

VII: Extra Questions

67. Define and explain Dispensationalism (세대주의란 무엇인가?) (Grenz et al.)

A system of theology popularized mainly in 20th century North America, especially through the influence of the Scofield Reference Bible. The dispensationalism delineated by Scofield suggested that God works with humans in distinct ways (dispensations) through history; (1) that God has a distinct plan for Israel over against the church; (2) that the Bible, especially predictive prophecy, needs to be interpreted literally; (3) that the church will be secretly raptured from earth seven years prior to Christ's second coming; (4) and that Christ will rule with Israel during a literal thousand-year earthly reign.

Contemporary, or progressive, dispensationalism remains thoroughly premillennial but rejects the ontological distinction between Israel and the church as two peoples of God, seeing them instead as two salvation-historical embodiments of a single people.

Building on the idea of God's administration of or plan for the world, dispensationalism describes the unfolding of that program in various dispensations, or stewardship arrangements, throughout the history of the world. At least 3 dispensations: Past, present, future. Prelaw: prefall and postfall. Progressive revelation. Literal interpretation. Content of faith changes in each dispensation. J. N. Darby, C. I. Scofield, L. S. Chafer.

68. Total depravity of man (cf. First letter of TULIP)

1) C&MA Doctrinal statement

Man was originally created in the image and likeness of God. Man cannot exist independently apart from God who is the source of life, spiritually and physically. By having sinned, man was dead physically (Rom 5:12; 6:23) and spiritually (separation from God). All men are born with a sinful nature (Rom 5:12-19), are separated from the life of God, and there will be the final judgment on the last day and unbelievers will be sent to the hell of everlasting fire where they will suffer eternally (Matt 5:29-30; 10:28).

2) Calvinistic View (<http://www.reformed.org/calvinism/>)

Total Depravity (Total Inability)

Total Depravity is probably the most misunderstood tenet of Calvinism. When Calvinists speak of humans as "totally depraved," they are making an extensive, rather than an intensive statement. The effect of the fall upon man is that sin has extended to every part of his personality -- his thinking, his emotions, and his will. Not necessarily that he is *intensely* sinful, but that sin has *extended* to his entire being.

The unregenerate (unsaved) man is dead in his sins (Romans 5:12). Without the power of the Holy Spirit, the natural man is blind and deaf to the message of the gospel

(Mark 4:11f). This is why Total Depravity has also been called "Total Inability." The man without a knowledge of God will never come to this knowledge without God's making him alive through Christ (Ephesians 2:1-5).

69. Unconditional election (무조건적 선택)

1) Grentz et al.

Election is a sovereign, eternal decree of God. The elect have been "predestined according to the plan of him who works out everything in conformity with the purpose of his will" (Eph 1:11).

2) Calvinistic View by Jonathan Barlow (<http://www.reformed.org/calvinism/>)

Unconditional Election is the doctrine which states that God chose those whom he was pleased to bring to a knowledge of himself, not based upon any merit shown by the object of his grace and not based upon his looking forward to discover who would "accept" the offer of the gospel. God has elected, based solely upon the counsel of his own will, some for glory and others for damnation (Romans 9:15,21). He has done this act before the foundations of the world (Ephesians 1:4-8).

This doctrine does not rule out, however, man's responsibility to believe in the redeeming work of God the Son (John 3:16-18). Scripture presents a tension between God's sovereignty in salvation, and man's responsibility to believe which it does not try to resolve. Both are true -- to deny man's responsibility is to affirm an unbiblical hyper-calvinism; to deny God's sovereignty is to affirm an unbiblical Arminianism.

The elect are saved unto good works (Ephesians 2:10). Thus, though good works will never bridge the gulf between man and God that was formed in the Fall, good works are a result of God's saving grace. This is what Peter means when he admonishes the Christian reader to make his "calling" and "election" sure (2 Peter 1:10). Bearing the fruit of good works is an indication that God has sown seeds of grace in fertile soil.

70. Natural Evil

Evil is any act or event that is contrary to the good and holy purposes of God. Natural evils include harmful or destructive events in nature that occur throughout the course of history and that negatively affect creaturely life.

71. Moral Evil

It refers to acts (sins) of creatures that are contrary to God's holy character and law.

72. Limited Atonement

1) Grentz et al.

The doctrine that Jesus died for the elect in particular, securing their redemption, but not for the world.

2) Calvinistic View by Jonathan Barlow (<http://www.reformed.org/calvinism/>): Limited Atonement (Particular Redemption)

Limited Atonement is a doctrine offered in answer to the question, "for whose sins did Christ atone?" The Bible teaches that Christ died for those whom God gave him to save (John 17:9). Christ died, indeed, for many people, but not all (Matthew 26:28). Specifically, Christ died for the invisible Church -- the sum total of all those who would ever rightly bear the name "Christian" (Ephesians 5:25).

This doctrine often finds many objections, mostly from those who think that Limited Atonement does damage to evangelism. We have already seen that Christ will not lose any that the father has given to him (John 6:37). Christ's death was not a death of potential atonement for all people. Believing that Jesus' death was a potential, symbolic atonement for anyone who might possibly, in the future, accept him trivializes Christ's act of atonement. Christ died to atone for specific sins of specific sinners. Christ died to make holy the church. He did not atone for all men, because obviously all men are not saved. Evangelism is actually lifted up in this doctrine, for the evangelist may tell his congregation that Christ died for sinners, and that he will not lose any of those for whom he died!

73. Irresistible Grace

1) Grentz et al.

It means grace that cannot be rejected. The conception of the irresistibility of special grace is closely bound up with the efficacious nature of that grace. As the work of God always achieves the effect toward which it is directed, so also it cannot be resisted or thrust aside.

