21; Josh. 1:6; etc.). The second stage is the recognition that Israel as a people is God's inheritance (Exod. 19:5; Deut. 7:6). The failures of Israel as a nation led to the spiritualizing of the symbolism of inheritance. The prophets and the wisdom writers use such terminology regularly.

The NT speaks of inheriting eternal life (Matt. 19:29) and the Kingdom (25:34). In the parable of the wicked tenants, Jesus is understood to be the Heir and the kingdom of God is the vineyard (21:38-43). Paul considers those in Christ as heirs of Abraham (Gal. 3:29) and fellow-heirs with Christ (Rom. 8:17). In Ephesians Paul understands the Holy Spirit to be the guarantee of the inheritance in the future Kingdom (1:13-14). Hebrews speaks of the death of Christ as the enactment of the will or covenant of God (9:16-17).

It is clear that inheritance has moved from specifically legal and earthly language to powerful spiritual and heavenly language. The major focus of the theologizing revolves about the concept of God as it is definitively expressed in the Christ event.

See CHILD (CHILDREN), ADOPTION, INHERITANCE.

For Further Reading: Foerster, "Klëronomia," Kittel, 3:758 ff; Hammer, "A Comparison of Klëronomia in Paul and Ephesians," *Journal of Biblical Literature*, 79:267-72. MORRIS A. WEIGELT

HELL. This term refers to eternal punishment. To the Hebrew mind the idea of extinction was unacceptable. The dead continue to exist in an un-

derworld of shadow and silence. The word used in the OT was *sheol*, which had as its equivalent in the NT the word *hadēs*.

Sheol was divided into two areas: paradise, the meeting place of the righteous dead, and *gehenna*, reserved for the wicked. While the Greek word *hadēs* is often translated by the English word "hell," it is *gehenna* which is employed in association with the punishment element. According to Matt. 10:28, while the souls of the wicked go to *hadēs* after death, both soul and body are cast into *gehenna* after the resurrection and final Judgment.

The historical background to the Hebrew usage of the word *gehenna* is in relation to the "valley of Hinnom," near Jerusalem. Here child sacrifice had been offered to Moloch, a cult god, by Ahaz (2 Chron. 28:3) and by Manasseh (33:6). It was reputed to have become the city's refuse dump, where fire continually burned and so was seen as a type for the idea of punishment, relating to fire (as developed later). In late Jewish literature, e.g., Enoch 27:2, *Gehenna* became the popular name for the place of future punishment.

While the doctrine of hell has its sources in Hebrew and Greek thought, it was the early Christian centuries which gave the doctrine shape. Of the many ideas expounded, the main view maintained is that which denotes separation from God. Wiley says that "those who reject Christ and the salvation offered through Him shall die in their sins and be separated from God forever."

In the development of the doctrine in the Church, the term *hadēs* came to be closely associated with the thought of punishment. The NT illustration of the rich man and Lazarus is often used to illustrate the teaching on future rewards and punishment. Lazarus is depicted as being in "Abraham's bosom," sometimes likened to Eden, while the rich man was also dead, but he is found in torment.

Whatever the nature of future punishment, it seems difficult to avoid the severity of Jesus' words against unrepented sin. No amount of sentiment can take from the implication of these words. Mark 9:43 speaks of "unquenchable fire," while Matt. 18:8 uses the phrase "eternal fire" (both RSV). To treat these as purely symbolic is not a liberty we dare assume.

The NT does not answer many of the questions which arise to our minds, but there is no doubt left as to the seriousness of sin and its consequences. Hell at least is a negation of the real

values of life as related to personal moral integrity.

See ETERNAL PUNISHMENT, RETRIBUTION (RETRIBUTIVE JUSTICE), SOWING AND REAPING, JUDGE (JUDGMENT), HADES, GEHENNA.

For Further Reading: Richardson, ed., *A Theological Word Book of the Bible*; Wiley, CT, 3:356-75; Rowell, *Hell and the Victorians*.
HUGH RAE

HELLENISM. Hellenism is the term for the culture arising in Hellas or Greece. It refers to the original culture, called Hellenic, and its development after Alexander the Great into a form including other cultural accretions and known as Hellenistic.

Hellenism is one of the most powerful factors in Western civilization. Contained in it are the grand epics of Homer; the beginnings of philosophy along with its profound development in Socrates, Plato, and Aristotle; the production of drama, architectural splendor, and other artistic achievements; as well as the military, political, and cultural accomplishments of Alexander; and indeed the extraordinary Greek language.

The so-called intertestamental period provides the historical development of the Hebrew encounter with Greek military forces as well as Greek modes of thought and practice. And it was during this period that the Greek language became so widespread that even the OT was translated into Greek in Alexandria (the Septuagint, or LXX). The extra books (i.e., the Apocrypha, not found in the Hebrew Scriptures) which were in this translation were widely used in the NT Church and were accepted as canonical in the 16th century by the Roman Catholic church. The Wisdom of Solomon in the Apocrypha is called the crowning work of Hellenistic-Hebrew synthesis, and Philo Judaeus (c. 20 B.C.—A.D. 50) of Alexandria is an important example of Hellenistic-Hebrew synthesis.

Christian theology derives much of its methodology from Greek principles of thought: Christian mysticism has a neo-Platonic base; Thomism is profoundly Aristotelian; *Logos* has Greek roots; and Christian views of God derive from Plato and Aristotle.

Logic, systematic thinking, and rationality have been carefully examined and developed by the Greek mind as interpretations of human nature and the world.

The Western world cannot comprehend its own unfolding without some very careful elucidation of the role of Hellenism in that process.

See JUDAISM, HEILSGESCHICHTE, HISTORICAL THEOLOGY, PHILOSOPHY, PLATONISM, THOMISM.

For Further Reading: *Sacramentum Mundi*, 3:10-16; NIDCC, 430-31. R. DUANE THOMPSON

HERESY. Heresy has come to mean deviation from belief and worship commonly accepted by the Christian Church.

The Greek word for heresy, *haireisis*, is used more broadly. It means a chosen course of thought or action, and refers to sects within Judaism (Acts 5:17; 24:5; 26:5) and factions within the Church (Gal. 5:20; 1 Cor. 11:19). The strong rebuke of these factions implies a unity of faith and practice which ought to be safeguarded and preserved among Christians.

Concern for unity led to the traditional understanding of heresy as serious and rebellious departure from established doctrine. It begins to emerge in the NT, especially in the Pastoral Epistles, with their injunctions to teach sound doctrine and oppose false teaching (1 Tim. 1:3-11; 4:1-16; 2 Tim. 1:13-14; 4:1-5; Titus 1:9—2:1), and in 2 Peter 2, where "false teachers" and "destructive heresies" (RSV) are vehemently exposed.

Heresy implies orthodoxy, an objective standard of doctrine and life against which aberrant opinions may be measured. Heresy required the formulation of approved creeds, summaries of the Church's understanding of its faith. As early as the NT period "the faith" and "the truth" as a body of normative teaching appears (1 Tim. 1:15; 2:4-6; 2 Tim. 1:14; Titus 3:4-8). Creedal fragments preserved in Scripture, however, were insufficient, and the great creeds of the fourth and fifth centuries became standards of orthodoxy. These identified and suppressed the most virulent heresies, those which falsified the trinity of the Godhead and the full humanity and/or deity of Jesus Christ.

When church and state are united, heresy is often legally punished. This occasioned sad chapters of brutal persecution in church history. Torture and execution of heretics created sympathy for heretical opinion. Arrogant orthodoxy proved its own worst enemy.

Heresy is too serious to be carelessly charged against anyone. It must refer to centuries-abiding essentials of Christian belief and practice, not to denominational variants of this continuing core of apostolic traditions.

See ORTHODOXY, DOGMA (DOGMATICS), CREED (CREEDS), GNOSTICISM.

For Further Reading: *HDNT*, 246; Kittel, 1:180-85; Kelly, *Early Christian Creeds*. W. E. MCCUMBER

HERMENEUTICS. This is the science of interpretation, especially of the Scriptures. It is that

branch of theology that deals with the principles of biblical exegesis, understood as seeking and setting forth the original meanings of the biblical text.

The term is derived from a NT word, *hermeneuō* ("explain, interpret, or translate"); from which comes *hermēneia* ("interpretation, explanation"). Devout biblical interpretation seeks to discover meanings, not to decide them. To suggest meanings foreign to the original intent is *eisegesis* ("reading into") rather than *exegesis* ("reading out of").

Principles of hermeneutics may be suggested as follows:

1. Recognition that the Bible is God's Word in a totally unique and authoritative way. It is divinely and fully inspired, and while subject to grammatico-historical understanding, is to be approached with reverent amenability to its teaching.

2. Attention to literary form. Literary genre is a frame of reference logically prior to the words themselves. The Bible embraces many literary forms—poetry, proverbial wisdom, history, chronicle, sermon, oracle, parable, allegory, apocalyptic, Epistle—each of which must be interpreted in a manner proper to itself.

3. Awareness of Hebraisms in both OT and NT. Although written in Greek, the NT is basically a Hebraic writing, and its characteristic thought forms are those of the OT.

Examples of such Hebraisms are the use of "hate" for a lesser degree of love (Luke 14:26) and the statement of comparisons in absolute terms (John 6:27, which does not forbid working for a living; and 1 Tim. 5:23, which does not forbid drinking water).

Colloquialisms are used and must be understood as such. "Three days and three nights" (Matt. 12:40) does not mean 72 hours but "a very short time," as is seen in the fact that all four Gospels declare the crucifixion and burial of Jesus to have occurred on "the preparation" (the normal Greek term for Friday) and the Resurrection on the morning of the first day of the week (Sunday, Mark 16:9); and the NT declares 16 times that the Resurrection took place on "the third day."

Hebrew writers frequently employ what is called "the prophetic present" or "prophetic perfect," in which future events that are seen as certain are spoken of as already occurring (Isa. 9:6, the birth of Messiah, 700 years in the future, spoken of as accomplished; Rom. 8:30, future glorification described in the present tense).

4. Special attention must be given to the key

words in any passage under consideration. Individual words are the ultimate units of meaning. Meanings of words are determined in two ways: by lexicon or dictionary definition; and even more significantly, by their usage in any piece of writing. Hence the observation of A. B. Davidson that the concordance is often more important than the lexicon in determining the meanings of words.

5. Key words must be related to the content of the passage as a whole in its context. The principle rule of exegesis is "context." Context is of two kinds: literary and historical. Literary context is the paragraph, the chapter, the book, the Testament, and ultimately the whole of Scripture. The part must be interpreted in light of the whole.

Historical context is what the words would have meant to the persons by whom they were originally written, as far as it is possible for us to find out. The literal meaning (as versus any allegorizing) is what the sentences signify in a normal, customary sense in their historical context.

6. Interpretation in the light of progressive revelation. Especially must the exegete be careful about reading back into the OT the religious experiences and ethics of the NT. *Where* a statement appears in Scripture determines its theological weight and to some extent its very meaning. "Sanctify" does not mean in Josh. 3:5 what it does in John 17:17. Eccles. 3:19 cannot be taken to cancel the meaning of 2 Cor. 5:1-8 and Phil. 1:21-24 as to the state of the Christian soul between death and the resurrection.

There is unity in Scripture, but the core of that unity is Christ. The whole of Scripture interprets the parts of Scripture, and no part may be interpreted in such fashion as to distort the whole. The circularity implied here is overcome by application to the generalizations of a sound biblical theology, which is the theological exegesis of the Bible.

See BIBLE, EXEGESIS, BIBLICAL THEOLOGY, BIBLICAL REALISM, CRITICISM (OT, NT), TEXTUAL CRITICISM, PROGRESSIVE REVELATION, BIBLICAL AUTHORITY.

For Further Reading: Farrar, *History of Interpretation*; Gilbert, *Interpretation of the Bible*; Grant, *The Bible in the Church*; Kuitert, *Do You Understand What You Read?* Ramm, et al., "Hermeneutics," *Baker's Dictionary of Practical Theology*, 99-147; Taylor, *Biblical Authority and Christian Faith*.

W. T. PURKISER

HETERODOXY. See ORTHODOXY.

HIERARCHICALISM. Hierarchicalism is one way the problem of authority is resolved, especially as authority is defined for either a religious cultus or an ethical system. For a religious cultus,

the problem of authority is often resolved by structuring a vertical ranking or grading of its communicants according to the nature or amount of responsibility the cultus assigns to each. In an ethical system, rules are sometimes arranged in a pyramid so that when two or more rules of that system conflict in a certain moral dilemma, the one designated by that system as having greater value operates over the rule having lesser value.

There are two fundamental constraints found in most hierarchical structures of authority. First, the ranking or grading of rules or of communicants in a very real sense depends upon the *historical situation* in which the religion or ethical system operates. While there remains an absolute ordering of rules or communicants which operates in any situation, there is a certain dialectic or dynamic in how that ordering actually works itself out in reality. For instance, a conflict of wills between a person and his boss might be resolved by obeying the will of the boss as one having the greater authority in this case. However, let's say a conflict breaks out between the will of the boss and some higher authority (e.g., God); in this case, it is the will of the boss which is disregarded. This same principle applies to the cultus as well. Certainly in the Pauline material, the hierarchy of the Church is ordered by "gift" or by "call," and both of these categories arise out of and are related to churches with specific (i.e., historical) needs for those "gifts" or "callings."

Second, the ranking of members ought never be enforced in a degrading manner. Members of an ethical system (rules) or a religious body (communicants) are ranked according to *function* and not inherent worth. In a hierarchical system of ethics, for instance, the question is never whether the lesser rules have lesser morality or lead to a lesser moral existence; indeed, every rule has moral content (deontology) or can lead when obeyed to a moral existence (teleology). In a religious organization, every communicant, whether priest or parishioner, has equal worth before God and should also before humankind. A Christian hierarchicalism maintains that it is Scripture's stress that the people of God are likened as a Church to the very structure of the Triune Deity: like the Godhead, the people of God are one in substance, and like the Godhead, the people of God are different in function.

See CHRISTIAN ETHICS, AUTHORITY, CHAIN OF COMMAND, CHURCH GOVERNMENT, DUTY, THEISTIC PROOFS.

For Further Reading: Geisler, *Ethics: Alternatives and Issues*.
ROBERT W. WALL

HIGH PRIEST. Once the priesthood is established in Israel, one from among them is to be "chief among his brethren" (Lev. 21:10, RSV), serving as the high priest. Aaron, brother of Moses, is set aside for this office (Exodus 28—29), to be succeeded by his son Eleazar and his descendants. (For a time some of the later high priests are descended from Ithamar, another of Aaron's sons, but the office is returned to the line of Eleazar in Zadok during Solomon's reign.)

During Israel's national existence (until 587 B.C.) the high priest is an important spiritual figure. Following the Babylonian exile, secular responsibilities are added to the office of high priest. We see the high priest Joshua placed on the same level with the Davidic governor Zerubbabel, but with the disappearance of Davidic rulers the high priest becomes head of the Jewish state. Under the Hasmoneans (c. 164 B.C.) eight high priests took the title of king. Following Roman conquest (64 B.C.) and Herodian rule, the office became a tool of the administrators.

The religious importance of the high priest is reflected in the biblical instructions given for his consecration which lasted for seven days. This consecration included (1) purification, with washing and special sacrifices; (2) special clothing signifying his office, and (3) anointing with oil. The high priest was to be scrupulous in observing ceremonial purity; any sin he committed was especially grave and required a special sin offering (Lev. 4:3-12).

The authority of the high priest was supreme in spiritual matters. His functions included offering sacrifices, intercession, and giving the Torah, all on the common basis that he was an intermediary between God and man. His most important function occurred on the Day of Atonement when he alone entered into the holy of holies to make atonement (Leviticus 16). Significantly, he must atone for his own sin before acting on behalf of Israel (Heb. 5:3).

In the NT Christ is the perfect High Priest of the new covenant, fulfilling everything represented in the high priest of Judaism. The Epistle to the Hebrews presents Christ in this fashion, one with the Father through eternal Sonship (chap. 1), yet by His incarnation perfectly identified with man (2:14-18; 4:15; 5:1-10). Thus He is the perfect Mediator who once and for all offers himself as atonement for sin (9:11-28; 10:11-18) and opens a new and living way into the very presence of God (10:19-25).

