Atonement Lenten Reading

READING PLAN · 2027

Before Lent

Robert Walker's Editor's Introduction, sections A–C · Jan 31–Feb 9 · 10 days · about 12–17 min a day

DAY 1 OF 10 **Sun Jan 31** pp. xxxvi–xli about 17 min

- ☐ **A The relation between *Incarnation* and *Atonement*: Christology and Soteriology**
  - ☐ *The concept of the person of Christ and of salvation in his person*
    - ☐ Christology and Soteriology, person and work not to be separated
    - ☐ One whole Christ from birth to ascension and a contrast of emphases in Christology and Soteriology
  - ☐ *The hypostatic union is the heart of both Christology and Soteriology*
    - ☐ The hypostatic union is one dynamic event from incarnation to ascension
    - ☐ The hypostatic union is ongoing event worked out through death into new creation
  - ☐ *Soteriology as Christology worked out, person and work as one whole Christ*
- ☐ **B The leading themes of Torrance's Soteriology**
  - ☐ *The approach to the atonement*
  - ☐ *The mystery of atonement — we can only start from the decisive new act of God in Christ*
  - ☐ *The Old Testament the essential preparation to understanding the atonement in Jesus*
  - ☐ *The atonement is ultimately inconceivable outside the person and act of Jesus*
  - ☐ *Concepts of atonement transformed and held together in Christ*

DAY 2 OF 10 **Mon Feb 1** pp. xli–xlvi about 15 min

- ☐ **1 The theology of the atonement**
  - ☐ *(a) Atonement is the fulfilment of the covenant: the significance of Christ as God and man*
    - ☐ The place of the sacraments in expressing better than words the meaning of atonement
  - ☐ *(b) The life of Christ a ransom, poured out on the cross for the redemption of the many*
  - ☐ *(c) The priesthood of Jesus Christ and the letter to the Hebrews*
  - ☐ *(d) Atonement as justification, reconciliation and redemption in the teaching of Paul*
    - ☐ (i) Justification, reconciliation and redemption are complete in the person and work of Christ
    - ☐ (ii) Justification, reconciliation and redemption are the act of God and man in Christ
    - ☐ (iii) Justification, reconciliation and redemption can only take place through the complete assertion of the truth of God and the complete fulfilment of the law

DAY 3 OF 10 **Tue Feb 2** pp. xlvi–li about 16 min

- ☐ (iv) Justification, reconciliation and redemption are the liberation of humanity from the abstract legal and ethical order into direct personal relation with God
- ☐ (v) Atonement as justification, reconciliation and redemption is completed and actualised in the church through the sending of the Spirit
- ☐ (vi) Justification, reconciliation and redemption which are essentially corporate in Christ reach out to the whole of creation in a cosmic peace

- ☐ **2 The resurrection and ascension of Jesus and his sending of the Spirit**
  - ☐ *(a) The resurrection of Jesus Christ*
    - ☐ (i) The resurrection is the mighty act of God in the person of Christ defeating death
    - ☐ (ii) The resurrection is the fulfilment of the incarnation and atonement
    - ☐ (iii) The resurrection is the beginning of the new creation headed by Jesus
    - ☐ (iv) A real resurrection is fundamental to the Christian faith
    - ☐ (v) The nature of the resurrection event
      - ☐ The resurrection is an event in history but one going beyond it into a new creation
      - ☐ The openness and non-prescriptiveness of the modern concept of scientific law

DAY 4 OF 10 **Wed Feb 3** pp. li–lv about 12 min

- ☐ *(b) The ascension of Jesus Christ*
  - ☐ (i) The ascension creates a pause in the parousia, creating time for the gospel before the final coming of Jesus
  - ☐ (ii) The ascension is the obverse of the incarnation and marks its fulfilment
  - ☐ (iii) The ascension and the sending of the Spirit mark the completion of the atonement
  - ☐ (iv) A proper doctrine of the ascension is fundamental to the Christian faith
    - ☐ (1) The ascension and the continuing ministry of Jesus Christ as king, priest and prophet
    - ☐ The ascension of Christ the king
    - ☐ The ascension of Christ the priest
    - ☐ The ascension of Christ the prophet
    - ☐ (2) The ascension and the final coming of Jesus
  - ☐ (v) The nature of the ascension event
    - ☐ An event in space and time but going beyond them