2) Calvinistic View by Jonathan Barlow (<http://www.reformed.org/calvinism/>)

The result of God's Irresistible Grace is the certain response by the elect to the inward call of the Holy Spirit, when the outward call is given by the evangelist or minister of the Word of God. Christ, himself, teaches that all whom God has elected will come to a knowledge of him (John 6:37). Men come to Christ in salvation when the Father calls them (John 6:44), and the very Spirit of God leads God's beloved to repentance (Romans 8:14). What a comfort it is to know that the gospel of Christ will penetrate our hard, sinful hearts and wondrously save us through the gracious inward call of the Holy Spirit (I Peter 5:10)!

74. Perseverance of Saints

1) Grentz et al.

A doctrine of eternal security of every believer - "once a Christian, always a Christian." The elect being born of the Spirit, can never finally fall from grace. Eternal security is freely given by God, and is not due to human watchfulness, striving, or endurance. Westminster Confession: "They whom God has accepted in his Beloved, effectually called and sanctified by his Spirit can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end and be eternally saved.

2) Calvinistic View by Jonathan Barlow (<http://www.reformed.org/calvinism/>)

Perseverance of the Saints is a doctrine which states that the saints (those whom God has saved) will remain in God's hand until they are glorified and brought to abide with him in heaven. Romans 8:28-39 makes it clear that when a person truly has been regenerated by God, he will remain in God's stead. The work of sanctification which God has brought about in his elect will continue until it reaches its fulfillment in eternal life (Phil. 1:6). Christ assures the elect that he will not lose them and that they will be glorified at the "last day" (John 6:39). The Calvinist stands upon the Word of God and trusts in Christ's promise that he will perfectly fulfill the will of the Father in saving all the elect.

75. Ransom

One of the metaphors employed by the early church to speak of the saving work of Christ (Mark 10:45; Matt 20:28; 1 Tim 2:6). As a metaphor ransom commonly points to a price paid, a transaction made, to obtain the freedom of others. In the NT the terms of ransom and purchase, which in other contexts suggest an economic or financial exchange, speak of the consequences or results (cf. 1 Cor 7:23). The release is from judgment (Rom 3:25-26), sin (Eph 1:7), death (Rom 8:2).

76. Liberation theology (해방신학)

The term most often refers to a theological movement developed in the late 1960's in Latin American. In attempting to unite theology and socio-political concerns, liberation theologians such as Gustavo Gutierrez emphasize the scriptural theme of liberation, understood as the overcoming of poverty and oppression.

77. *Opere operato*

The Latin phrase employed particularly in reference to the debate over the effectiveness of the sacraments. *Ex opere operato* literally means "from the work done" and suggests that a sacrament is effective in fulfilling its purpose. This effectiveness is not dependent on the faith of the recipient of the grace that comes through the act. In addition, the concept may suggest that the sacrament is effective even if it is administered by a sinful person or perhaps even by a person who is not properly ordained by the church.

78. Hypostatic union (cf. Nature of Christ)

The doctrine of the hypostatic union, first set forth officially in the definition of faith produced by the Council of Chalcedon (451), concerns the union of the two natures

of deity and humanity in the one hypostasis or person of Jesus Christ. In the incarnation of the Son of God, a human nature was inseparably united forever with the divine nature in the one person of Jesus Christ, yet with the two natures remaining distinct, wholly, and unchanged, without mixture or confusion so that the one person, Jesus Christ, is truly God and truly man.

79. Economic subordination (cf. Christology)

Though the Son is equal to the Father in their essence, the Son is shown subordinate to the Father in terms of the economic trinity, that is, the manifestations of the three persons of the Trinity in relationship to the world, particularly in regard to the outworking of God's plan (economy) of salvation.

80. Transubstantiation theory (cf. Lord's Supper)

A term in Roman Catholic theology meaning "essential change," the belief that by power of God at the consecration in the Mass, the bread and wine change substance into the actual substance of Jesus' body and blood, even though they seem to retain their natural characteristics.

81. Kenotic theory

It is a theology that focuses on the person of Christ in terms of some form of self-limitation by the preexistent Son in his becoming man. Phil 2:7.

82. Discuss about believers' **Union with Christ** in His death, resurrection, and ascension.

83. Define "church."

1) Option 1 (C&MA manual)

The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, (Ephesians 1:22-23) which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations. (Matthew 28:19-20) The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the gospel, and observance of the ordinances of Baptism and the Lord's Supper. (Acts 2:41-47) (A1. 3. Third I).

2) Option 2 (general)

The NT tends to use the word to refer to all those who by faith in the person and work of Christ as the fullest revelation of God have entered into a new relationship with God and with one another (1 Cor 1:9, 10), who are the dwelling place of the Holy Spirit on earth (1 Cor 3:16) and who have been given the task of proclaiming the present reign of God in the world, both by the verbal declaration of the word of God (Acts 20:25-27) and by the administration of the ordinances or sacraments (Matt 28:19; 1 Cor 10:16-17).

84. Define and explain the Great Commission (대사명에 관해 논하라).

1) A key passage: Matt 28:18-19

NRSV Matt 28:18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

2) Definition

The church has been commissioned by Christ to go into all the world as a witness, preaching the gospel to all nations.

3) Implication

The great commission is the *raison d'être* (reason for existence) of the church. Therefore, all the church activities must be geared towards achieving this goal. The mission statement of the Christian and Missionary Alliance is (<http://www.cmalliance.org/howeare/statement.htm>):

Our mission is to know Jesus Christ; exalt Him as Savior, Sanctifier, Healer, and Coming King; and complete His Great Commission:

- Evangelizing and discipling persons throughout the United States, and
- Incorporating them into Christ-centered, community-focused congregations,
- Mobilizing them for active involvement in a missionary effort designed to plant Great Commission churches among both unreached and responsive peoples worldwide