Christ is also unique as High Priest. His death was not that of a mere mortal, but that of a priest offering himself as a sacrifice for man's sin. Being

sinless, He did not need to offer sacrifice for himself, and it is His own blood which He offers in God's presence, not that of animals. Moreover, the order of His priesthood is not after Aaron, but Melchizedek, who was without predecessor or successor. Finally, Christ continues forever an effective ministry of intercession from His seat at the right hand of the Father.

See MOSAIC LAW, PENTATEUCH, PRIEST (PRIESTHOOD), CHRIST, MELCHIZEDEK, MEDIATION (MEDIATOR), PRIESTHOOD OF BELIEVERS, DAY OF ATONEMENT.

For Further Reading: *IDB*, 3:876-91; *NBD*, 1028-34; de Vaux, *Ancient Israel*, 2:397-403.

ALVIN S. LAWHEAD

HIGH PRIESTHOOD OF CHRIST. "High Priest" (Gr. *archiereus*) is the title ascribed to Jesus Christ at least 12 times in the NT, notably in Hebrews (2:17; 3:1; 4:14-15; 5:5, 10; 6:20; 7:26; 8:1, 3; 9:11; 10:21). In numerous other instances the term is implied both in Hebrews and in other NT passages, such as in Christ's High-Priestly prayer (John 17) and in His cleansing of the Temple (2:13-17). That His was a royal office is indicated by reference to Melchizedek, who was king of righteousness and peace and a priest of God Most High (Heb. 5:6; 7:12; Ps. 110:4; Gen. 14:18). Christ's High Priesthood is the central theme of the Hebrew Epistle.

In His incarnation, Christ united divinity with humanity in order to become the instrument of God's saving efficacy to lost men, and to become man's High-Priestly Representative before the Father. Christ's High Priesthood involved intercession for himself (John 17:1-5), for His disciples (vv. 6-19, 22-26), and for the unconverted (vv. 20-21). He exercised His High-Priestly ministry by offering himself to God on the altar of His cross where He "made purification of sins" (Heb. 1:3, NASB). Having accomplished this redemptive act, Christ "sat down at the right hand of the Majesty on High" (*ibid.*), having removed the veil between the holy place and the holy of holies, thus providing permanent access to the immediate presence of God, both for himself and all who accept His Saviorhood (Matt. 27:51; Heb. 6:20; 9:3; 10:19-20).

Since Christ suffered all our human weaknesses and temptations in His humanity, He sympathizes with our cause as He represents us before the Father (Heb. 4:15). The expression "sat down at the right hand of the Majesty on high" denotes Christ's redemptive accomplishment which looks back to His final word on the Cross, "It is finished" (John 19:30). Wesley says, "The priests stood while they ministered: *sitting*, there-

fore, denotes the consummation of His sacrifice" (Notes, 811).

The virtue of Christ's High-Priestly atonement is both retroactive and prospective for man's salvation. "His high priesthood is perfect and permanent, as compared with the temporary and imperfect Aaronic system, and is typified by Melchizedek (Heb. 5:6, 10; 6:13—7:17)" (S. E. Johnson, *IDB*, A-D, 568).

See CHRIST, ESTATES OF CHRIST, CHRISTOLOGY.

For Further Reading: Davidson, *The Epistle to the Hebrews*, "Extended Notes on the Priesthood of Christ," 146-54; Carter, "Hebrews," *WBC*, vol. 6; Thomas, *Let Us Go On*, chaps. 2; 10; 14—16; 18.

CHARLES W. CARTER

HIGHER CRITICISM. See CRITICISM (NT, OT).

HIGHER LIFE. The *higher life* is a term commonly used by non-Wesleyan adherents of the holiness movement to describe the quality of Christian life experienced by those who have been filled with the Holy Spirit in a moment of faith and commitment subsequent to their justification and regeneration.

William E. Boardman, author of *The Higher Christian Life* (1858), one of the first leaders in this movement, was directly influenced by the American Wesleyan holiness teaching on entire sanctification; however, Boardman, like others who followed him, consciously sought to make his newfound experience more theologically winsome to his non-Methodist public by using new terminology for it.

This "higher life" teaching spread the Wesleyan teaching of two stages in the believer's restoration to fullest relationship with God to every major Protestant tradition. Robert Pearsall Smith and Hannah Whitall Smith, along with William E. Boardman, Asa Mahan, and sympathetic English Methodists, introduced the message to a broad spectrum of English and Continental evangelicals after 1873. The famous Keswick Convention was born out of this coalition, creating a bridge for the message to pervade Anglican evangelicalism. The Keswick holiness tradition continues to be influential in the evangelical tradition around the world.

This "fullness of the Spirit" as a distinct experience essential to effective Christian living was preached to the larger evangelical public by such influential leaders as Dwight Moody, Reuben Torrey, Arthur Pierson, and others. Such leaders, along with espousal by such influential fundamentalist voices as the *Sunday School Times* and the publications of Moody Bible Institute, as-

sured that all American evangelicalism—Calvinistic and Wesleyan—was infused with a "second blessing" emphasis on holiness.

See HOLINESS MOVEMENT, KESWICK (KESWICKIANISM), WESLEYANISM.

For Further Reading: Marsden, *Fundamentalism and American Culture*; Warfield, *Perfectionism*; Dieter, *The Holiness Revival of the Nineteenth Century*.

MELVIN EASTERDAY DIETER

HINDUISM. See NON-CHRISTIAN RELIGIONS.

HISTORICAL JESUS, THE. The historical Jesus is the Jesus who really lived, distinct from the myths and legends about Him. The NT reports the Christ event in terms of this Jesus. In Him the divine and the supernatural, as well as the human, are "historical actuality."

The term, however, came into common use in a context of doubt. With the shift from Reformation faith to Renaissance rationalism and naturalism in much of historical criticism, human reason discounted the divine and supernatural as myth. Negative criticism has concluded (with Bultmann and others) that the real Jesus has been obscured by Christian faith. Since the only significant documents were written by people of faith, they were suspected of enthusiastic imagination. Though Bultmann considered the search for the historical Jesus hopeless, he tried by form criticism (*formgeschichte*) to peel away layers of tradition from the Gospels to come nearer to the real Jesus. Disappointed by his negative results, some of his disciples have made "new quests."

The assumption that the supernatural is mythical has, for many, robbed the reported data of historical actuality. Interacting with this approach was the tendency to date the Gospels too late for any witnesses that had been acquainted with Jesus in the flesh. On this theory, the Gospels came not from Jesus through the apostles but from the creative faith and preaching of the Early Church. Though the supposed time gap between Gospel events and Gospel records has shrunk and the credibility of the evangelists has risen, negative criticism is still extant.

History is defined as "events in time and space with social significance" (E. E. Cairns, "History," *ZPEB*, 3:162). The Christ event, then, is of supreme significance. As "absolute history," it did indeed occur only once and so cannot be studied statistically by scientific analysis (*ibid.*). Again, the four Gospels were never intended as full biographies or complete histories. But they do contain the essential facts in a clear and reliable manner for the countless useful volumes on the

life and ministry of Jesus. And the whole NT interprets His significance in history. This is in perfect accord with the early use of the German word for history (*geschichte*).

See DEMYTHOLOGIZATION, BIBLE, BIBLICAL INERRANCY, CRITICISM (NT), FORM CRITICISM.

For Further Reading: Marshall, *I Believe in the Historical Jesus*; Cairns, "History," *ZPEB*, 3:162 ff; Simon Kistemaker, *The Gospels in Current Study*, 63-77.

WILBER T. DAYTON

HISTORICAL THEOLOGY. This is a study of Christian theology as it has been taught in all the centuries of our era. Taking the writings of individual theologians, and considering the creeds and confessions of the church, along with the movements that have arisen, and whatever else might relate importantly to Christian beliefs, historical theology studies them all for the light they throw upon what our teachings and our emphases and our gravitating interests ought to be in the time when it is ours to serve Christ.

Such a study will help us to avoid repeating the doctrinal errors that have arisen at earlier times. It will help us, also, to conserve the important doctrinal emphases of our own kind of Christian tradition. Study of the errors and the near errors, also, helps us to refine aspects of Christian doctrine in ways that are more biblical and more practically useful than otherwise our theology would be. It helps us, further, to know what is the historical background of various groupings of Christians that we might associate with in local communities.

See BIBLICAL THEOLOGY, SYSTEMATIC THEOLOGY.

J. KENNETH GRIDER

HISTORICISM. Historicism is the view that all of reality can be explained by reference to historical development. In this broad sense it is compatible with views which see history as under a controlling Providence, or as manifesting certain identifiable laws in some meaningful pattern. However, the concept generally assumes a radical relativism with respect to history. In this view history is the manifestation of the unique, the individual, the ever-changing, without reference to any pattern, underlying structure, or meaning. The concept of *eternal truth* is obviously negated by such an outlook. Values, truth, and falsity are seen as altogether relative to the particular historical moment in which they are formulated. Arising out of the Enlightenment and attaining forceful expression in the 19th century, this form of historicism underlaid the work of a generation of historians who sought to gather only the con-

crete historical "facts" with no attempt at historical theory or evaluation.

Historicism in the broad sense therefore may be biblical and Christian, since the biblical revelation is uniquely an historical revelation, including the very incarnation of God in concrete time and existence. The narrower, thoroughly relativistic expression of historicism is, however, incompatible with biblical affirmations of God's sovereignty over, and redemptive purposes in, history.

See PROVIDENCE, PROPHET (PROPHECY), TIME, ESCHATOLOGY, HEILSGESCHICHTE, PRIMAL HISTORY.

For Further Reading: D'Arcy, *The Meaning and Matter of History*; Lee and Beck, "The Meaning of Historicism," *American Historical Review*, 59 (1953-54): 568-77; Maier, "Historicism," *Sacramentum Mundi*, 3:29-31; Harvey, *A Handbook of Theological Terms*, 119; Ramm, *A Handbook of Contemporary Theology*, 59.

HAROLD E. RASER

HISTORY OF RELIGION. See COMPARATIVE RELIGION.

HISTORY, PRIMAL. See PRIMAL HISTORY.

HOLINESS. When God began to reveal himself to Israel, one of His problems was language. Man's speech was as fallen as man himself. To reveal himself, God had to redeem man's words. Nowhere is that story more obvious than in the development of a biblical vocabulary for holiness.

Every culture differentiates the sacred from the secular and has terminology to make that distinction. Canaan already had such terms when Israel adopted its language. The problem was that what was holy to the Canaanite was abominable to Jehovah. In Canaan the temple prostitute was a holy woman and the homosexual priest was a holy man (cf. Gen. 38:21-23; Deut. 23:17-18). The result of this is that the adjective "holy" is not found in the English translation of the Book of Genesis. The words for the holy had to be filled with new content before they were usable. That process begins in Exod. 3:5 and continues throughout the Pentateuch. Only Jehovah and that which is associated with Him is to merit that description.

The writers of the NT had a similar problem. Five terms were available: *hieros*, *hosios*, *semnos*, *hagios*, *hagnos*. All, though, had associations with the pagan gods, their temples, or their services. The writers of the Septuagint, in seeking an equivalent for the OT *kadosh*, chose *hagios*. This was the least used of the five terms in Greek literature. It never occurs in Homer, Hesiod, or the Tragedians. It is not used in the Greek literature

in reference to gods or man. It was the least familiar and the least corrupted. This term was related in the Septuagint to Jehovah and used to describe His essential nature. The writers of the NT take this term as the primary NT word for "holy." From it a family of terms developed which do not occur in classical Greek. Thus the unique character of the holiness of Jehovah found vocabulary to express itself.

The above illustrates the thrust of this article. Our understanding of God's holiness must not be determined by our language and concepts. He alone is holy in himself. All holiness finds its origin in Him. He must determine the content of the words that uniquely describe Him.

The process of defining *kadosh* and *hagios* begins with Exod. 3:5. The ground on which Moses stands is holy because Jehovah is there. Holiness is inseparably related to His presence. After this many things and persons are called holy in the OT. The land, Jerusalem, the Temple site, the Temple itself, its precincts, the vessels used in its service, the persons who minister there, and the sacrifices that are properly devoted to Jehovah are all called holy.

Such holiness comes only by association with the presence of Jehovah and is an imparted holiness. Where He is, His presence sanctifies or judges. Without His presence, all is profane. Where His presence is welcomed, His holiness is imparted. Where His presence is rejected, His holiness inexorably brings judgment. Certain phrases found especially in Leviticus as sanctions to the law are used synonymously and interchangeably and express this identification of Jehovah and sanctification. "I am Jehovah," "I am holy," "I am Jehovah who sanctifies you," "I am Jehovah your God, who sets you apart" (cf. Lev. 19:1, 4, 10, 12; 20:7, 24, 26; 21:8, 12, 15, 23, et al.; free translation).

Holiness is not to be treated as simply another of the attributes of God. If thought of as an attribute, it must be seen as the attribute of attributes, the essence of God's character which determines the nature of His attributes. It is the outshining of the goodness of the Living God.

God's holiness speaks of His difference from His creatures in terms of His transcendence, majesty, moral and ethical perfection, and sovereign love. When confronted by God's holiness, man is smitten by a consciousness of his creatureliness and of his sin. His proper response is awe, reverence, fear, and guilt (cf. Exod. 20:18-19; Isa. 6:5-7; Luke 5:8; Rev. 1:17). For man this divine holiness is both attractive and repelling (cf. Ps. 96:9; 99:1-3, 9; et al.). To the man who will not be

separated from his sin, it is destruction (Exodus 32 and Num. 11:1-3).

The holiness of God is always moral and ethical. It is always related to God's love. The Decalogue is an expression of this, given to a people whom God has lovingly redeemed (Exod. 20:2). He seeks them for His own, but the same holy love that seeks and redeems demands that they be like Him. Fellowship with the Holy One must and can only be on the basis of holiness. Thus His love and His wrath are never to be separated. Both are inevitable expressions of His holiness.

It is His holiness that in love necessitated the Cross. It is His holiness that likewise necessitates the ultimate separation of the holy and the unholy (Rev. 22:11, 15). A holy God must either save or judge. Man, a moral being, must in his freedom determine which it will be.

The purpose then of the Incarnation and the Atonement must be seen in these terms. Hebrews makes it clear that Jesus suffered without the city, rejected by sinful man, so that unholy men could be made holy and could live in an eternal fellowship with a holy God (12:2; 13:12). This makes the word in 12:14, which affirms the necessity of holiness for ultimate salvation, comprehensible and establishes the prayer of Paul in 1 Thess. 5:23 for entire sanctification as an appropriate prayer for all who would be saved.

A significant change occurs in the use of the term "holy" in the NT. Whereas the thrust of the OT is to establish the holiness of Jehovah, the NT speaks relatively little of this. It is assumed. Now the emphasis is upon Jesus being "the Holy One" (Mark 1:24; Luke 4:34; Acts 3:14; cf. John 6:69) and upon the holiness of the Spirit (the ever-present adjective "holy"). The Trinitarian implications of this are obvious. But the NT from Acts on uses the plural adjective *hagioi* consistently for the believers who made up the Early Church. Thus the term primarily reserved for Jehovah in the OT has now become clear enough and stable enough in meaning that it can be used of the Christian believer. As such it speaks of God's will for every believer (1 Thess. 4:3-7), God's provision for every believer (Col. 1:22), and God's requirement for every believer (Rev. 22:11). The God who is holy love has now provided through the atonement of the Holy One, Jesus, and through the sanctifying work of the Spirit, the possibility of likeness unto Him who alone is holy in himself.

See SANCTIFICATION, CONSECRATE (CONSECRATION), ENTIRE SANCTIFICATION, HEART PURITY, ATTRIBUTES (DIVINE), SINNING RELIGION, WESLEYAN SYNTHESIS, RELATIONAL THEOLOGY.