DAY 5 OF 10 **Thu Feb 4** pp. lv–lx about 13 min

- ☐ *(c) The coming of the Holy Spirit and the creation of the apostles and apostolic tradition*
  - ☐ (i) The role of the Spirit is to witness to Christ and open the human mind and heart to his truth
    - ☐ The Spirit is the ‘shaliach’ in whom Christ himself is present and active
  - ☐ (ii) The creation of the apostolate as the definitive and authorised witness to Jesus Christ
  - ☐ (iii) The creation of apostolic tradition and the New Testament
  - ☐ (iv) The question of the relation between the Word made flesh and the written word
- ☐ *(d) The doctrine of scripture: the apostolic (and prophetic) basis of the church*
  - ☐ (i) The basic text of the New Testament is the obedient humanity of Jesus Christ
  - ☐ (ii) The New Testament is the inspired secondary text
  - ☐ (iii) The person of Christ is the key to understanding the relation of the Word to the written word
    - ☐ (1) The parallels between the hypostatic union of God and man and of the Word with the written word
    - ☐ (2) The differences between God in Christ and the Word in the written word
    - ☐ Torrance’s doctrine of scripture is deeply Christological
    - ☐ The significance of Jesus Christ as Word of God to man become obedient human word
    - ☐ A doctrine of scripture must be patterned on and reflect the uniqueness of the person of Christ

DAY 6 OF 10 **Fri Feb 5** pp. lx–lxiv about 15 min

- ☐ **3 The one church of God in Jesus Christ**
  - ☐ *(a) The church is the work of three divine persons, grounded in their eternal communion*
  - ☐ *(b) The three forms of the one church of God*
  - ☐ *(c) The church is the body of Christ - the twofold New Testament usage*
  - ☐ *(d) The church is the provisional form of the new creation*
    - ☐ (i) The completeness and finished nature of the work of Christ in his person
    - ☐ (ii) What has been completed intensively in Christ must now be fulfilled extensively in the church and in all creation
      - ☐ The church is the servant and herald whose whole life and essence is to be found in Christ alone
  - ☐ *(e) The church is part of the creed and an essential part of faith in the gospel*
  - ☐ *(f) The attributes of the church — one, holy, catholic and apostolic church*
- ☐ **4 The eschatological perspective of Torrance’s theology**
  - ☐ *The two dimensions of eschatology, vertical and horizontal*
  - ☐ *The concept of eschatological ‘tension’ — the pressure of the ‘end’ on and in time and history*

DAY 7 OF 10 **Sat Feb 6** pp. lxv–lxix about 15 min

- ☐ *The twofold nature of eschatological tension, between eternity and time, and present and future*
- ☐ *The various elements in the inner logic of New Testament eschatology*
- ☐ *(a) The coming of God into time throws the world into crisis creating 'the last days'*
- ☐ *(b) God's entering time to effect salvation as man in Jesus makes it reality in our midst*
- ☐ *(c) The one person of Jesus is the complete salvation of God fulfilled for all in their place*
- ☐ *(d) The tension in the encounter with Jesus between old and new creation, death and life*
- ☐ *(e) The ascension and partial distancing in hope of the eschatological focus of tension*
- ☐ *(f) Pulled upward and forward, through union with Christ by the Spirit and the outreach of the gospel, to the realisation of Christ's kingdom at his coming*
  - ☐ The various strands in New Testament eschatology cannot be neatly isolated and can only be understood as a whole

DAY 8 OF 10 **Sun Feb 7** pp. lxix–lxxiv about 15 min

- ☐ **C The challenge of Torrance's theology**
- ☐ **1 The nature of the incarnation**
  - ☐ *(a) The person of Christ*
  - ☐ *(b) The incarnation is real physical event, the act of God in all his fullness in space and time*
  - ☐ *(c) The incarnation is dynamic event completed in the atonement and resurrection*
- ☐ **2 The nature of Jesus Christ as substitute and representative for humanity**
  - ☐ *The key concepts of 'two natures in one person' and of 'anhypostasia' and 'enhypostasia'*
  - ☐ *(a) Anhypostasia and enhypostasia in the relation between God and man in Christ himself*
    - ☐ (i) Anhypostasia — the assumption by Christ of the human nature of all humanity as substitute in their place
    - ☐ (ii) Enhypostasia — the action of Christ as an individual man representing each human person
    - ☐ (iii) The completeness of salvation from the side of God and of man in Christ

DAY 9 OF 10 **Mon Feb 8** pp. lxxv–lxxix about 14 min

- ☐ *(b) Anhypostasia and enhypostasia in the relation between Christ and humanity*
  - ☐ (i) Radical substitution and radical representation in Torrance's theology
    - ☐ The 'vicarious humanity' of Jesus Christ — he takes our place in faith
    - ☐ The 'vicarious humanity' of Jesus Christ intensifies the need for faith, demanding an even more radical repentance
  - ☐ (ii) The significance of anhypostasia and enhypostasia for the nature of salvation in Christ and its mode of operation in humanity
    - ☐ (1) Anhypostasia — the act of God for the salvation of all
    - ☐ (2) Enhypostasia — salvation for all is inside the one man Jesus Christ
    - ☐ (3) Salvation is not automatic but received individually and personally in encounter with Jesus Christ
- ☐ *(c) Anhypostasia and enhypostasia in the relation between Christ and the response of faith*
  - ☐ Just as Christ's humanity is fully real and enhypostatic in his person so human faith is fully real and enhypostatic in Christ
  - ☐ Torrance's early use of an- and en-hypostasia to illuminate other modes of expression
  - ☐ Jesus Christ's own faith is realised in us through the Spirit
  - ☐ The enhypostatic inseparability of our faith from that of Jesus Christ himself

DAY 10 OF 10 **Tue Feb 9** pp. lxxix–lxxxiii about 13 min

- ☐ **3 Knowledge of God through the Son or Word in God**
  - ☐ *(a) The trinitarian basis of all knowledge of God through Jesus Christ*
    - ☐ The ultimate bedrock of knowledge of God is that the incarnate Word is the Word within God
    - ☐ The Word has always been Word and person in God
    - ☐ The incarnation means the Word of God is now eternally incarnate in the person of Jesus Christ
  - ☐ *(b) A deeper view of scripture focussed on the mediator between God and man*
    - ☐ (i) The Word and truth of God identical with Jesus Christ who always makes himself known
    - ☐ (ii) A simple identification of scripture with the truth of God bypasses the incarnate mediator
    - ☐ (ii) A christological understanding of the truth of scripture
      - ☐ The challenge of knowing scripture and interpreting it theologically and doxologically in Christ

Lent

Atonement, chapters 1–6 · Feb 10–Mar 20 · 39 days · about 10–16 min a day

DAY 1 OF 39 **Wed Feb 10** pp. 1–5 about 10 min

- ☐ **Chapter One: THE ATONEMENT IN THE NEW TESTAMENT**
- ☐ **1 The approach to the doctrine of atonement**
  - ☐ *(a) The mystery of atonement*
  - ☐ *(b) A decisive new deed of divine intervention*
    - ☐ No mere theory of the atonement is possible

DAY 2 OF 39 **Thu Feb 11** pp. 5–10 about 12 min

- ☐ *(c) Atonement in the blood of Christ*
  - ☐ (i) The gradual unfolding of Jesus' mission in word and act
  - ☐ (ii) The final unfolding of Jesus' mission in word and act
- ☐ **2 The Old Testament covenant and its fulfilment**
  - ☐ The covenant of Sinai: 'I will be your God, you shall be my people'
  - ☐ The covenant fulfilled through the faithfulness of God, in judgement and redemption
  - ☐ The promises and the commands of the covenant both fulfilled in Christ

DAY 3 OF 39 **Fri Feb 12** pp. 10–15 about 13 min

- ☐ *(a) The signs and seals of the covenant — circumcision and passover*
  - ☐ (i) The derivation of the word 'covenant', berith
    - ☐ (1) Barah, cut — covenant by cutting or sacrifice
    - ☐ (2) Barah, eat — the concept of the covenant meal
    - ☐ (3) Baru, bind, bond — the bond of the covenant
  - ☐ (ii) The inauguration of the new covenant at the last supper

DAY 4 OF 39 **Sat Feb 13** pp. 15–19 about 10 min

- ☐ *(b) The covenant and the cult*
  - ☐ (i) The establishment of the covenant at Sinai and its liturgical extension in the cult
  - ☐ (ii) The difference between covenant sacrifice and daily sacrifice
  - ☐ (iii) Christ's fulfilment of the covenant sacrifice
- ☐ *(c) The mediator of the new covenant*
  - ☐ (i) The Old Testament priest as witness to the word of God
    - ☐ It is God who forgives: liturgical sacrifice is only witness to God's forgiveness