For Further Reading: Cremer, *Lexicon*; Kittel, 1:88-115; Brunner, *The Christian Doctrine of God*, 157-74.
DENNIS F. KINLAW

HOLINESS MOVEMENT, THE. A term currently used to identify those individuals, denominations, and other religious institutions in the Wesleyan tradition which emphasize a second, distinct experience of evangelical faith subsequent to regeneration by which the Christian believer is filled with the Holy Spirit and entirely sanctified. This modern movement evolved out of the mainstream of a revival of Christian holiness which originated in America in the late 1830s in both Calvinistic and Methodist churches. Both the early Methodist revival, under the leadership of laypersons Walter and Phoebe Palmer, and the early Oberlin revival, under the leadership of Charles Finney and Asa Mahan, represented a concern for a quality of Christian life more stable and deep than that which had commonly issued from the Second Great Awakening, which had swept through the churches in the first three decades of the century.

The spiritual force of the movement was expressed by utilizing the dynamic directness of American revivalistic methods to call the churches to the higher Christian life which John Wesley and his Methodists had contended was both biblically commanded and experientially confirmed. Such intense promotion of "second blessing holiness" produced a distinctively American pattern of Wesleyan holiness teaching. Nevertheless, the movement has consistently contended for its loyalty to Wesley against those who see in its history varying doctrinal emphases from those of the founder of Methodism himself.

By mid-century, the movement had rallied support from such diverse advocates as: Congregationalist T. C. Upham, professor of moral theology at Bowdoin College; Presbyterian W. E. Boardman, author of *The Higher Christian Life* (1859); Baptist A. B. Earle, well-known deeper-life evangelist; and British Methodist William Arthur, author of the influential work of the new age of the Spirit, *The Tongue of Fire*.

The establishment of the National Campmeeting Association for the Promotion of Holiness at Vineland, N.J., in 1867, marked a new phase in the movement's development. John Inskip and the other Methodist ministers of the NCAPH assumed a leadership role in the revival which they maintained for a quarter of a century. By 1875, holiness adherents had come very close to their goal of reforming Methodism under a holiness church pattern. At the same time, large

national camp meetings and the numerous state and local associations extended Wesleyan doctrines into most evangelical denominations. There were converts among Quakers, Mennonites, Presbyterians, Baptists, and Episcopalians.

Through the lay evangelism of Quakers Robert Pearsall and Hannah Whitall Smith (author of *The Christian's Secret of a Happy Life*, 1870), the evangelical communities of Britain and the Continent were indelibly imprinted with the "higher Christian life" message. The British Keswick Convention, a Calvinistic holiness movement, largely among evangelical Anglicans; the German Heiligungsbewegung, a holiness movement mostly among Lutheran and Reformed Pietistic groups; and the more Methodist-oriented English holiness denominations, among them the Salvation Army, resulted from this European phase of the revival. Through such missionary leaders as Methodist Bishop William Taylor and Hudson Taylor, the revival touched all the major mission fields of the world.

By the end of the 19th century the success of the movement, both within the established churches and among unchurched people, led to growing pressures for the organization of distinctively holiness churches. In spite of efforts among leaders to discourage such separatist tendencies, many of the adherents left or were forced out of the established churches. A large number of Methodists and lesser numbers from many other evangelical churches joined non-churched holiness converts to form what now are known as "the holiness churches." New denominations such as the Church of the Nazarene, the Pilgrim Holiness church, and the Church of God (Anderson, Ind.), took their place as American churches alongside of the Wesleyan Methodist and Free Methodist churches, two older holiness groups who had separated from Methodism in 1843 and 1860 respectively. From its earliest introduction into America, the Salvation Army also closely identified with the movement. Many Christian and Missionary Alliance churches were born out of the same milieu. Other than the Church of God (Anderson) and the Christian and Missionary Alliance, all the above churches (some through subsequent mergers) became members of the Christian Holiness Association (successor to the National Holiness Association).

Numerous holiness adherents, particularly in Methodism, did not leave the larger churches but maintained continuing loyalties to the movement through independent agencies such as NHA

camp meetings. These people have provided the traditional supporting constituency for such institutions as Asbury College, Asbury Theological Seminary, Taylor University, Vennard College, Western Evangelical Seminary, and such missionary societies as the OMS International and the World Gospel Mission. Worldwide membership in holiness bodies approximates 1.75 million, with over 1 million of these in the United States and Canada. More than 50 educational institutions are maintained. More than 1,000 camp meetings are still held annually. By their denial of the sign of glossolalia, these bodies distinguish themselves from Pentecostal churches, many of whom also were born out of the 19th-century holiness revival and may even maintain Wesleyan perfectionism.

Since the end of World War II, there have been a series of small defections from each of the major holiness churches. In the main these represented expressions of discontent in conservative sectors of the holiness denominations as increased growth and a more favorable response to contemporary culture brought changes in traditional holiness life-styles. Many of these new holiness bodies gather together under the aegis of the International Holiness Convention, a more conservative counterpart of the Christian Holiness Association.

See WESLEYANISM, PENTECOSTALISM, KESWICK (KESWICKIANISM), HOLINESS.

For Further Reading: Dayton, *Discovering an Evangelical Heritage*; Dieter, *The Holiness Revival of the Nineteenth Century*; Jones, *A Guide to the Study of the Holiness Movement*; Perfectionist Persuasion; Rose, *A Theology of Christian Experience*; Smith, *Revivalism and Social Reform*; denominational histories, e.g., Smith, *Called unto Holiness* (Church of the Nazarene).

MELVIN EASTERDAY DIETER

HOLY COMMUNION. This term is used interchangeably with the Lord's Supper and the Eucharist. *Communion* is from the Greek word *koinōnia*, which means "sharing," "fellowship," "communion," "partnership," "participation," the latter being the nearest equivalent in English. The other term *eucharist* means "giving of thanks," and stresses the note of "celebration" so favored in contemporary Christian circles. Both terms are rooted in Pauline usage and in that of the Gospels. As reported in the Synoptic Gospels, it was at the last Passover meal with His disciples that Jesus invested the bread and wine with emblematic meaning respecting His body and His blood. The Fourth Gospel does not say that this occurred at the time He washed the feet of His disciples, but in the discussion at Caper-

naum (John 6:25-65) Jesus asked His audience to recognize that His body and blood typified divine life that He alone could impart.

What in NT times served as a "memorial" of His death (1 Cor. 11:26), and a foretaste of "the marriage supper of the Lamb" (cf. Matt. 26:29; Luke 22:18; Rev. 19:9), came, in the course of Christian history, to be construed as the "Mass," the partaking of which resulted in the "infusion" of divine grace. In Roman Catholicism the Mass is perceived as a sacrifice each time it is enacted, rather than as an expression of gratitude for the one sacrifice once offered for sin by our High Priest himself (Heb. 9:26).

The words "This is my body" and "This is my blood" have led Roman Catholics to believe that modern bread and wine, duly consecrated, miraculously become, in their substance, the actual body and blood of Jesus. This is called transubstantiation. Luther, concerned to be literal but less dogmatic, insisted on the actual presence of Christ in, with, and under the elements. This is called consubstantiation. Calvinists and Arminians think of the Supper as a memorial and emphasize Christ's spiritual presence, ask communicants to come forward to receive Holy Communion from the celebrant. Evangelicals in that tradition (Methodists and those influenced by them) came to link renewal at Holy Communion with an "altar service" at which penitents publicly confess spiritual needs and seek direct divine intervention.

Central in all observances is the blood of Christ representing His life surrendered in death. The "blood" of Communion signifies that "Christ, our paschal lamb, has been sacrificed" for us (1 Cor. 5:7, RSV).

This sacrament, with few exceptions, is celebrated by Christians of all nations and languages, under all sorts of conditions. It is an act by which we affirm our faith in Christ.

See CONSUBSTANTIATION, TRANSUBSTANTIATION, SACRAMENTS, HOLY WEEK, EUCHARIST.

For Further Reading: Higgins, *The Lord's Supper in the NT*; Jeremias, *The Eucharistic Words of Jesus*; Lietzmann, *Mass and Lord's Supper*; Barclay, *The Lord's Supper*.

GEORGE ALLEN TURNER

HOLY OF HOLIES. When the Hebrew Tabernacle's floor plan and specifications were given to Moses (Exodus 25—27; 30—31; 35—40), it was stipulated that at the center of the layout was to be the sanctuary of Yahweh. This holy of holies was to be known as the dwelling place of God where He would meet with His people and commune with them (Exod. 25:22).

This innermost sanctuary was separated from the holy place by a curtain which also served as its only access. The dimensions of the holy of holies made it cubed shaped (10 cubits or 15 feet in the Tabernacle and 20 cubits or 30 feet in the Temple).

In the Tabernacle and in the first Temple the principal furnishing was the ark of the covenant (Exod. 25:16) over which was positioned the mercy seat (v. 21). Two cherubim replicas watched over the ark, one being stationed at either end (v. 20). The ark was commonly called "the ark of the testimony" (vv. 21-22), since it contained the Decalogue (Deut. 10:5), Aaron's rod (Heb. 9:4), and a portion of manna (Exod. 16:32-34). These significant objects gave testimony to Yahweh's steadfast love for His people.

Aaron, the first of the high priests, entered the holy of holies only once a year on the great Day of Atonement (Leviticus 16). Completely clothed in white linen, he passed beyond the curtain into this most sacred of sanctuaries. In his hands he carried an offering bowl containing the blood of the atonement which he was to sprinkle with his finger upon the mercy seat. Surrounding him was a cloud of incense that arose from the censer. At this point in history this was Yahweh's designated procedure in providing an atonement for the sins of His people.

Before the first Temple was destroyed in 586 B.C., it had been ransacked on several occasions. Sometime during this tumultuous period the ark passed from the scene of history. The holy of holies in the second Temple (commonly called Zerubbabel's Temple) was evidently devoid of furnishings. This was also true of Herod's Temple (Zerubbabel's Temple rebuilt). Could it be that this Temple which stood in the days of Jesus Christ had an unoccupied holy of holies in order that Jesus, himself, might possess it?

The holy of holies is not mentioned in the NT until the time of Christ's death. Then the Synoptics report the rending of the curtain when Christ died, signifying that the way into the holiest of all was now open (cf. Heb. 10:19 ff). It is Jesus Christ who fulfills all the Tabernacle symbolism. He is our Sanctuary, our High Priest, our Altar, and our everlasting Sacrifice.

See TEMPLE, SACRIFICE, MOSAIC LAW, ATONEMENT, TYPE (TYPOLOGY), HIGH PRIESTHOOD OF CHRIST.

For Further Reading: Kiene, *The Tabernacle of God in the Wilderness of Sinai*, 133-53; Strong, *The Tabernacle of Israel in the Desert*.
ROBERT A. MATTHE

HOLY SPIRIT. The Holy Spirit, the Third Person of the Trinity, is the Executor of the Godhead

through whom all that God does in the world is done. He is God in action, especially, although not exclusively, in carrying to fulfillment His redemptive purpose. The name is not descriptive, inasmuch as the Holy Spirit is not spirit in some sense other than the Father and Son are spirit. Thus, He has been termed God the Servant or the Helper, a concept in keeping with Jesus' teaching concerning Him as the Paraclete.

The Holy Spirit mediates to men the glorified Christ, continues Christ's work in the world, creates and vitalizes the Church, administers salvation, intercedes for men, and inspires, preserves (within the canon), and illuminates the Scriptures. He is God-close-at-hand, God universally present (Ps. 139:7). By the Spirit as well as the Son we have access to God (Eph. 2:18), and He is the essence of all God's good gifts to us (Luke 11:13).

Without the Spirit the Christian faith would be mere historicism without credentials, and Christian worship would be no better than ceremonialism or magic. The Spirit makes Christianity morally pungent, personally real, and gives it life-changing power. Even so, His work is not limited to salvation or the Church. Wherever in creation God is at work in providential control or care, in conscience or moral concerns, wherever there are works of mercy, the discovery or exploration of truth and beauty, there the Spirit is in action (Acts 17:28; Rom. 2:15; 9:1; 13:4).

The distinctive and full revelation of the Holy Spirit as a person is found in the NT where the term is used 93 times. In comparison, "Holy Spirit" occurs only 3 times in the OT (Ps. 51:11; Isa. 63:10-11), although other names for Him occur.

The OT emphasis is practical, expressing activity without definition of being. The biblical words for Spirit (Heb. *ruach*, Gr. *pneuma*) can be translated "breath," "wind," "storm," as well as "life" or "vitality." *Ruach* signifies not quiet breath but strong, even violent motion. The Spirit of the Lord is the mysterious, irresistible *power* of God, the mode of His activity, God's dynamic *presence* in creation, and also the animating *principle* in man. Even so, man is not represented as His mere instrument, but as a voluntary servant or co-worker with the Spirit.

Although a moral significance is not absent in the ministry of the Spirit in the OT, it is, in the main, the endowment of chosen persons here and there with special spiritual, intellectual, and physical gifts, usually for leadership. This was signified by the anointing of kings with oil. Joseph is given wisdom (Gen. 41:38), and Bezalel

artistry and craftsmanship (Exod. 31:3). The Spirit "came upon" or "clothed," sometimes "rushed upon," certain leaders, gifting them for various exploits (Judg. 3:10; 6:34; 11:29; 13:25; 14:6; 1 Sam. 11:6; 16:13, NASB marg.). From Saul the Spirit also "departed" (v. 14) because of disobedience.

The primary OT revelation of the Spirit presents Him as the Inspirer of the prophets, through whom God spoke. Micah is "filled" with the Spirit of the Lord to make known God's will (3:8, cf. Ezek. 11:5 and Zech. 7:12). The ideal fulfillment of this ministry is to come in the future in the Messiah (Isa. 11:1-2, 42, the first of the "Servant Songs"; and chap. 61).

With Isaiah, the peculiar work of the Spirit, which is to sanctify, comes more distinctly into view. The outpoured Spirit will work righteousness, justice, and confidence (32:15-17). The Spirit represents God's personal, redemptive presence (63:10-14).

In the prophets a future "age of the Spirit" is foreseen when not to the few, but to all the people, the Spirit will be given (Isa. 32:15; 44:3; 59:21; Ezek. 36:27; Joel 2:28-29; Zech. 12:10). Such a grand design had been envisioned by Moses (Num. 11:29). In the fullness of time John the Baptist announced that the age of the Spirit was at hand, to be inaugurated by Jesus Christ (Matt. 3:11; John 1:32-34).

In the NT the Holy Spirit is revealed first in a twofold relationship with Jesus Christ. On the one hand, especially in the Synoptics, the Spirit is the energizing and controlling principle of Jesus' life and ministry. Jesus is the Bearer of the Spirit. On the other hand Jesus is the Giver or Sender of the Holy Spirit to the Church (Luke 24:49; John 15:26; 16:7).

In the first relationship Jesus is conceived by the Spirit, anointed with the Spirit at His baptism, and throughout His ministry inspired, empowered, and given authority by the Spirit (Mark 1:12; Matt. 12:28; Luke 10:21). The Spirit enabled His vicarious death (Heb. 9:14) and was the ground of His resurrection (Rom. 8:11). The completeness and permanence of Jesus' relationship with the Spirit is stressed by John (cf. John 1:33; 3:34). Jesus himself announced that in Him the promise of the Spirit was fulfilled (Luke 4:17-21; cf. Matt. 12:18). Thus, in Jesus' humanity, by His union with the Father through the Spirit, there is revealed that perfect fellowship between God and man which is at the heart of redemption.

In the second aspect of His relationship with the Spirit, Jesus, now glorified and exalted to the

right hand of the Father, pours out on His disciples the gift of the Holy Spirit at Pentecost, a gift which awaited the completion of His redemptive work (John 7:39). Jesus is the One who baptizes with the Holy Spirit (cf. Acts 11:15-17). In Jesus Christ, the "last Adam" (1 Cor. 15:45), is demonstrated the goal and purpose of the Spirit's work upon mankind. Thus, from, and because of, the One in whom the promise is realized, the Spirit's blessings are graciously extended to the many whom He represents (John 16:7; Acts 2:33; cf. Rom. 5:5, 15-19). The gift is now the privilege of all "in Christ." In believers, the special work of the Spirit is their renewal in the image of Christ (2 Cor. 3:17-18). An intimate relationship with God through the Spirit has been opened wide. This event (Pentecost) is the vitalization of the Church as an organic union of believers, and as the Body of Christ with Christ as the Head.

Furthermore, the NT interrelates the work of the Spirit with that of the glorified Christ. To be "in Christ" has the same import as to be "in the Spirit." John represents the receiving of the Spirit as being the impartation of the very life of Christ (20:22). In Revelation 2 and 3 the words of the glorified Christ are "what the Spirit is saying to the churches" (TLB). The Spirit is "the Spirit of Christ" (Rom. 8:9-11; cf. Eph. 3:16). The ministry of the Spirit is Christocentric (1 John 3:24). As the Son makes known the Father, so it is the Spirit's work to reveal the Son (John 16:13-14).

The Spirit at work in believers is seen also by Paul as the "pledge," a "firstfruits," or kind of first instalment of the completion of redemption at the resurrection of the body (Rom. 8:23; 2 Cor. 1:22; 5:5; Eph. 1:13-14).

The Spirit is the mode in which Christ exercises His Headship over the Church. More than resident, the Spirit is President (Acts 15:28). The Church derives its missionary impetus, equipment, authority, and ability for mission from the empowering Spirit (Acts 1:4-8; Gal. 3:5; Phil. 1:19). The Spirit administers necessary gifts (the *charismata*) for service to each member of the Church, in proper proportion, and according to His choice (1 Cor. 12:4-31). The Body of Christ is strengthened, guided, and filled with joy by the Spirit (Acts 9:31; 13:2-4, 52). The Spirit preserves the Church's unity (Eph. 4:3), creates and hallows its fellowship (2 Cor. 13:14), and makes real its worship (Phil. 3:3). The Church's ministry, sacraments, preaching, teaching, and evangelism are made effective by the Spirit (Acts 1:8; 1 Pet. 1:12; Rev. 22:17). The Church is God's house-

hold, building, and dwelling place through the Spirit (Eph. 2:18-22).

The ministry of the Spirit of Truth within the Church of Jesus Christ as the Conservator and Guarantor of orthodoxy deserves a special word. The Spirit witnesses inwardly to the truth. The Protestant doctrine is technically known as the *testimonium Spiritus Sancti*. The Spirit's subjective, dynamic, and unhindered work in believers (vital Christian experience) is the only final safeguard against the encroachment of false authorities such as tradition (churchly authority) or biblicism (a merely intellectual and legal use of Scripture). The *testimonium Spiritus Sancti* reconciles reason and revelation, and points to Christ the Eternal Word, who is Lord of both Scripture and inward experience (1 Cor. 2:10-12, 14; 2 Cor. 3:6, 14-17; cf. Luke 24:27, 32).

Protestants generally have placed more stress on the Spirit's individual rather than corporate ministry. The revelation of God to the soul is the Spirit's work (1 Cor. 12:13; 1 John 4:2). The Spirit convicts sinners, leads to repentance, points to Christ as the Object of faith, is the Source of the believer's new life through regeneration (John 3:5; Titus 3:5), and adopts the believer into God's family (Rom. 8:14-16). The particular work of the Spirit in the believer is sanctification (1 Cor. 6:11; 1 Thess. 4:3-8; 1 Pet. 1:2). He delivers from sin (Rom. 8:2) and gives liberty (2 Cor. 3:17). The NT norm (not special privilege) for believers is to be "filled with the Spirit," and this becomes the hallmark and secret of their ministries (Acts 4:8, 31).

The Spirit brings inward certainty and assurance of right relationship with God (Rom. 8:16). He seals, that is, signifies God's ownership and protection of those who belong to Him (2 Cor. 1:22; Eph. 1:13; 4:30). The Spirit works for inward righteousness (Rom. 14:17) and produces spiritual fruit as the normal result of His unhindered ministry in believers: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22-23). He helps in our infirmities and in prayer (Rom. 8:26; Jude 20), supplies courage (Acts 4:31) and strength in testing (Eph. 3:16), and makes spiritual discipline effective (Rom. 8:13).

Christians are to "walk in the Spirit" (Gal. 5:16), a carefully maintained relationship. The Spirit's work is noncoercive, moral, and personal. He never suppresses or overwhelms true selfhood, but rather liberates and enriches the human self. Believers are not to grieve the Spirit (Eph. 4:30) or dampen His work (1 Thess. 5:19). Each is a temple to be "indwelt" by the Spirit

(Rom. 8:9; 1 Cor. 6:19), that is, the Spirit wishes to take up permanent residence.

See TRINITY (THE HOLY), ECONOMIC TRINITY, PERSONALITY OF THE HOLY SPIRIT, WITNESS OF THE SPIRIT, BAPTISM WITH THE HOLY SPIRIT, SINS AGAINST THE SPIRIT, DISPENSATION OF THE SPIRIT, GUIDE (GUIDANCE), EMBLEMS OF THE HOLY SPIRIT, NEW BIRTH, PROCESSION OF THE SPIRIT, FRUIT OF THE SPIRIT.

For Further Reading: Barclay, *The Promise of the Spirit*; Berkhof, *The Doctrine of the Holy Spirit*; Carter, *The Person and Ministry of the Holy Spirit*.

ARNOLD E. AIRHART

HOLY WEEK. This is the week in the Christian year which begins with Palm Sunday, the day of celebration of the triumphal entry of our Lord into Jerusalem for the last time (Mark 11:1-10; parallel passages) and ends with Easter Sunday, the celebration of His resurrection (Matt. 28:1-10; parallel passages). According to the Gospel records several memorable events happened during this week, including the cleansing of the Temple, the Last Supper, the Gethsemane prayer time, the arrest and trial, and finally the Crucifixion. Across the centuries the church developed ceremonies by which to remember these significant events.

Maundy Thursday is the traditional day of observance of the Last Supper, but it also includes the rite of foot washing (John 13:1-20). The term "maundy" is probably taken from the Latin *mandatum*, referring to the new commandment of the Lord as recorded in verse 34. In the Catholic tradition this day became a special day of penitence.

The name "Good Friday" for the day of remembrance of the crucifixion of the Lord in all likelihood arose out of the realization of the manifold salvific blessings which the Lord's death released to believers.

Resurrection Sunday was originally called *Pascha* on account of its association with the Jewish Passover. Very early in the Christian community Christ was proclaimed "the true Paschal Lamb" and "the first fruits of the resurrection" (cf. 1 Cor. 5:7; 15:23). Centuries later, the name "Easter" came to be used to identify this special day. According to Bede, "Easter" was taken from "Eastre," a Teutonic goddess, whose festival was observed in the spring of the year, at the time of the vernal equinox. To Christians, the spiritual meanings of Easter are dominant; however, some of the new-life concepts associated with the thought of springtime have been introduced into the Easter celebrations. As in the case of Christmas, the Easter feast appears to have superseded an old pagan festival.

Easter has been recognized as the oldest and most important feast of the Christian Church because of the authentication of the Lord's life and death which the miracle of the Resurrection provided. In many segments of the Church Easter is preceded by the 40 days of Lenten preparation.

See PASCHAL CONTROVERSY, LENT, DEATH OF CHRIST, CHRISTIAN YEAR.

For Further Reading: "Easter," *HBD*; Finegan, *Handbook of Biblical Chronology*; "Easter," "Maundy Thursday," "Good Friday," "Holy Saturday," *ODCC*.

WILLARD H. TAYLOR

HOMOLOGOUMENA. See ANTILEGOMENA.

HONESTY. "Honesty" is the sense of the Greek word *kalos*, which means, first, "beautiful" as to outward form of persons and things. Sometimes in Greek it was added to names to indicate admiration or respect; e.g., "My good Henry." The word indicates excellence of quality—as genuine silver. In the moral sense it indicates noble, honorable, good, excellent character; hence, moral beauty, virtue, or honor. Of women *kalos* meant "chaste" in King James's day.

Kalos must be differentiated from *agathos*, which also means "good" but in a general sense, carrying the notions of serviceability, capability; brave, valiant; e.g., a good soldier, a good horse, but not necessarily morally so.

"An *honest* . . . heart" (Luke 8:15) is like the "good" earth, eminently suitable for received seed to grow to full maturity. Honest ("noble," NIV) hearts hear the Word, keep it, and bring forth fruit (see John 1:47).

In Rom. 12:17 *kalos* is "honest" (KJV); "honorable" (ASV); "right" (NIV, NASB); "noble" (RSV). In 2 Cor. 8:21 we have "honest things" (KJV); "things honorable" (ASV, RSV, NASB); and "what is right" (NIV). And 2 Cor. 13:7 exhorts, "Do that which is honest" (KJV); "honorable" (ASV); and "right" (NIV, RSV, NASB). In Heb. 13:18 the NIV reads, "A clear conscience." In 1 Pet. 2:12 *kalos* is rendered "seemly" (ASV); "excellent behavior" (NASB); "good conduct" (RSV); and "good lives" (NIV).

Synonyms for *kalos* are:

1. *Semnos*—honest, majestic, august, holy, honorable, reputable, worthy of reverence. In 1 Tim. 2:2 it is rendered "holiness" (NIV); "dignity" (NASB); hence, excellent moral quality, "honesty" (KJV) (see Phil. 4:8).

2. *Euschemonos*, "honestly" in 1 Thess. 4:12 (KJV), equals "becomingly" (ASV); "win the respect" (NIV, RSV); "behave properly" (NASB). See Rom. 13:13 which defines the term negatively.

3. *Marturoumenos*, translated "honest report"

(Acts 6:3), is derived from one word meaning simply "witness" (martyr); hence, testimony, evidence, proof, attestation; as an "honest," reliable reporter or witness. The NIV omits the word "honest," reading simply, "choose."

"Honesty" denotes the quality of excellence of moral living, of honorable reputation, of genuine and godly character.

See CHARACTER, TRUTH, INTEGRITY THERAPY.

For Further Reading: *ISBE*; Trench, "The Sower," *Notes on the Parables of Our Lord*; *HDNT*.

JOHN B. NIELSON

HONOR. In English usage *honor* denotes esteem, respect, and reverence. In subtle ways, it suggests excellence of character and personal integrity. In biblical usage honor carries the additional idea of glory and majesty because the term is used primarily with reference to God. God is holy and for that reason He possesses a certain glory and is worthy of honor (cf. 1 Tim. 1:17; 6:16; Rev. 4:9; 7:12). God is also the Source of all blessings including the blessings of honor (2 Pet. 1:17; Rev. 4:11). By the gift of himself in death, Christ has been "crowned with glory and honour" (Heb. 2:9). These concepts, of course, root in the OT's reverence for Deity.

Honor is a gift of God, a grace bestowed on man. A person whose life has been transformed by faith in Christ and who now partakes of the divine life, receives God's love and respect in the same way that a child receives his father's love and respect. This special relationship is the basis of an honorable life-style for the believer. Also in the whole of his life the Christian honors Christ in the body (Phil. 1:20) and gives God the glory or honor due Him (Acts 12:23).

See GLORY, RESPECT, INTEGRITY.

For Further Reading: "Honor," *IDB*, E-J.

WILLARD H. TAYLOR

HOPE. In the context of biblical theology, hope is the expectation that *all* God's promises to us and for us will (soon) be realized. It is trusting—and waiting—on God.

Of course, hope may be based on ephemeral things instead of God. The Scriptures judge such secular hopes, despite their personal intensity, as ultimately futile. The hope of the goddess (i.e., "fool") will come to nothing (Prov. 11:7). It has no basis, no substance, no reality.

It is faith which gives "substance" to hope (Heb. 11:1); and hope must have such a basis or foundation. And where does faith find its stability and strength? In God's faithfulness. So Abraham grew strong in faith, "being fully as-

sured that what He had promised, He was able also to perform" (Rom. 4:20-21, NASB). So, too, Sarah experienced a quickening of ability, "since she considered Him faithful who had promised" (Heb. 11:11, NASB).

The OT describes God as the "hope of Israel" (Jer. 14:8; 17:13). He is the Author and Source of hope, its sustaining power and object. The horizon of hope in the OT stretches far into the future. It embraces the coming of Messiah and God's eternal kingdom, the realization of a new covenant with provision for forgiveness and inward holiness, and the conversion of the Gentiles.

All that has become a reality in Jesus Christ, our glorious hope (cf. Col. 1:27; 1 Tim. 1:1). The Christian's hope is now centered on Him. His resurrection is a "surety" to us of eternal life. His ascension an "anchor" to the storm-tossed soul (Heb. 6:18-19). Once, being without God, we had no hope—like the rest of mankind (Eph. 2:12). But now, in Christ Jesus, we have been "born again to a living hope" (1 Pet. 1:3, NASB). Thus, we await the consummation of God's promises with trust, eagerness, and patience.

See FAITH, PERSEVERANCE, DESPAIR.

For Further Reading: *IDB*, 2:640-43; *NIDNTT*, 238-46; Moule, *The Meaning of Hope*.

WAYNE G. MCCOWN

HUMAN NATURE. Man as a racial being partakes of a basic ontic essence that is manifested in his actions and decisions. Surely enough, man is a *homo faber*, he makes tools, he uses language, and creates cultures. But also back of each of his decisions lies a nature that manifests itself in action. Existentialism's basic position that "existence is prior to essence" rules out any ontological self for the individual and any racial continuity for human nature, thus making man the builder of his own basic nature and an *activity* rather than an *agent*. But man (like his God and Creator) has his *existence* as a consequence of his *essence*. God is *ens a se* and man is *ens per se*. Moreover, an entity whose existence does not follow from its essence can never be eternal. "God himself eternally and necessarily establishes His own existence in conformity with His essence" (Max Scheler, *On the Eternal in Man*, 226).

Likewise man behaves according to his basic essence. For the *being* and *thusness* of man are self-evidently independent of the here and now existence of any individual or his acts. Man cannot escape his humanity. The race is under the law of solidarity and is bound up in a common life. The instant God created the first pair He cre-

ated the human nature in and with them. "Men, as *persons* are separate and distinct from each other, and must ever be; but each is possessed of a common human nature and together they form a living organism which as such, constitutes the human race" (Wiley, *CT*, 2:25). We must never lose sight of two basic facts—man's personal responsibility and his racial solidarity.

See MAN, DIVINE IMAGE, NATURE, SELF, PERSON (PERSONALITY), SOUL.

For Further Reading: Wiley, *CT*, 2:7-50; Scheler, *On the Eternal in Man*; Pittenger, *The Christian Understanding of Human Nature*.
ROSS E. PRICE

HUMANISM. "Broadly this term suggests any attitude which tends to exalt the human element or stress the importance of human interests as opposed to the supernatural, divine element—or as opposed to the grosser animal element" (Thrall and Hibbard, *Handbook of Literature*, 226). The term implies devotion to the concerns of mankind. It stresses the adequacy and perfectibility of man, and the importance of the present life in contrast to life after death. The term comes from Latin *humanitas* (the human race).

Humanism as a doctrine was born in the Renaissance in Italy in the 14th century and spread in the next two centuries to northern Europe and England. The man who is generally regarded as the first great humanist was Petrarch (in Italy). The most noted humanist was Erasmus, who was born in Holland in 1469, but who lived also in England, France, and Germany and became a "citizen of the world."

In its beginnings humanism was a reaction against the extreme "otherworldliness" (asceticism) of the Middle Ages which downgraded man and made the physical and material worlds mortal foes of the spiritual and heavenly worlds. In "the battle between the body and the soul," it was not possible for both to triumph. But humanism was also a reaction against scholastic theology with its tendency toward deductive and intensely dogmatic reasoning. Over against the asceticism and scholastic dogmatism of the medieval church, the Renaissance humanists set up the newly rediscovered classics of ancient Greece and Rome, in which man was magnified, often to a point where the distinction between gods and men was all but obliterated.

Through such men as Erasmus, humanism had many of the same goals as did Luther and the other leaders of the Reformation—purging the church of its grosser evils, etc. Erasmus, who gave to the church and the world his edited text of the Greek NT, could well be called the father

of textual criticism of the NT. But at the other extreme from Erasmus were humanists who were anti-Christian and antireligious.

This antireligious bias was present in Renaissance humanism only among the extremists, the majority of humanists expressing respect and devotion to the Bible and to Christ. But what was originally the attitude of a small minority has since become a dominant tenet of the movement, and this was predictable: the seed of antireligion was present at the beginning. The glorification of man and the proclamation of his sufficiency would lead eventually to the eclipsing of God. A fully sufficient man would see little need of God.