DAY 5 OF 39 **Sun Feb 14** pp. 19–24 about 12 min

- ☐ (ii) Moses and Aaron - the mediation of the word and priestly witness
  - ☐ The priesthood of the word and the priesthood of liturgical witness operate together and point forward to the 'suffering servant'
- ☐ (iii) Jesus the servant who fulfils the Old Testament priesthood and inaugurates the covenant in his own life and death
  - ☐ The blood of the covenant' — covenant sacrifice and covenant communion
  - ☐ 'A ransom for many' ~ the integration of the person and work, life and death of Jesus
  - ☐ The need to interpret the two sayings of Jesus together

DAY 6 OF 39 **Mon Feb 15** pp. 25–30 about 11 min

- ☐ **Chapter Two: REDEMPTION IN THE LIGHT OF THE OLD TESTAMENT**
  - ☐ The constraint of the Old Testament scriptures on the life of Jesus
  - ☐ The relation of the New Testament to the Old - and of the Greek to the Hebrew
- ☐ **1 The Old Testament terms for redemption**
  - ☐ *(a) Padah, pidyon (lutrousthai, lutron), redeem, ransom*
    - ☐ (i) The redemption of Israel out of Egypt and 'the house of bondage'
    - ☐ (ii) Redemption out of divine judgement and alien oppression into the liberty of the kingdom of God
      - ☐ Redemption through expiation from guilt and the power of sin and darkness

DAY 7 OF 39 **Tue Feb 16** pp. 30–33 about 10 min

- ☐ (iii) Redemption from the wrongful 'exousia' or authority of evil
- ☐ (iv) Redemption from sin and evil by the holiness and obedience of Christ
  - ☐ Redemption that destroys the usurped authority of evil and frees humanity

DAY 8 OF 39 **Wed Feb 17** pp. 33–37 about 13 min

- ☐ *(b) Kipper, kopher (lutrousthai, lutron), redeem, ransom*
  - ☐ The meaning of 'kipper': God covers sin through the provision of an equivalent
- ☐ (i) The wholeness of redemption
  - ☐ No dichotomy between law and cult, moral and religious, or physical and spiritual

DAY 9 OF 39 **Thu Feb 18** pp. 37–41 about 11 min

- ☐ (ii) The primacy of the covenant in both law and cult
- ☐ (iii) Atonement lies in God's own will to pardon
  - ☐ Sins within the covenant covered by God's provision of the annual covenant sacrifice
  - ☐ Sins outside the covenant covered only by God's direct action in judgement and mercy

DAY 10 OF 39 **Fri Feb 19** pp. 41–46 about 15 min

- ☐ (iv) The converging lines of thought in the Old Testament
  - ☐ (1) Redemption is grounded in the covenant will of God
  - ☐ (2) God must provide the lamb for judgement - the suffering servant
  - ☐ Moses the servant of the Lord as the figure behind the suffering servant
  - ☐ (3) The covenant must be done into the flesh — the need for a new covenant
- ☐ *(c) Gaal, goel, redeem, redeemer*
  - ☐ Redemption out of slavery or forfeited rights through a kinship in blood and property
  - ☐ Goel redemption is through the person of the goel and the kinship of the redeemer

DAY 11 OF 39 **Sat Feb 20** pp. 46–50 about 13 min

- ☐ (i) The Old Testament application of the goel concept to God himself
  - ☐ (1) God alone can be goel in death and judgement
  - ☐ (2) God is the faithful goel, the holy one who redeems through judgement and sanctification
  - ☐ (3) God is goel in virtue of the bond of covenant love
- ☐ (ii) The New Testament application of the goel concept to Jesus
  - ☐ (1) Kinsman-redeemer
  - ☐ (2) Advocate
  - ☐ (3) The redeemer of the inheritance
  - ☐ (4) Jubilee redemption
  - ☐ (5) The avenger of death

DAY 12 OF 39 **Sun Feb 21** pp. 50–56 about 16 min

- ☐ **2 Padah, kipper and goel put together**
  - ☐ *(a) An outline of padah, kipper and goel redemption in the New Testament*
  - ☐ *(b) An outline of the various aspects of redemption in relation to each other*
    - ☐ (i) The dramatic element in redemption
    - ☐ (i) The cultic forensic element - piacular, expiatory redemption
    - ☐ (iii) The ontological element in redemption
    - ☐ (iv) A rough classification of the different church traditions