It is at this point that humanism is most unchristian, for though the Bible exalts man to a plane "a little lower than the angels" (Ps. 8:5), it most clearly pictures him as desperately in need of a Savior.

See CHRISTIAN HUMANISM, CREATION, MAN.

For Further Reading: *ERE*, 6:830 ff; *DCT*, 161-62; Shaw, *Concise Dictionary of Literary Terms*, 135-36; Thrall and Hibbard, *Handbook of Literature*, 226-27.

CHARLES L. CHILDERS

HUMANITY OF CHRIST. The humanity of Christ has two foci: His humanity in relation to God and His humanity in relation to human beings. These foci are conjoined in His physical existence in human flesh.

From Jesus' conception until now, Christendom has struggled with the mystery of Jesus' humanity and deity: How could Jesus have been both fully human and fully God? The danger of any answer is to stress one aspect of Jesus' nature over the other. Yet Jesus' humanity must always be viewed against the background of His deity, for it was out of His deity that Jesus took on humanity (John 1:1-4, 14; Rom. 8:3; Phil. 2:6-8; Col. 2:9). His humanity, like ours, has its origin of meaning, purpose, and value in God.

That Jesus was truly human, with a body like ours, is abundantly clear from Scripture (John 1:30; Acts 2:22; 17:31; Rom. 5:15; 9:5; 1 Cor. 15:21; Gal. 4:4; 1 Tim. 2:5; Heb. 2:14-18; et al.), as well as from the biblical witness to such human experiences as birth (Matt. 1:25), growth (Luke 2:40, 52), hunger (Matt. 21:18; Luke 4:2), thirst (John 4:7; 19:28), weariness (Mark 4:38; John 4:6), temptation (Matt. 4:1; Heb. 2:18; 4:15), grief (Luke 19:41; John 11:35), limited knowledge (Mark 13:32), anxiety (14:33-36), suffering (15:16-34), death (v. 37), etc.

Yet Jesus' humanity is also consistently qualified by the biblical writers: His conception is unique (Matt. 1:18, 20, 25; Luke 1:34-35); His

earthly ministry has a heavenly context (Mark 1:11; 9:7); He came "in a likeness of sinful flesh" (Rom. 8:3); He "took the form of a servant, becoming in a likeness of men, and being found in appearance as a man" (Phil. 2:7-8); and He was "tempted in all things as *we are*, yet without sin" (Heb. 4:15, author's free translations).

These biblical emphases, along with the qualifications of Jesus' humanity, provide the key to understanding. Phil. 2:7 states, "Jesus took the form of a servant," which entailed "becoming in a likeness of men." This suggests that to be "man" is to be a servant—to be a being which is completely determined by the will of another. This is made clear in Phil. 2:8 where Jesus, having placed himself in this role in relationship to God ("being found in appearance as a man"), "became obedient unto death." Thus Jesus' humanity is the complete actualization of God's intended role for man—a being completely yielded and obedient to the will of God.

The crucial point is that in His humanity Jesus had complete free will. He did not succumb to the temptation "to be equal with God" (Phil. 2:6; cf. Gen. 3:5—at its core, temptation is the lure to substitute our will for God's, i.e., to be God), even though He was tempted with this at all points as we are. (Jesus' temptation was deeper, since for Him it was a live option to be God, whereas for us it is only servants "playing" master.) Thus Jesus was *fully* human, but not *fallen* (necessitating the biblical qualifications of His humanity).

As fully human, Jesus is: (1) the Mediator (1 Tim. 2:5) through whom God addresses fallen humanity (John 1:18; 14:9; Heb. 1:2; et al.) and fallen humanity approaches God (John 14:6); (2) the Redeemer (Rom. 5:15-19) in whom are met God's judgment and humanity's condition (8:3); God's grace and humanity's sin (5:21); God's love and humanity's rebellion (v. 8); (3) the New Humanity (cf. Rom. 13:14; Gal. 3:27; Eph. 4:24) in whom believers find a new order of being (2 Cor. 5:17; Col. 3:10) and into whose likeness they are being transformed by the sanctifying work of the Holy Spirit (2 Cor. 3:17-18; Eph. 4:13, 15, 24).

See DOCETISM, CHRIST, CHRISTOLOGY, HYPOSTATIC UNION, MEDIATION (MEDIATOR).

For Further Reading: McDonald, *Jesus—Human, Divine: Baillie, God Was in Christ*; Hendry, "Christology," *DCT*, 51-64; Johnson, "Christ," *IDB*, 1:563-71; "Divinity of Christ," *ibid.*, 858-59; "Humanity of Christ," *ibid.*, 2:658-59; Blackman, "Incarnation," *ibid.*, 691-97.

M. ROBERT MULHOLLAND, JR.

HUMILIATION OF CHRIST. The humiliation of Christ was twofold. First was His self-emptying

by which He divested himself of His glory and of the full use of the attributes of Deity that He might become man (Phil. 2:5-11). Much of the second area of Christ's humiliation relates to the negative reception which He and His message were given by many of His contemporaries. This area of humiliation includes: (1) those sufferings which were physical, and (2) His mental and spiritual anguish.

Jesus endured many types of physical indignity at the hands of His enemies during His trial and crucifixion (Matthew 26—27; Mark 14—15; Luke 22—23; John 18—19).

To grasp His mental and spiritual suffering, one must know the mind of Deity. One must experience the sensitivity of Him who is perfectly holy. That which would merely cause discomfort to the sin-jaded souls of ordinary men would cause excruciating pain to the God-man. For the higher the order of being, the greater the capacity for suffering, and the keener the hurt of humiliation.

He who is the Truth knew the hurt of having His motives impugned. He knew the pain of men's deliberate refusal to believe the truth which He so clearly manifested. He whose great compassion made Him rejoice to make lepers well and restore wholeness to the maimed, the halt, and the blind, had His own visage "marred more than any man" (Isa. 52:14). He who gave His life that men might not have to die heard the clamor of the mob for His own blood.

But His deepest humiliation was imposed upon Him by the Father himself. He who knew no sin was made to become sin for us (2 Cor. 5:21). His pure soul was contaminated with the sins of the whole world. And He who forever had enjoyed perfect fellowship with the Father suddenly was forsaken by God in His earthly darkest hour.

So He in whom was life (John 1:4), He who was the Fountain of all being, submitted himself to death. The Eternal Son died, was buried, and descended into the place of departed spirits. He drank the dregs of humiliation to the full.

See KENOSIS, EXALTATION OF CHRIST, CHRIST.

For Further Reading: Berkhof, *Systematic Theology*, 327-29; Strong, *Systematic Theology*, 701-6; Thiessen, *Introductory Lectures in Systematic Theology*; Wiley and Culbertson, *Introduction to Christian Theology*, 207-9.

W. RALPH THOMPSON

HUMILITY. In the KJV the word "humility" occurs only three times in the OT (Prov. 15:33; 18:12; 22:4) and four times in the NT (Acts 20:19; Col.

2:18, 23; 1 Pet. 5:5). And the two Colossian references are to false humility.

But a good case could be made for the assertion that the virtue most emphasized by Jesus was humility. He said, "Learn of me; for I am meek and lowly in heart" (Matt. 11:29). This was His implied condition for finding rest of soul. In the history of Christendom humility has been almost universally recognized as a hallmark quality of true Christlikeness.

The importance of humility to the Early Church appears dramatically when we study the Greek word usually translated "humility," *tapeinophrosynē*, literally, "lowliness of mind." This is the way it is translated in Phil. 2:3: "in lowliness of mind let each esteem other better than themselves."

On this passage J. B. Lightfoot writes: "Though a common word in the New Testament, *tapeinophrosynē* seems not to occur earlier." He adds: "In heathen writers *tapeinos* has almost always a bad meaning, 'grovelling,' 'abject.'" He concludes: "It was one great result of the life of Christ (on which St. Paul dwells here) to raise 'humility' to its proper level" (*St. Paul's Epistle to the Philippians*, 109).

See MEEKNESS, CHRISTLIKENESS, MIND OF CHRIST.

For Further Reading: Marchant, "Humility," *Baker's DT*, 274; Grounds, "Humility," *ZPEB*, 3:222-24.

RALPH EARLE

HYPOCRISY. One of the most despised words and one of the worst epithets is "hypocrite." Originally, it was applied to the stage actor who put on a false face, adopted an artificial voice, and pretended to be another person. It has come to mean pretending to be better than one is, or to profess to feel or think other than one really feels or thinks.

Despite some OT examples of cultural behavior which seem less than honest to us, the Bible is thorough in its condemnation of dishonest pretense. Jesus was especially sharp in His judgment against hypocrites. Vine points out that *hypokritēs* as found in the Synoptic Gospels is used only by the Lord himself, 15 times in Matthew, and elsewhere, Mark 7:6; Luke 6:42; 11:44; 12:56; 13:15.

The Scripture is clear in its indication that the "pretense face" of hypocrisy is not only dishonest. It also tends to breed, under its cover, all kinds of unhealthy, sinful, and destructive moral vices. Furthermore, all of the efforts of the hypocrite are in vain, for the Lord sees and knows the innermost heart and will one day expose it in judgment.

A world-famous actor said of himself, "I am nothing, unless I am playing the part of another person." A critic, speaking of him, asserted, "You can never find him. You probe for him, and all you find is the characters he has played."

With the guidance of the Holy Scriptures and the illumination of the Holy Spirit, the Christian believer must first find out who he really is and then must walk the path between the vain world of show and pretense and the troubled neuroticism of constant self-doubt. Might it not be quite as dishonest to appear to be less good than to be better than one is?

See HONESTY, SELF-IMAGE, SINCERITY.

For Further Reading: *HDNT*, 1:765.

JOHN E. RILEY

HYPOSTASIS. The Greek word *hypostasis* may be translated by the words "nature," "substance," or "essence." It describes those characteristics which make something *what* it is, or its essence, as distinct from its existence, or *that* it is.

A way to understand the concept is by distinguishing between "appearance" and "reality." *Hypostasis* (from the Greek word *hyphistasthai*—to stand under) describes that which stands under the appearance, i.e., the reality. In Heb. 1:3 it is declared that Christ is the image of the Father's hypostasis (*hupostaseōs*). In other words, Christ clearly shares in the divine substance. The Greek words in Heb. 1:3 state that Christ is the "*charaktēr* of his *hypostasis*." *Charaktēr* here means that Jesus "bears the very stamp of his nature" (RSV). The substance of God is not an appearance but is really in Christ. This is what Jesus was teaching when He declared: "He who has seen me has seen the Father" (John 14:9, RSV).

In Christian theology the path to full clarification of *hypostasis* is quite ambiguous. The Chalcedonian Creed described the Trinity by the terms "one essence [*ousia*] in three hypostases [*hypostaseis*]." In the Nicene Creed (A.D. 325) these two terms were used synonymously, meaning "being" or "nature." The work of the Cappadocian Fathers was important in giving the two terms somewhat distinct meanings. With Basil of Caesarea *ousia* indicates the universal and *hypostasis* the particular. "One essence in three

hypostases" when translated into Latin becomes "one substance in three Persons." It is legitimate to translate *hypostasis* into "persons," but it does not simplify the formula. The formula conveys first the unity of the Godhead. The *ousia* is identical in each Person, e.g., the goodness of the Son and Spirit is the same as the Father's. When the Father acts, the Son and Spirit are acting jointly. But, second, the formula suggests a distinction, using the term "Persons." In this distinction between the persons the Cappadocians and Chalcedon are biblically sound. It remains necessary to recognize that the distinction does not mean separateness, but the diversity which is in the essential Deity. The "hypostatic union" means that Jesus Christ may be really united to flesh while remaining equal with God.

See CHRIST, CHRISTOLOGY, TRINITY (THE HOLY), HYPOSTATIC UNION.

For Further Reading: Hardy, ed., *Christology of the Later Fathers*.

LEON O. HYNSON

HYPOSTATIC UNION. This is a Christological term which refers to the union of the divine and human natures in Christ. The Greek term *hypostasis*, from which we derive the word *hypostatic*, basically means "substantial nature," "essence," or "actual being." Orthodox Christianity has consistently maintained that Jesus was theanthropic, "very God and very man." Although there has been divergence of opinion on how to express this belief, there are certain foundational elements which are crucial. First, the NT language which stresses at one time His humanity (Rom. 1:3; Heb. 5:1-10; John 14:28) and at other times His deity (Rom. 1:3; Heb. 1:1-4; John 10:30) does not lead to the conclusion of a double personality. Second, care must be taken not to absorb the human nature into the divine, nor to reduce divinity to humanity. Either of these sacrifices the genius of the inspired biblical writers who juxtaposed theanthropic assertions, thus keeping human and divine in a constructive tension. In contrast to orthodox Christianity, liberal theologians have usually asserted that the union of God and man was a moral union of two wills, not an actual union of being.

See CHRISTOLOGY, HYPOSTASIS, CHRIST.

W. STEPHEN GUNTER

I

ICON, ICONOCLASM. One of the great controversies in the history of the Christian church occurred in the seventh and eighth centuries and centered on the use of religious images and pictures (icons) in worship, religious art, and in the appointments of churches. Those who opposed the use of icons were called iconoclasts (derived from the two Greek words, *icon* and *klastein*, which means "to break"). The controversy was most heated in the Byzantine Empire and the Eastern church.

In A.D. 717 Leo III (ruled to A.D. 740) came to power as emperor and restored to considerable strength the crumbling Byzantine Empire (Eastern Empire). As part of his restoration program Leo promoted an iconoclastic policy by banning the veneration of religious pictures. But protest against the use of icons in worship did not begin with Leo. The see of Constantinople (the ecclesiastical center of the Eastern church) was in constant contact with Moslems, Jews, and Monophysites. All of these, for differing purposes, were opposed to the use of icons. They exerted considerable influence in the Eastern Empire.

The iconoclastic efforts of Leo would help to unite many important elements of the citizenry under his rule. He also wished to make himself master of the church and to destroy the power of the monks who were the champions of the icons. In 725 Leo forbade the use of icons in worship, and the result was a religious revolt led by the monks and the common people. They resisted in defense of the freedom of the church and the veneration of images. The decree was enforced by Leo's use of the army.

It is also probable that Leo and at least some of his iconoclastic successors to the throne were motivated by theological considerations. The use of icons had hinted of idolatry to many sensitive Christians from the earliest days of the Church.

John of Damascus, one of the great theologians of the Eastern church, was a champion of those who resisted the iconoclastic movement. In his *Exposition of the Orthodox Faith*, he argues that since the invisible and formless God took visible form in the true man Jesus Christ, the use of im-

ages is not only permissible but also a great help, especially to illiterate Christians for whom the written word was not an aid in worship.

After more than 100 years of controversy and political intrigue, icons were finally restored in A.D. 842 under a woman regent, Theodora. The Eastern church still celebrates that restoration as the Feast of Orthodoxy.

See WORSHIP, IDOL (IDOLATRY), MARIOLATRY.

For Further Reading: Qualben, *A History of the Christian Church*, 152 f, 258 f; Heick, *A History of Christian Thought*, 2:247 ff. ALBERT L. TRUESDALE, JR.

IDEALISM. See REALISM.

IDOL, IDOLATRY. The English word "idol" is a transliteration of *eidolon*, the Greek term for "image." Specifically, it denotes the image of a god which is an object of worship. Also the term may refer to any material symbol of the supernatural which is worshipped.

Idolatry refers to idol or image worship. Wiley defines it as "the paying of divine honors to idols, images, or other created objects, but may consist, also, in excessive admiration, veneration or love for any person or thing" (Wiley, *CT*, 3:39).

In the OT the term may signify the worship of foreign false gods, whether by means of images or otherwise. However, such gods were generally represented by concrete images. Idolatry in the OT also may refer to the use of symbols in the worship of Yahweh, Israel's true God.

All such practices were specifically forbidden in the Decalogue (Exod. 20:3-5); and the numerous Hebrew words appearing in the OT translated "idol" in English all express either the falseness (*eleel*, Lev. 19:4; Ps. 96:5), the emptiness and vanity (*hebel*, Jer. 2:5, NIV; cf. KJV) of idolatry; or they show the shame (*bosheth*, Jer. 11:13), the contempt (*ghillovleem*, Ezek. 30:13), the terror and dread (*mipletseth*, 1 Kings 15:13) godly men felt toward it.

In the NT idolatry is further used figuratively to indicate too great obsession with any object less than God. In this connection Rom. 1:25 points out God's displeasure in the preoccupation with the material benefits of creation

while failing to give due consideration to the nature and will of the Creator. Covetousness or greed, the undue setting of the heart upon earthly things instead of God, is said to be idolatry (Matt. 6:24; Eph. 5:5; Col. 3:5). Gluttony, the inordinate care of the appetite, is put in the same category (Phil. 3:19). So it is that in the NT the OT concept of idolatry is widened to include anything which tends to dethrone God from the human heart.

See WORSHIP, DECALOGUE, ICON (ICONOCLASM), COVETOUSNESS, IMAGE.

For Further Reading: Clarke, *Christian Theology*, 210; Fallows, ed., *The Popular and Critical Bible Encyclopedia*, 2:847-50; IDB, 2:673-78; Wiley, CT, 3:39.

ARMOR D. PEISKER

IGNORANCE. Theologically this term has had a lengthy history. Thomas developed an extensive system of levels of ignorance. The purpose, of course, was to determine which kinds of ignorance were culpable and which were innocent. The elaborate Catholic system allows for five classes of ignorance with several subclasses within each.

The issue hinges upon the activity of the will in the thought and activity process. If a person does not know God's direction on a certain issue and has not purposefully propagated his lack of knowledge through neglect or refusal to listen, that ignorance is innocent (Luke 12:48; John 9:41; 1 Tim. 1:13-14). If the person has been exposed to knowledge of the issue, however, and fails to recognize it because it would interfere with his thoughts or plans, he is responsible for his ignorance (John 9:41). The practice of refusing God's instruction is referred to often in Scripture as hardening the heart.

It is of serious concern to note that the fuller the revelation denied, the greater the guilt and punishment (Matt. 10:15; 11:20-24). Thankfully, however, it is God who determines the culpability of our ignorance rather than man.

See ACCOUNTABILITY, LIGHT, KNOWLEDGE, OBEEDIENCE, CARNAL MIND.

For Further Reading: Aquinas, *Summa Theologica*, 17:31, 33; *New Catholic Encyclopedia*, 1967 ed.

D. MARTIN BUTLER

ILLUSIONISM. Illusionism is an evaluation of theism which asserts that the reality of God as claimed by theists is an illusion. According to this position, the true locus of "God's existence" is in the human mind and in its religious imagination. Hence, there is no objective reality to God. What is taken to be His objective reality is but an image that man, the true creator of God, projects and

solidifies in ritual and doctrine. To this projection is attributed powers far superior to anything man is willing to claim for himself. The result of this illusion is that "God" becomes the "creator."

This evaluation of theism is generally common to most forms of 19th- and 20th-century atheism. The first systematic statement of illusionism was made by Ludwig Feuerbach (1804-72), German philosopher of religion and theologian, and lecturer at the University of Heidelberg. He was a student of Hegel, but he went beyond Hegel by denying the reality of God.

Philosophies of religion similar to Feuerbach's may be found in Karl Marx (1818-83); Emile Durkheim (1858-1917), the pioneer sociologist; Sigmund Freud (1856-1939); Friedrich Nietzsche (1844-1900), who believed that "the death of the idea of God" was the most profound and fundamental truth about the modern world; and numerous present-day humanists such as Julian Huxley, Kai Nielson, and Paul Kurtz. Although there are significant differences among these thinkers, there is common agreement among them that there is no corresponding reality to the theist's language about the reality of God.

A. C. Knudson (1873-1953), a Christian theologian and philosopher of religion, discusses and critiques illusionism in *Present Tendencies in Religious Thought* and *The Doctrine of God*. In the latter volume he lists three types of illusionism: psychological, sociological, and intellectualistic. In addition to Feuerbach, he names as representatives of the first type the Greek philosopher Lucretius (95-55 B.C.), who thought the basis of religion to be fear, and Freud, who viewed religion in part as the result of a distorted sexuality. Karl Marx is named as the primary sociological illusionist. Auguste Comte (1798-1857) represents the third type. He viewed man's intellectual development as beginning with theology, growing up through metaphysics, and finally maturing in positivism, where God is no longer needed for human self-understanding.

Karl Barth's theology was in many respects an attack on illusionism and on all forms of theology in which God seems to be but an exaggerated reflection of man, where thinking about God is governed by thought about man. The place to begin a critique of Feuerbach and all forms of illusionism, Barth said, is to realize that Feuerbach has accurately, even if unwittingly, described the fruit of man's efforts to grasp God through his own religious efforts or imaginations. Religion, as man's own creation, is an attempt to shape God in man's own image, and is the cardinal evidence of the Fall.

The gods produced by religion are in fact illusions, products of man's alienation from the God of whom the Bible speaks, who alone is the Holy One. He alone is Sovereign Creator, Redeemer, and Lord of history. Knowledge of Him comes through His saving acts and His self-disclosure in Jesus. This knowledge refutes man's idolatrous projections and confirms that God cannot simply be explained by man's own ideas, as the illusionists claim.

The God of the Bible is the Wholly Other God. Before Him we would all pass away were it not for His creative love for us.

Justification by grace through faith means the end of idolatry, the absolute end to god-making, and the reign of the free, eternal, and gracious God who became incarnate in Jesus of Nazareth. This God is certainly not of man's own making, as Isaiah and Jeremiah's scorn for idolatry clearly shows (Isaiah 40; Jeremiah 10).

See GOD, THEISM, THEISTIC PROOFS, REVELATION (SPECIAL).

For Further Reading: Knudson, *The Doctrine of God*; Miller, *Karl Barth*, 49-94.

ALBERT L. TRUESDALE, JR.

IMAGE. The word "image"—commonly understood to mean a likeness of one person or thing to another, or a reflection or representation of such—appears numerous times in the Bible. In the OT it is the English translation of a dozen or so Hebrew terms. Most of them refer to material representations of something, usually an idol.

Tselem is used when referring to personal likenesses. Examples are in Gen. 1:26-27; 5:3. The NT Greek word translated "image" (except in Heb. 1:3) is *eikōn*.

"God created man in his own image" (Gen. 1:27) is particularly significant. The divine image in man is not physical, for God is a Spirit without physical form. But that very spiritual nature He has shared with man. Indeed, spirituality is one aspect of the divine image which theologians have chosen to consider under the heading of the natural image of God. It is that quality which makes man unique among and superior to all other earthly creatures, giving him capacity to commune with and fellowship with his Creator.

Other elements of the natural image of God are immortality and intelligence. As a spiritual being, man is immortal. An ancient Jewish scholar stated it: "God created man to be immortal . . . an image of His own eternity" (Wisdom, 2:23). Man's intellectual powers, reflecting the Creator's, enable him to know, to reason, to imagine, to remember, to judge, and to will (Col. 3:10).

The natural image of God—referring actually to the elements of human personality and selfhood—is the basis whereby man may bear the moral image of God. Man was created upright (Eccles. 7:29). It is true that through his disobedience man lost that original holiness; but with the power to choose, he may accept the divine provision of God in Christ and be restored. Therefore, the apostle Paul could declare that believers may "be conformed to the image of his Son" (Rom. 8:29; cf. Eph. 4:24). And God further intends that those who have thus come to bear His moral image should grow and mature, ever coming to bear more of His likeness "till we all come . . . unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

Today the term is popularly used in reference to one's reputation or name: how one is perceived by others. To have a "good image" is to be well thought of. This contemporary concern can lead to mere window dressing. But it can also prompt Christians to be aware of the impression their appearance and conduct will have on others (Prov. 22:1; Acts 6:3).

See MIND OF CHRIST, CHRISTLIKENESS, IMITATION OF CHRIST, DIVINE IMAGE, MAN.

For Further Reading: Blackman, *A Theological Word Book of the Bible*, 110-11; Purkiser, ed., *Exploring Our Christian Faith*, 212-15. ARMOR D. PEISKER

IMAGINATION. Imagination means "creative ability: ability to confront and deal with a problem; resourcefulness" (Webster). Imagination is also said to be "the reorganization of past experiences into novel combinations." Man puts old elements into new formations and thus creates new concepts. This capacity is part of the image of God in man.

In imagination the mind passes through four overlapping stages: (1) *Preparation*: thought on the subject—usually prolonged; (2) *Incubation*: the materials lie back in the mind; (3) *Illumination*: the creative idea suddenly emerges; (4) *Verification*: the idea is given tangible form, e.g., in a poem, a sermon, a Kingdom plan.

A second meaning, obsolete today, occurs frequently in the Bible. Imagination is "a plotting or scheming, especially of evil" (Webster). "They . . . have not obeyed my voice . . . but have walked after the imagination of their own heart" (Jer. 9:13-14). Even in these contexts the term is often morally neutral. The prophet must qualify the word to express his meaning, as in "the imagination of their *evil heart*" (3:17; 11:8; et al., italics added).

In the NT Paul describes men who "became

vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21). The natural image of God was corrupted by the carnal spirit and by evil acts.

But depraved imagination can be transformed when yielded to God. "Present all your faculties to Him . . . be transformed by the entire renewal of your minds" (Rom. 12:1-2, Weymouth). When the cleansed, creative imagination reflects on things of God, innovative progress comes to the kingdom of God. "Whatever is true . . . whatever is just . . . whatever is gracious . . . think about these things" (Phil. 4:8, RSV).

See MIND, MAN, DIVINE IMAGE.

For Further Reading: *Encyclopedia Americana*, 4:706-7; *Baker's DT*, 278-79. A. F. HARPER

IMAGO DEI. See DIVINE IMAGE.

IMITATION OF CHRIST. The concept of the imitation of Christ has had a significant impact on the development of Christian mysticism, monasticism, Christian ethics, and Christian spirituality in general. Because of the varying interpretations of the phrase it is impossible to say definitely what the imitation of Christ has meant in the history of the church without examining its theological and practical development in a variety of historical contexts.

The notion that the essence of Christianity is to be found in the imitation of Christ has a solid basis in the Gospels, particularly in such passages as Mark 8:31-38 and Luke 9:23-27, 57-62, where Jesus indicates that His disciples should follow His own example of cross-bearing. In the Early Church, such summonses were perceived as a literal call to martyrdom.

The Gospels, however, are not the only biblical source of the *imitatio Christi* ideal. Paul, in 1 Corinthians 13 and 2 Cor. 13:3, 5 suggests that the following of Jesus by His disciples is not so much a literal imitation of the historical Jesus but the operation of the Holy Spirit in bringing Christians into conformity with the total self-abandonment and other-love of Jesus.

The Middle Ages, with its twin emphases on mysticism and monasticism, conceived of the imitation of Christ, for the most part, as a literal reproduction of the life of the historical Jesus. This can be seen most clearly in the works of Bernard of Clairvaux, Francis of Assisi, and the liturgy of the Mass with its enactment of the "stations of the Lord's life." This emphasis on literalness, however, is not to be found in the greatest medieval if not the greatest work of all time on *imitatio Christi*, Thomas a Kempis' *The Imitation of*

Christ. While Thomas is certainly mystical in his understanding of following Christ, he is also profoundly biblical in his portrayal of Christian imitation as requiring the personal discipline and self-resignation of redemptive servanthood in conjunction with God and for man (e.g., chap. 12).

Since the Reformation there has been a substantial degree of reinterpretation of the idea of *imitatio Christi*. Luther, for instance, though greatly admiring the works of many of the medieval mystics, gradually became convinced that the believer's attempt to literally replicate the conditions of life of the historical Jesus perverted the doctrine of grace and established a doctrine of works which led to the belief that man through his own efforts could follow Christ. Luther thus preferred to talk about conformity to the image of Christ rather than the imitation of Christ.

The concept of a literal emulation of the historical Jesus has encountered a further difficulty in the development of 20th-century biblical studies. Many NT scholars have been convinced that it is impossible to recover a sufficiently accurate and detailed picture of the historical Jesus to make an exact *imitatio Christi* possible. However, we know, from the Gospel record, enough about Jesus' life to understand what is intended by His call to discipleship. Jesus calls His disciples to follow Him in cross-bearing servanthood in perfect love (Matt. 5:48). His teaching and Paul's understanding of the work of the Holy Spirit seem to provide a model of *imitatio Christi* which suggests that imitation of Christ is essentially a discipleship brought about both through the disciple's willing acceptance of the demands of following Christ and the Holy Spirit's enabling grace which allows the disciple to approximate the full measure of Christlikeness. Christlikeness in this sense is thus a perfect love toward God and man dependent upon both the disciple's continual willing and God's constant working.

See DISCIPLESHIP, CROSS-BEARING, IMAGE.

For Further Reading: Kempis, *The Imitation of Christ*; Kierkegaard, *Training in Christianity*; Luther, *Commentary on Galatians*; Tinsley, *The Imitation of God in Christ*.

JOHN C. LUIK

IMMACULATE CONCEPTION. This doctrine of the Roman Catholic church as defined by Pope Pius IX in the papal bull *Ineffabilis Deus* (Dec. 8, 1854) holds that the Virgin Mary was preserved immaculate, free from all stain of original sin in the first instant of her conception by a singular grace and privilege of Almighty God (cf. Den-

zinger, *The Sources of Catholic Dogma*, 413). The official definition declared by Pius IX was the final result of a long history of debate within the Roman church to establish a uniform doctrine of Mary's holiness.

Belief in the original sinlessness of Mary lacks biblical support. First, Scripture makes no explicit or implicit reference to Mary's conception. Second, although Mary is described as a devout person who had found favor with God, the degree of grace or holiness bestowed upon her is not given in the Gospels (Luke 1:28-30). Finally, a belief in the immaculate conception of Mary naturally excludes her from the redemptive work of Christ who came to save all men (1 Tim. 2:4; 4:10). Furthermore, she humbly joined those who tarried for the baptism with the Holy Spirit, thus acknowledging her need and her subjection to the command of her Son (Acts 1:14).

See MARIOLATRY, MOTHER OF GOD, VIRGIN BIRTH.

For Further Reading: Denzinger, *The Sources of Catholic Dogma*, 413; O'Connor, *New Catholic Encyclopedia*, 7:378-82.
ALEXANDER VARUGHESE

IMMANENCE. Where deism teaches that "God stepped out of this universe once he created it" (Willis, *Western Civilization*, 546), immanence affirms the fact that God is present in all creation. Although a wholesome corrective against one error, immanence can lead to others.

For example, to believe that God is in all is to come very close to pantheism, for if one accepts the fact that God is present in nature, it becomes difficult to separate Him from that nature.

Another possible error stemming from too great a stress on immanence is polytheism. In this view, the awesome manifestations of the natural world are deified. In this setting God retains no unique identity; and if He is worshipped at all, it is as one of many gods.

It is a comfort to believe that God is present in all of His creation in a unique and personal way. It is His uniqueness which elicits our worship, and His personality which gives credence to His promises of grace, guidance, and general care. Above all, it is the sureness of His holiness which establishes Him as the Moral Arbiter of the world. Because He is holy, He can expect us to be holy. And that is the strongest representation of immanence: God present in the lives of His people.

See TRANSCENDENCE, DEISM, PANTHEISM, OMNIPRESENCE, ATTRIBUTES (DIVINE).

For Further Reading: Shedd, *Dogmatic Theology*; Wiley, CT, vol. 1; Willis, *Western Civilization, an Urban Perspective*.
MERNE A. HARRIS

IMMANUEL. This name occurs three times in the Bible (Isa. 7:14; 8:8; Matt. 1:23). The Hebrew and Greek words mean "God is with us." There are strong theological overtones in this name, pointing to Divinity ("God") and the Incarnation ("with us").

The word first appears in a very precise historical setting (Isa. 7:1—8:15). The year is 735 B.C., and the kings of Syria and Ephraim have formed an alliance as the first step towards a confederacy into which they wish to draw Judah as a means of defense against Assyrian aggression. Ahaz, king of Judah, resists the idea; and consequently, the two kings seek to overthrow him.

In the midst of this crisis Isaiah encourages Ahaz to ask of the Lord a sign, which he refuses to do. In spite of the king's refusal, God insists on giving a sign according to the following terms: a young unmarried female—an *almah*—is to give birth to a son who is to be called Immanuel (Isa. 7:14).