DAY 13 OF 39 **Mon Feb 22** pp. 56–60 about 12 min

- [ ] **3 Historical emphases in the doctrine of atonement**
  - [ ] *(a) Theories of atonement in relation to the three Old Testament aspects of redemption*
    - [ ] (i) The dramatic aspect of atonement
    - [ ] (ii) The cultic-forensic aspect of atonement
    - [ ] (iii) The ontological aspect of atonement
      - [ ] The unifying effect of the celebration of the eucharist in the church
  - [ ] *(b) Christ's threefold office in relation to the three aspects*
  - [ ] *(c) A third method of correlation*
  - [ ] *(d) The correlations summarised*

DAY 14 OF 39 **Tue Feb 23** pp. 61–65 about 14 min

- [ ] **Chapter Three: THE PRIESTHOOD OF CHRIST**
- [ ] **1 The threefold office of Christ in atonement**
  - [ ] The goel relation
  - [ ] The kipper and padah relation
  - [ ] The interweaving of the different emphases
- [ ] **2 The final fulfilment of law and cult**
  - [ ] *(a) The Old Testament tension between prophet and priest, and word and liturgy*
    - [ ] (i) Priestly independence and prophetic protest
    - [ ] (ii) The rehabilitation of torah and cult after the exile
      - [ ] (1) Liturgised law and legalised liturgy
      - [ ] (2) No room for the prophet

DAY 15 OF 39 **Wed Feb 24** pp. 65–69 about 11 min

- [ ] *(b) The fulfilment of law and cult in the Word made flesh*
  - [ ] (i) The primacy of the living Word, calling both scribe and priest to account
  - [ ] (ii) Jesus' fulfilment of priestly obedience and liturgical witness
    - [ ] Prophetic ministry in word, and priestly ministry in action, combined in the suffering servant
  - [ ] *(c) An outline of Christ's faithful priestly mediation*
    - [ ] (i) Priestly propitiation — personal healing and reconciliation

DAY 16 OF 39 **Thu Feb 25** pp. 69–72 about 11 min

- [ ] (ii) Priestly penitence — oneness of mind between God and man
- [ ] 'The repentance into which Christ was baptised
- [ ] (iii) Priestly prayer — Christ's self-offering in word and in life
- [ ] (iv) Priesthood and sonship - atonement anchored in the Father-Son relation

DAY 17 OF 39 **Fri Feb 26** pp. 72–76 about 13 min

- [ ] **3 The doctrine of priestly atonement in the New Testament**
  - [ ] Two main emphases corresponding to the Mosaic and Aaronic aspects of priesthood
  - [ ] The two emphases supply the twin foundation for the doctrine of atonement
  - [ ] *(a) The parallels between Hebrews and Paul*
    - [ ] In both Paul and Hebrews atonement is grounded on the person of Christ
  - [ ] *(b) Mediation from the side of God and from the side of man*

DAY 18 OF 39 **Sat Feb 27** pp. 76–80 about 10 min

- [ ] *(c) The oneness and indivisibility of Christ's act as God and as man*
- [ ] **4 Atonement in the epistle to the Hebrews**
  - [ ] *(a) The priesthood of Christ the incarnate Son*
    - [ ] (i) Priesthood through faithful Sonship in humanity
    - [ ] (ii) Christ's priesthood unique and eternal
      - [ ] (1) The Old Testament liturgy as type and shadow

DAY 19 OF 39 **Sun Feb 28** pp. 80–83 about 12 min

- [ ] (2) A continual reminder of sin - the way through the veil was not yet open
- [ ] (3) Christ is both priest and sacrifice
- [ ] (4) Christ the priest of the resurrection
- [ ] (5) Christ the high priest on the day of atonement, representing all Israel
- [ ] Atonement takes place in the person of Christ; we are accepted in his self-offering
- [ ] Christ is so really one with us in our humanity, that what he did we did in him

DAY 20 OF 39 **Mon Mar 1** pp. 83–87 about 12 min

- [ ] *(b) Atonement through the mediation of Christ*
  - [ ] (i) The contrast between the old covenant and the new covenant, Sinai and Calvary
  - [ ] (ii) The new basis and the new approach
    - [ ] The voice of judgement is identical with the voice of forgiveness
    - [ ] Only the one who justly condemns us can really forgive us
    - [ ] The irrevocable nature of atonement and the free grace of God

DAY 21 OF 39 **Tue Mar 2** pp. 87–92 about 15 min

- [ ] (iii) The unique act of atonement
  - [ ] (1) The oneness of the divine representative and the human representative
  - [ ] The 'confession' of Christ, as apostle and high priest, in word and in actual life
  - [ ] Confession by God in judgement and truth, and by man in the obedient amen of the cross
  - [ ] Jesus' confession before Pilate and on the cross is the counterpart to his heavenly confession before the Father
  - [ ] Christ's confession is our true and only confession

DAY 22 OF 39 **Wed Mar 3** pp. 92–96 about 12 min

- [ ] Christ's one objective confession is completed in the subjective confession and worship of the church
- [ ] (2) The identity of the person of the atoner and the deed of atonement
- [ ] (3) The perfect obedience of Christ, the merciful and faithful high priest
- [ ] (iv) Atonement and redemption — their eschatological setting
  - [ ] The making of a definite past and the creation of an entirely new future

DAY 23 OF 39 **Thu Mar 4** pp. 97–101 about 12 min

- [ ] **Chapter Four: THE ATONEMENT IN THE TEACHING OF ST PAUL: ATONEMENT AS JUSTIFICATION**
- [ ] **The emphasis and approach of St Paul in contrast to Hebrews**
  - [ ] *The similarities of doctrine but difference of approach between Paul and Hebrews*
  - [ ] *The theme of Romans: the revelation of the saving righteousness of God in the gospel*
- [ ] **1 Atonement as justification — the righteousness of God**
  - [ ] *(a) The meaning of 'justify' and 'righteousness'*
    - [ ] (i) The Hebrew 'tsedeq' and 'tsedeqah', righteousness

DAY 24 OF 39 **Fri Mar 5** pp. 101–104 about 10 min

- [ ] (ii) The Greek 'dikaiosuné', righteousness
  - [ ] God's righteousness implicates us in it and becomes event and truth in our midst
- [ ] *(b) Three key elements in justification*
- [ ] **2 Atoning justification — the fulfilment of God's righteousness in truth**
  - [ ] *Justification is at once God's word and God's act*

DAY 25 OF 39 **Sat Mar 6** pp. 105–108 about 12 min

- [ ] *(a) Justification as God's word — 'revealed from faith to faith'*
  - [ ] The one revelation of righteousness which uncovers sin and reveals grace
- [ ] *(b) Justification as God's act*
  - [ ] The one deed and word of justification that exposes our wrong and puts us in the right
  - [ ] The radical significance of justification by faith ~ Christ alone is our righteousness

DAY 26 OF 39 **Sun Mar 7** pp. 109–112 about 11 min

- [ ] **3 The double problem in justification**
  - [ ] *(a) How can God be just and the justifier of the ungodly?*
  - [ ] *(b) How can God intensify human sin?*
  - [ ] *(c) The nature of sin and law*
    - [ ] (i) Human rebellion and divine judgement - the apparent toleration of sin
    - [ ] (ii) The distance between man and God given a relative validity through law and the withholding of final judgement
      - [ ] The establishment and interim validity of the ethical order
      - [ ] Old Testament law is suspended revelation of righteousness, not yet fulfilled revelation

DAY 27 OF 39 **Mon Mar 8** pp. 112–116 about 11 min

- [ ] (iii) The use of the law as an abstract buffer against God
  - [ ] The law as the strength of sin
- [ ] (iv) Atonement as the actualisation of truth in the midst of abstract truth
- [ ] **4 Justification and law**
  - [ ] The bondage of law
  - [ ] God steps out from behind the law to reveal himself face to face
- [ ] *(a) Justification is an act of God 'under the law'*
  - [ ] Justification can only take place through the complete fulfilment of law and judgement

DAY 28 OF 39 **Tue Mar 9** pp. 116–120 about 11 min

- [ ] *(b) Justification is an act of God 'apart from law'*
  - [ ] (i) God now deals with us immediately in grace, and no longer through the veil of law
  - [ ] (ii) Justification is 'revelation', a stupendous new act of God
  - [ ] (iii) Justification ends all abstraction, without any mitigation of law and judgement
  - [ ] (iv) An objective event, of justification and forgiveness, which is ultimately unfathomable