Since the 19th century this sign has created some serious exegetical problems. When it comes to the fulfillment of this prophecy in Ahaz's time, no abundance of specific evidence is to be found in the biblical record. This vagueness appears to be out of character when the precision with which the prophecy was given is considered. Ahaz's unbelief, however, may be a critical factor.

For this reason the traditional interpretation of the sign is that it was Messianic in nature and could only be applied to Jesus Christ. Matt. 1:23 substantiates this view. (A delayed fulfillment is also described in Mic. 5:2-3.)

There is something singular about the virgin birth of Jesus Christ, and the miraculous dimension is so transcendent that a precursor in Ahaz's time would only make the problem more acute. This element of transcendence causes us to note that Jesus Christ did not come out of history but rather He came into history from above.

This fact introduces us to the essential meaning of the name Immanuel. Harold Lindsell writes, "By the light of nature we see God above us. By the light of the law we see God against us. By the light of the Gospel we see Jesus as Immanuel who is God with us" (*Christianity Today*, 22 [Dec. 9, 1977]: 25).

See CHRIST, INCARNATION, VIRGIN BIRTH, PROPHECY (PROPHECY).

For Further Reading: Heb. 4:14—5:10; J. D. Douglas, *NBD*, 556-57; J. Gresham Machen, *The Virgin Birth of Christ*, 287-93.
ROBERT A. MATTHEW

IMMERSION. The term *immersion* relates to one of the three modes of water baptism (presumably

Christian), which are: immersion, effusion, and sprinkling. The mode of immersion signifies a total submersion in water.

It has often been argued that the Greek term for baptism, *baptidzō*, intrinsically denotes immersion. Of course there are many and varied authorities, but one which is widely recognized as reliable on most questions gives the root meaning of *baptidzō* in Christian usage as: "dip, immerse, dip oneself, wash." In other Greek literature its meaning is given as: "plunge, sink, drench, overwhelm" (cf. Arndt and Gingrich).

The observation that baptism by pouring was allowed in cases of necessity in the apostolic age would strongly indicate that the normal mode was immersion (cf. *Didache* 7; Ignatius' *Letter to Smyrnaeans* 8:2). Thus, although other modes than immersion were practiced in the Early Church when considered necessary, the evidence indicates that immersion was the usual method. This is particularly so when the symbolic significance of the sacrament is considered (cf. Rom. 6:3 ff; Gal. 3:27; Col. 3:9; see Beasley-Murray, *Baptism in the NT*, 262). On the other hand, when baptism has typological significance (cf. 1 Cor. 10:2) or even relates to martyrdom (cf. Mark 10:38), the meaning of immersion is not so evident.

It must be recognized, however, that insistence on the *theological significance* of immersion, to the exclusion of any other mode, is a relatively modern development. Even among those of the Baptist persuasion the all-essential issue principally concerns infant baptism. In 17th-century England this was the issue over which the Separatists (Baptists) broke with the Nonconformist communion. It was not until later that the exclusive mode of immersion was adopted (cf. W. S. Hudson, *Religion in America*, 43). When Adoniram Judson was converted to Baptist doctrine, while studying his Greek Testament on the long trip to Burma, the fundamental question was infant baptism and not immersion.

When one remembers that Luther, Calvin, Wesley, and a great host of other post-Reformation leaders accepted and practiced a mode of baptism other than immersion, there is hardly a sound basis for theological dogmatism to the contrary.

See BAPTISM.

For Further Reading: Wiley, *CT*, 3:176-82; GMS, 590.
RICHARD E. HOWARD

IMMORTALITY. The word literally means "deathlessness" (from the Greek, *thanatos*, "death," transformed into *athanatos*, "deathless," by the

addition of the Greek *alpha* privative, from which comes *athanasia*, "immortality"). The latter is used concerning the nature of God in 1 Tim. 6:16, "who only hath immortality," in that God alone inherently possesses it and thus is the Source of all life. It appears also in 1 Cor. 15:53-54, relating to the glorified body of the believer. In 1 Tim. 1:17 it means "incorruptible," and in Rom. 2:7 and 2 Tim. 1:10 it signifies "incorruption." As generally used, immortality means the unending, conscious existence of man after his earthly life is terminated.

There are strong intimations of life beyond the grave in the OT, particularly in the Psalms and in Job. The Psalmist anticipates life hereafter, for example, in Ps. 17:15 and 23:6. He struggles with the problem of the disparity of rewards of the wicked and the righteous in this life in Psalms 49 and 73, and expresses the hope of the righteous in Ps. 49:15 and 73:24-26. Job asks a universal and perennial question in 14:14, "If a man die, shall he live again?" and answers it with his greatest affirmation of faith in 19:25-27. The doctrine of a future life is also plainly asserted elsewhere in the OT, such as in Isa. 26:19 and in Dan. 12:2-3.

It is in the NT, however, that the full glow of life hereafter is given. The apostle Paul asserts that Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). Our Lord's own triumph over death and the grave "has broken the power of death" (NEB), stripped it of any terror, and has brought into full view of faith both life and immortality. The apostle is not inferring that the doctrine of immortality was previously unknown, but is declaring that "the gospel pours light upon and discloses the author, origin, and true nature of life and immortality to our view" (Whedon, *Commentary on the NT*, 4:445).

Our Savior repeatedly mentioned existence beyond earthly life, not only for the righteous, but also for the wicked: e.g., Matt. 5:12, 22; 8:11-12; 10:28; 25:31-46; Mark 9:43; Luke 16:19-31; 18:29-30; 23:43; John 3:16; 5:24-29; 6:47-58; 11:25; 14:1-3; et al.

The Christian message offers hope for the total person. Though physical death and dissolution ensue, through resurrection man will be embodied at a loftier, glorified level, and will live forever in Christ's presence (1 Cor. 15:53-54; 1 Thess. 4:16-17). Such a glorious future has been assured to believers through the mighty power of God over death, "which he wrought in Christ, when he raised him from the dead" (Eph. 1:20).

See MAN, CONDITIONAL IMMORTALITY, SPIRIT, ETERNAL LIFE, SOUL, INTERMEDIATE STATE.

For Further Reading: Boettner, *Immortality*; Cullmann, *Immortality of the Soul or Resurrection of the Dead?* GMS, 80-81, 138-44, 649-52; Wiley, CT, 2:34-37; 3:215-24; Rawlings, *Beyond Death's Door*.

WILLIAM M. ARNETT

IMMUTABILITY. Changelessness, or immutability, in the Scripture is frequently attributed to Deity in contrast to the changeableness of humankind. God is seen as changeless as the mountains and the heavenly bodies. Man, by contrast, is compared to grass (Ps. 90:2-6), to chaff (1:4), to a morning cloud, to dew (Hos. 6:4), and to smoke (Prov. 10:26). Even the earth and the heavens will change "like a garment," but God remains unchanged (Heb. 1:8, 10-12). Writers of the Bible find relief as they reflect that while mankind is vacillating and unreliable, God, by contrast, is unchanging and, therefore, trustworthy.

Linked to this characteristic of the divine nature is the concept of the absolute in the realm of ethics. Since God is unchanging, His law is likewise unchanging; it is not subject to man's vacillation or alteration. God's "throne" or realm is immutable. Because of God's constancy His dealings with mankind remain fixed and dependable. Because of the "unchangeableness of his promise" (author's tr.) the believer now has hope (Heb. 6:17-19).

Modern "process theologians," like the ancient philosopher Heraclitus (fl. 500 B.C.), stress the mutability of things divine, preferring the dynamic to the static. Similarly, "situation ethics" eschews an absolute system of values and prefers instead to see ethics as related to the immediate environment rather than to unchanging absolutes. While divine revelation is seen in the NT to be progressive (cf. Heb. 1:1-2), the essentials are changeless as the cosmos (Matt. 5:17-18).

The biblical world (and ours) is one in which God's will and ways are not capricious and unpredictable. In such a world man would be irresponsible. Instead man exists in a universe in which moral values do not change; God's will is known and His actions are consistent. Therefore, man is responsible for his conduct because God is revealed as consistent, equitable, immutable, and hence credible (Rom. 1:17-20).

However, the biblical concept of immutability does not include what has often been ascribed to it, viz., total passivity in every sense. God has feelings and responses toward man and His universe, and both acts and reacts in a dynamic way (cf. Rom. 11:20-23).

See GOD, ATTRIBUTES (DIVINE), MORAL ATTRIBUTES OF GOD, PROCESS THEOLOGY, ABSOLUTISM, NEW MORALITY.

For Further Reading: Kantzer, Gundry, eds., *Perspectives on Evangelical Theology*, 15:42; Wiley, CT, 1:332 ff, 340-42.

GEORGE ALLEN TURNER

IMPANATION. The term literally means "embodied in bread." It is one of the theories of explanation regarding the presence of Christ in the Lord's Supper. Berengarius of Tours (d. 1086) is credited with its development. He disagreed with the traditional view of the church of his day. That view, called transubstantiation, suggested that the substance of the bread and wine actually became the body and blood of Christ at the moment of consecration. Berengarius argued, however, that the Lord became united with the elements without any substantial change occurring in them. The body of Christ is present in the Eucharist, but only in power rather than in essence.

The theory predated the Lutheran position of consubstantiation and is considered to be quite similar to it. The majority of Protestant Christianity sets all of these theories aside in favor of considering the elements as signs and seals of Christ's presence.

See CONSUBSTANTIATION, HOLY COMMUNION.

D. MARTIN BUTLER

IMPARTED RIGHTEOUSNESS. This has to do with God's not only declaring us to be righteous, as a judicial act in which He absolves us of the guilt of our acts of sins, but with His actually making us righteous. God, who surely would not declare a fiction, declares us to be righteous because He actually makes us so. The term is somewhat similar in meaning to that of regeneration, because it has to do with what God does within us, subjectively, in distinction from what He does for us.

Righteousness is also sometimes imputed to us—in which case we are reckoned as righteous when we are not. An instance of this is when God imputes righteousness to us, through the atonement of Christ, when we unknowingly transgress what His will for us is.

One of the most significant biblical supports for the understanding that God actually imparts righteousness to us is in Rom. 8:3-4, where we read, "And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit" (NIV). Here, we are not righteous merely in a "declared" sense or in an "imputed" sense. We ourselves are actually made righteous by God's

grace. It is not that Christ fulfills God's expectations, and that, because we are Christ's, we are reckoned as righteous when we are not actually so. Paul here says that, by grace, God's just expectations are fulfilled "in us"—and not simply and solely in Christ.

See IMPUTED RIGHTEOUSNESS, REPENTANCE, REGENERATION, CLEANSING, RIGHT (RIGHTEOUSNESS).

For Further Reading: Purkiser, ed., *Exploring Our Christian Faith*, 311 ff; Wiley, *CT*, 2:385-401; Taylor, *A Right Conception of Sin*. J. KENNETH GRIDER

IMPECCABILITY OF CHRIST. See SINLESSNESS OF CHRIST.

IMPENITENCE. To be impenitent is to be obdurate in one's sin, in full awareness and hence full responsibility. An "impenitent heart" is linked with "hardness" in Rom. 2:5. There may be some measure of remorse and what Paul calls "the sorrow of the world" (2 Cor. 7:10), yet a refusal to abandon sin and turn wholly to God in humility, confession, and brokenness. An impenitent person knows he has done wrong but is not profoundly sorry for the wrong, only annoyed by its consequences. Impenitence is thus thoroughly ethical and not to be confused with the moral blindness of true ignorance. The lost are those who die in final impenitence.

See IGNORANCE, PENITENCE, REPENTANCE.

RICHARD S. TAYLOR

IMPUTED RIGHTEOUSNESS. In theology "imputed righteousness" is inextricably bound up with the doctrine of justification. The doctrine represents the efforts of the theologians to relate the work of Christ (His obedience to the Father, His suffering and death) to the justification of believers.

The word "impute" is derived from the Greek word *logidzomai*, which means "to reckon or account." A man's sin or a man's righteousness is imputed to him when he personally commits the sinful or righteous acts (cf. Wiley, *CT*, 2:396).

The older theologians were agreed that there is a doctrine of imputation in the Scripture, and the phraseology they used was quite similar. However, their interpretations differed rather widely. This is especially true of Calvin and Arminius. Calvin's idea of imputation seems to be that the righteousness of Christ is accounted or imputed to us as if it were our own, and is beneficial only for the elect. Arminius insisted that Christ's righteousness is bestowed on all who believe—faith is imputed to them for righteousness.

The hyper-Calvinists pushed Calvin's position

to its logical conclusion and fell into error. These antinomians claimed that "Christ's righteousness is substituted for theirs in such a way as to render them as legally righteous as if they had themselves rendered perfect obedience to the law of God" (Wiley, *CT*, 2:396). This turns out to be righteousness by proxy. John Wesley strongly rejected this theory of imputation: "What we are afraid of is this;—lest any should use this phrase, 'The righteousness of Christ is imputed to me,' as a cover for his unrighteousness. We have known this done a thousand times. A man has been reformed, suppose for drunkenness: 'O,' says he, 'I pretend to no righteousness of my own; Christ is my righteousness'" (*Works*, 5:244). Wiley says, "The Antinomianism that would lead a soul to a reliance upon the imputed righteousness of Christ without the concomitant inward impartation of righteousness by the Spirit, is a dangerous perversion of the truth" (*CT*, 2:399).

There is therefore a proper doctrine of imputation, and there is an improper doctrine of imputation. Wesley stated unequivocally: "To all believers the righteousness of Christ is imputed; to unbelievers it is not." Someone asked Wesley, "When is it imputed?" He replied, "When they believe: In that very hour the righteousness of Christ is theirs. It is imputed to everyone that believes, as soon as he believes: faith and the righteousness of Christ are inseparable" (*Works*, 5:237). From this we see that the Wesleyan-Arminian position is that the believer's faith is imputed to him for righteousness. This is fully supported by Scripture: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3; cf. 5, 9, 22-24). Even here we must not err by identifying faith with righteousness. "All believers are forgiven and accepted, not for the sake of anything in them, or of anything that ever was, or can be done by them, but wholly and solely for the sake of what Christ has done and suffered for them" (Wesley, *Works*, 5:239).

See JUSTIFICATION, IMPARTED RIGHTEOUSNESS.

For Further Reading: "Righteousness," *NIDNTT*; Wesley, *Works*, 5—Sermons "Justification" and "The Lord Our Righteousness"; Wiley, *CT*, 2:394-401.

C. PAUL GRAY

IN ADAM. The term "in Adam" is a technical concept for the solidarity of humanity with Adam and his sin, as recorded in Gen. 3:1-24. Although "the Adam-typology . . . plays a considerable part in Paul's thinking, and . . . is present to his mind when he is writing passages in which the name of Adam is not mentioned" (Alan Richardson, *An Introduction to the Theology*

of the New Testament, 245), the term only appears explicitly in Rom. 5:12-21 and 1 Cor. 15:22, where it is always used in a consistently antithetical relationship with the redemptive solidaric term "in Christ" (John Murray, *The Epistle to the Romans*, 1:179).

The solidarity to which both terms refer is ethical (as in Arminianism) rather than realistic or imputational (as in some forms of Calvinism). This fact is embedded in Rom. 5:12-21, a passage which occupies a transitional and pivotal position in Paul's discussion in 5:1-8:17 of the meaning, place, and appropriation of holiness in the total process of salvation.

The ethical quality of "in Adam" is discerned by discovering in what sense "many [were] made sinners . . . by one man's disobedience" (Rom. 5:19, RSV). The answer emerges by noting that the interpretive summary of 5:12—which introduces the problem that "all men sinned . . . through one man"—is verse 18 (Murray, *ibid.*). Gen. 2:16-17 states that condemnation would come to Adam *personally* for his transgression. In the same ethical vein, Paul reveals that condemnation comes to all men as a result of *their actual sin*: "One man's trespass led to condemnation for all men" (Rom. 5:18, RSV). With "led" as the pivotal word, it becomes evident that Adam's sin, as a universally inherited proclivity to sin, *leads* to condemnation for all men. When this proclivity is yielded to or obeyed, the result is actual sin which brings condemnation.

In light of this, the solidaric emphasis of "in Adam" as ethical requires an effect that is potential rather than automatically actual. This is substantiated by noting the clearly ethical focus of the antithetical solidaric term, "in Christ," for the relation which lost humanity may sustain to Christ is the interpretive key for understanding the relation humanity outside of Christ sustains to Adam. Consequently, if we remember that the seeming justification of all in Christ is potential and only becomes actual when appropriated in an ethical act (Rom. 5:15-18), the complete antithetical construction of 5:12-21 leads to this conclusion: The apparent condemnation of all in Adam because of his disobedience is really potential, only becoming actual when consented to volitionally by an act of sin.

The contextual relation of "in Adam" to holiness in Romans emerges in the rephrasing of the term in the concept of the "old man" in 6:6 (KJV). By this lexical interlocking, the antithetical structure between Adam and Christ in 5:12-21 and the ethical relationship men sustain to either one

becomes the pattern for interpreting the meaning and appropriation of holiness in 6:1-14.

See ORIGINAL SIN, PREVENIENT GRACE, IN CHRIST, OLD MAN.

For Further Reading: Howard, *Newness of Life*, 37-44, 61-65, 84-87; Jeremias, "Adam," in Kittel, 1:141-43; Richardson, ed., "Adam, Man," *A Theological Word Book of the Bible*, 14-15; NIDNTT, 1:84-87; Wiley, CT, 2:108, 125 ff, 133-37. JOHN G. MERRITT

IN CHRIST. The term "in Christ" and its spectrum of equivalents is an expression which occurs at least 164 times in the NT. There has been a growing consensus among many scholars that the centrality of the frequent occurrence of this term in the structure of his Epistles points to union with Christ as the heart of Paul's theology (see James S. Stewart, *A Man in Christ*, 7:150-52; Nielson, *In Christ*, 48-50). As perhaps the core concept of Paul's message, the expression "in Christ" may be summarized under at least four rubrics:

First, "in Christ" is a *comprehensive* term: it embraces and undergirds such significant biblical themes as justification, reconciliation, sanctification, the Church (cf. Lightfoot, *Sermons in St. Paul's*, 227; Plummer, *Second Corinthians*, 69).

Second, "in Christ" is a *mystical* term. Because the concept is relational—union with Christ—it places the central, historically rooted biblical themes in the arena of Spirit-attested human experience. This warmth which radiates from "in Christ" derives from the mysticism that inheres in the concept. However, this is not a union in which the human is absorbed in and obliterated by the divine; it is a redemptive permeation of the human personality by the divine through the indwelling presence of Christ (see Nielson, *ibid.*, 18; Stewart, *ibid.*, 160-73).

Third, "in Christ" is an ethically *solidaric* concept. The solidarity expressed by "in Christ" is indicated in Rom. 5:12-21, where it is placed in a consistently antithetical relationship with the contrastive solidaric concept, "in Adam." In its larger context of 5:1-8:17, "in Christ" as a solidaric concept reaches its high point of significance in the experience and life of holiness, in which union with Christ centers in subjective identification with His death and resurrection (6:1-14). This solidarity is ethical in nature and is thus potential rather than automatically causal or actual in effect. This is seen in Paul's apparent assertion in 5:15-16 that Christ's obedience resulted in the justification of *all* men. However, this seeming actuality in 5:16, 18 is observed to be *potential* when seen in the light of the *provisional* nature of justification in 5:15, 17-18.

Thus, for the *potential* to become *actual*, an act of the will must be exercised to appropriate the *provisional* effects of Christ's obedience.

The antithetical structure between Adam and Christ in Rom. 5:12-21 and the relationship men sustain to either one becomes the interpretive key to understanding holiness in 6:1-14: Simply because a person is "in Adam," he does not experience the effects of the inherited sin-principle in terms of guilt (i.e., in the sense of full responsibility and condemnation) until he embraces it by personal transgression. In like manner, simply being "in Christ" does not necessarily mean one has fully received experiential holiness, or entire sanctification, in Him. Thus, what can and should be ours by virtue of being "in Christ" is not actually ours until we make it our own by faith.

Fourth, "in Christ" is an *eschatological* concept. "The very phrase describing the status of the believer, 'in Christ,' is an eschatological term. To be 'in Christ' means to be in the new age and to experience its life and powers. 'If any one is in Christ, he is a new creation; the old has passed away, behold the new has come' (II Cor. 5:17)" (George Eldon Ladd, *A Theology of the New Testament*, 551). By "eschatological" is meant that through the redemptive work of Christ and the coming of the Holy Spirit, the age to come has invaded this present evil age (Ladd, 364-65). It is against this eschatological backdrop that life in the Spirit with its soteric content is to be understood. For those "in Christ," the perfect and consummated liberation of the new age has "in part reached back into the present" (Ladd, 371). As both a solidaric and an eschatological term, "in Christ" in Romans has holiness as its high point. As he reaches the climax of his presentation of holiness in Romans, Paul indicates that part of this "reaching back" into the present embraces the experience and life of holiness (8:1-2).

Since the new age reaches back to those "in Christ," the eschatological concept has ethical overtones because it intersects with the solidaric. Thus the soteric content of the eschatological invasion is not automatically effective; it must be appropriated in an ethical act. Therefore, "in Christ" is a solidaric concept that is eschatologically understood and ethically interpreted.

See IN ADAM, CHRIST IN YOU, REGENERATION.

For Further Reading: Harkness, *Mysticism: Its Meaning and Message*, 15-75; Howard, *Newness of Life*, 67-126; Richardson, *An Introduction to the Theology of the New Testament*, 249-52; Nielson, *In Christ*.

JOHN G. MERRITT

INBRED SIN. See ORIGINAL SIN.

INCARNATION. This refers to the eternal Son of God's being enfleshed as Jesus of Nazareth. It refers to the time when, in man's "finest hour," God the Son became man through the Virgin Mary and lived some 33 years in Palestine. It is the time when God (precisely, through the Son) pitched His tent among us (John 1:14); when Christ counted equality with God not something to be held onto, but humbled himself, wore the form of a servant, and became obedient all the way to death on an ignominious Roman cross (Phil. 2:5-8).

In what C. H. Dodd called the "not-yet" times of the OT, God had spoken to us in diverse ways through prophets, priests, and kings; and in the last time span, the last salvific age, God spoke to us through His only begotten, eternally generated Son (Heb. 1:1 ff; John 1:18).

Incarnation means that God was not content simply to think good thoughts about us, nor to help us while keeping a safe distance from us. It means that God visited us for our salvation—"in our sorry case," as the ancient Athanasius expressed it.

Heretical views regarding the Incarnation have sometimes been advocated. In some of them, Christ's humanity has been overstressed in relation to His deity. Ebionism is one such view.

Others have overstressed Christ's deity. One such, certainly, is Docetism, a Gnostic view that Christ was fully divine (and, many of them said, conceived by a virgin); but that He only appeared to be human. Apollinarianism also overstressed His deity in a sense. In this heresy, Christ was said to be human in body and soul, but not in spirit or ego or person. This aspect of Christ's nature was solely divine—the eternal Logos, a person, having amalgamated himself with humanity from the standpoint of assuming a human body and a human soul. Eutychianism, too, overstressed Christ's deity, with its understanding that Christ's humanity got absorbed into His deity at the time of His baptism.

In still other heresies, the error was of a different nature than in the overstress of either Christ's humanity or His deity. One such was the fourth-century Arian position, which became the most serious of all these threats to what came to be hammered out as the Christian teaching. Arius taught that Christ is neither human nor divine, but a third existent, in between—and that He was the first and highest created being.

Nestorianism had to do with the relation of the two natures (human and divine) to the person.

Nestorius pictured Christ's humanity and deity as so separate that this devout heretic was perceived to be saying that Christ possessed two persons (one, human; and the other, divine).

The orthodox Christology, decided upon at the Council of Chalcedon in 451, is that Christ possessed two natures, a fully human one and a fully divine one, and that He possessed only one person—its dictum being that we should not "confuse" the two natures (making them one) nor divide the person.

See CHRIST, CHRISTOLOGY, HYPOSTASIS, HYPOSTATIC UNION, VIRGIN BIRTH, DOCETISM, APOLLINARIANISM, ARIANISM, NESTORIANISM.

For Further Reading: Baillie, *God Was in Christ*.

J. KENNETH GRIDER

INDULGENCES. In Catholic theology, this is the church's remission or waving of the temporal punishment for sins whose guilt has already been forgiven. Remission is granted out of the treasury of merit of the church created by the holiness of Christ and the saints. Such indulgence may be granted to the living or to the dead who are suffering in purgatory.

This teaching grew out of the penitential discipline of the church in earlier centuries. A distinction was made between the guilt of sin and the temporal punishment required for complete absolution, the former to be forgiven by the work of Christ, the latter to be satisfied by acts of penance in this life and, as the doctrine of purgatory developed historically, in purgatory.

Gradual development of the teaching expanded the theology and practice of indulgence granting to include not only the plenary remission of temporal and purgatorial penalties but of the guilt of sins already or yet to be committed. Souls of persons living holding such plenary indulgences would go straight to heaven upon death, or those in purgatory would immediately be released from further suffering.

The blatant abuse of such liberal indulgence teaching aroused Martin Luther to challenge the authority of the medieval church and papacy. Since the Protestant Reformation, the granting of indulgences within the Roman Catholic church has steadily diminished even though their dogmatic validity was affirmed by the Council of Trent.

See CATHOLICISM (ROMAN), PENANCE, REPENTANCE.

For Further Reading: Greenwood, ed., *A Handbook of the Catholic Faith*, 288-92; Klotsche, *History of Christian Doctrine*, 152-54. MELVIN EASTERDAY DIETER

INFALLIBILITY, BIBLICAL. See BIBLICAL INERRANCY.

INFALLIBILITY, PAPAL. See PAPAL INFALLIBILITY.

INFANT BAPTISM (PRO). Support for baptizing infants is considerable. It is surely implied when entire households are baptized, according to several biblical passages (Lydia's, Acts 16:15; the Philippian jailer's, vv. 33-34; Stephanas', 1 Cor. 1:16). A "household" included any children of servants, as well as those of the household's head. Especially in the case of prime-of-life people such as Lydia and the jailer, in an era when children could not be planned as they can be in our day, it would have been mathematically improbable that in these households there were no children who had not as yet reached the age of accountability. In this connection John Wesley, who believed profoundly in the importance of baptizing infants, said that, although infants are not singled out for specific mention, women are seldom singled out, either (exceptions are in Acts 8:2; 16:15).

H. Orton Wiley, Oscar Cullmann, and many other scholars understand, furthermore, that infant baptism is the NT counterpart of the OT circumcision of male infants. Just as an infant, on the eighth day of his life, was to be circumcised, and thereby brought within God's special covenantal favor, so an infant is to be baptized. In some kinds of covenants, humans needed to enter into individual agreement with God; but in others, God made agreements without regard to human cooperation. In circumcision and infant baptism, the covenant is of this nature—except that, of course, the parents agree, in infant baptism, to rear the child to come to know Christ.

Infant baptism, further, is the sacrament which affirms prevenient grace. In the Arminian-Wesleyan tradition, in which infants have been baptized for centuries, the doctrine of prevenient grace has been emphasized. That is, in this tradition, it has been emphasized that we love God "because he first loved us" (1 John 4:19); that no one comes to the Father except the Spirit first summons him (see John 6:44; Ps. 85:4; Jer. 31:18-19). And to baptize infants affirms this kind of grace.

Evangelicals do not believe that infant baptism obviates the need of the new birth, when the child comes to the age of accountability and senses the awakening of the Spirit to his personal sinning.

Infant baptism is the practice of all but a very small percent of Christendom, and it has been, from the earliest centuries. Only Tertullian, con-

INERRANCY. See BIBLICAL INERRANCY.

nected with an early offshoot group (the Montanists), opposed it, among the Greek and Latin fathers. It is taught in the *Didache*, the Early Church "manual" dating to around A.D. 100. Even the fifth-century Pelagius, who denied original sin, taught it. It was taught by Luther, Calvin, Arminius, Wesley, Wiley, etc.

See INFANT BAPTISM (CON), INFANT SALVATION, BAPTISM.

For Further Reading: Bromiley, *Children of Promise: The Care for Baptizing Infants*; Small, *The Biblical Basis for Infant Baptism*; Wall, *The History of Infant Baptism*; Wesley, *Thoughts upon Infant Baptism*; Jeremias, *Infant Baptism in the First Four Centuries*.

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INFANT BAPTISM (CON). The baptism of infants in the Christian Church had its origin, according to its proponents, in the Apostolic Church. It is assumed that the household of Cornelius (Acts 10:44-48) and the jailer at Philippi (16:33-34) included infants. Against this assumption it is noteworthy that those baptized with water in Caesarea were those who previously had been baptized with the Holy Spirit and spoke with tongues, "acclaiming the greatness of God" (10:46). Those on whom the Spirit came were "all who were listening to the message" (v. 44), who in turn were "relatives and close friends" of Cornelius (v. 24, all NEB). Were those who gathered to listen to Peter, and who later acclaimed the greatness of God, infants as well as those old enough to comprehend the message? It seems unlikely. The Philippian jailer and his household became believers between midnight and dawn; were sleeping infants aroused to participate in the baptism? Again, it seems an unwarranted assumption.

Some go back of the Apostolic Church to the ministry of Jesus who welcomed children to His embrace and declared, "Of such is the kingdom of heaven" (Matt. 19:14). It may be asked, "Does baptism make them such, or are they 'of the Kingdom' without baptism?" The OT is often cited in defense of infant baptism. Since children of Hebrew parents were circumcised, and thus brought into the Abrahamic covenant, and since Christians are the "true Israel," therefore infants, to be made participants in the covenant relation, are to be baptized.

Pauline support is sought: "In him also you were circumcised . . . and you were buried with him in baptism" (Col. 2:11-13, RSV). Here Paul uses circumcision as a metaphor, the "circumcision made without hands" being equated with the removal of sin. Paul would be the last one to insist on circumcision as the condition for being

a Christian; his concern was that believers experience "real circumcision . . . a matter of the heart, spiritual and not literal" (Rom. 2:29, RSV). John the Baptist, Jesus, and the apostles emphasized that outward rites are not essential and that parents cannot bring their offspring into a saving relationship to Christ by any outward rite. The NT consistently and emphatically asserts that salvation is a personal matter and cannot be passed from generation to generation as the Jews believed (John 8:39-59).

Infant baptism is properly linked with confirmation, hence the importance of the latter in Catholic churches. Both are widely practiced in state churches of Europe including the Anglican, and thence via the Wesleys to the Methodist churches. Because of the embarrassment of seeing that baptized adults often continue to live in sin, the Anabaptists arose in wake of the Reformation to make baptism available only to believers. Recently in Europe, for the same reason, theologians including Karl Barth have called for believers' baptism rather than the administration of the rite to helpless infants. Many who wish to give baptism its maximum significance are sympathetic to this position and prefer to dedicate their infants while reserving baptism to the time when the candidate becomes a willing participant.

See BAPTISM, INFANT BAPTISM (PRO), SACRAMENTS, BAPTISMAL REGENERATION, REBAPTISM, INFANT SALVATION.

For Further Reading: Aland, *Did the Early Church Baptize Infants?* Schnackenburg, *Baptism in the Thought of Paul*; Cannel, *The Historical Antecedents and Development of John Wesley's Doctrine of Christian Initiation* (Ann Arbor Microfilms, 1965); Fisher, *Christian Initiation: Baptism in the Medieval West*; Cho, *A Study of John Wesley's Doctrine of Baptism in Light of Current Interpretations* (Ann Arbor Microfilms, 1967); Lampe, *The Seal of the Spirit*; Turner, "Infant Baptism in Biblical and Historical Context," *WTJ*, Spring, 1970, 11-21; King, "Infant Baptism in Biblical and Wesleyan Theology," M.Th. thesis, Asbury Theological Seminary (1975).

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INFANT COMMUNION. For many centuries, infants and small children received the Lord's Supper. This obtained in both the West and in the East. However, although infants still receive Communion in Eastern Orthodoxy, they do not receive it in Roman Catholicism.

The practice was discontinued in medieval times in Roman Catholicism after it had officially accepted the teaching of transubstantiation—that at the priest's consecration of the elements, their substance becomes the actual body and