DAY 29 OF 39 **Wed Mar 10** pp. 120–125 about 15 min

- [ ] **5 Justification and the act of atonement**
  - [ ] *(a) The death of Christ was an expiatory sacrifice*
    - [ ] Jesus takes our guilt and judgement on himself, in perfect submission to the divine verdict
    - [ ] (i) An act of God as God and man ~ enhypostatic atonement
      - [ ] Atonement is act of God, but also real act of real man, enhypostatic in Christ
    - [ ] (ii) Justification is twofold, God in judgement, and man in satisfaction and holiness
    - [ ] (iii) The double faithfulness of Christ as God and man, the judge and judged
      - [ ] The judgement of the judge takes place within his own person as the one judged

DAY 30 OF 39 **Thu Mar 11** pp. 125–129 about 11 min

- [ ] *(b) The death of Christ the atoning deed of the one for the many*
  - [ ] (i) The problem of substitution — how can one die for another and do it justly?
  - [ ] (ii) Only the creator Word can be 'the one for the many'
  - [ ] (iii) The overcoming of the gap between the 'is' and the 'ought'
  - [ ] (iv) The resurrection is the ground of justification
  - [ ] (v) Justification is essentially corporate

DAY 31 OF 39 **Fri Mar 12** pp. 129–133 about 11 min

- [ ] *(c) Justification in atonement means rectification and redemption*
  - [ ] (i) The backward reference of justification
    - [ ] (1) The undoing of the past and of guilt
    - [ ] (2) Contact re-established with creation
    - [ ] (3) The past made to serve the purpose of redemption

DAY 32 OF 39 **Sat Mar 13** pp. 133–136 about 10 min

- [ ] (ii) The forward reference of justification
  - [ ] (1) Justification is participation in the righteousness of Christ
  - [ ] (2) Justification is a completed reality awaiting disclosure
  - [ ] 'Imputation' is the concept that holds together the completed reality and its future disclosure

DAY 33 OF 39 **Sun Mar 14** pp. 137–142 about 11 min

- [ ] **Chapter Five: ATONEMENT AS RECONCILIATION**
- [ ] **1 The New Testament words for reconciliation**
  - [ ] Katallasso: reconciliation through substitutionary exchange and expiation
  - [ ] *(a) The meaning of hilaskesthai, to be merciful or propitious, forgive*
    - [ ] The Septuagint use of hilaskesthai and exilaskesthai
    - [ ] Paul's use of katallasso equivalent to the Old Testament use of hilaskesthai

DAY 34 OF 39 **Mon Mar 15** pp. 142–148 about 15 min

- [ ] *(b) The meaning of katallasso, reconcile*
  - [ ] (i) Romans 5.8-11: 'reconciled to God'
  - [ ] (ii) 2 Corinthians 5.14-21: 'God was in Christ reconciling the world to himself'
  - [ ] (iii) Ephesians 2.13-16 and Colossians 1.19-22 ~ the use of apokatallasso
- [ ] **2 The New Testament doctrine of reconciliation**
  - [ ] *(a) Reconciliation as the pure act of God's love*
    - [ ] 'God loved us even when he hated us'
    - [ ] The self-giving of God in love to humanity to take our cause upon himself
    - [ ] The fulfilment of covenant mercy in gathering man into the embrace of divine love

DAY 35 OF 39 **Tue Mar 16** pp. 148–153 about 13 min

- [ ] *(b) Reconciliation is achieved and completed in the person of the incarnate Son*
  - [ ] (i) Reconciliation is the full outworking of the hypostatic union from birth to death
  - [ ] (ii) Reconciliation is the fulfilment of God's assumption of our humanity
- [ ] *(c) Reconciliation as wonderful exchange*
  - [ ] Christ's complete identification with us and intervention in our place
  - [ ] Christ so one with God that what he did God did, and so one with us that what he did we did

DAY 36 OF 39 **Wed Mar 17** pp. 153–158 about 14 min

- [ ] *(d) Reconciliation as peace with God*
  - [ ] (i) Peace through Christ's bearing the judgement and removing the righteous wrath of God's love
    - [ ] The will of God's love fully fulfilled and the objective obstacle removed
  - [ ] (ii) The removal of ethical and legal distance by the fulfilment of judgement
    - [ ] (1) God takes on himself his own rejection of humanity and directs to them only the positive act of acceptance
    - [ ] (2) There is no positive act of rejection of any human being
    - [ ] (3) The very nature of the gospel is to bring salvation —'reprobation is accidental'

DAY 37 OF 39 **Thu Mar 18** pp. 158–162 about 10 min

- [ ] *(e) Reconciliation is objective and subjective*
  - [ ] Atonement must be worked into the mind and heart of man, defeating sin from within
  - [ ] God's personal forgiveness and creation of joint knowing between man and himself.
  - [ ] The reconciliation achieved in the person of Christ is at once objective and subjective
  - [ ] (i) The restoration of the human mind to truth with God
    - [ ] The breach between humanity's idea of God and the truth of God - the grasping of a lie
    - [ ] The renewal of the human mind from within and below through the incarnation
  - [ ] (ii) Reconciliation involves subjective as well as objective union with God — 'noetic' and 'ontic' union

DAY 38 OF 39 **Fri Mar 19** pp. 162–166 about 10 min

- [ ] The 'noetic' relation between God and man in Christ was twofold
- [ ] The realising of oneness of mind and heart between man and God in the life of Jesus
- [ ] The hypostatic union brought to fulfilment in the final oneness on the cross
- [ ] (iii) A comparison with Socrates: Jesus died to achieve union between truth and being
  - [ ] The establishment of the human mind on the truth of God and the humanising of man

DAY 39 OF 39 **Sat Mar 20** pp. 166–170 about 13 min

- [ ] *(f) Reconciliation means 'Immanuel', God with us*
  - [ ] (i) Reconciliation is not automatic but always personal in its encounter with us
  - [ ] (ii) God with us means we with God, our adoption into the communion of the divine life
    - [ ] The assurance of God with us - the dawning already of the kingdom and its fellowship
- [ ] *(g) Reconciliation is cosmic*
  - [ ] (i) The whole creation is involved in reconciliation — a cosmic peace
  - [ ] (ii) Reconciliation is identical with the living person of Christ
    - [ ] The cross and its reconciliation are the ultimate secret of human history

Holy Week

Atonement, chapter 6 continued · Mar 21–Mar 27 · 7 days · about 9–15 min a day

DAY 1 OF 7 **Sun Mar 21** pp. 171–175 about 14 min

- [ ] **Chapter Six: ATONEMENT AS REDEMPTION**
- [ ] **The meaning of 'redeem', 'redemption'**
  - [ ] *Lutron, ransom: lutrousthai, redeem*
  - [ ] *Luo, destroy, release*
  - [ ] *Lutrosis, apolutrosis, redemption*
  - [ ] *Apolutrosis and kipper, goel, padah*

DAY 2 OF 7 **Mon Mar 22** pp. 176–179 about 11 min

- [ ] *Peripoiesis, possession*
- [ ] **1 The mighty act of redemption**
  - [ ] *Redemption and the Spirit*
  - [ ] *(a) The relation of Pentecost to the cross*
    - [ ] The atonement fully completed only in the pouring out of the Spirit by Christ
  - [ ] *(b) Redemption is the fulfilment of the covenant*

DAY 3 OF 7 **Tue Mar 23** pp. 179–184 about 13 min

- ☐ *(c) Redemption is a present possession through the Spirit*
- ☐ *(d) The relation of redemption through the Spirit to the body*

☐ **2 The range of redemption**

- ☐ *(a) Who did Christ die for? - the question of 'limited atonement'*
  - ☐ (i) Whom did Christ represent in his incarnation and in his death?
    - ☐ (1) What is the relation of the incarnation to the atonement?
    - ☐ (2) What is the relation between the redemptive work of Christ and election?

DAY 4 OF 7 **Wed Mar 24** pp. 184–188 about 11 min

- ☐ (ii) What is the relation between the death of Jesus on the cross, and the Father in heaven?
- ☐ (iii) What is the nature of the efficacy of the atoning death of Christ on the cross?

DAY 5 OF 7 **Thu Mar 25** pp. 188–192 about 15 min

- ☐ *(b) Positive affirmations on the range of the atonement*
  - ☐ (i) Christ's death for all is an inescapable reality
  - ☐ (ii) Pentecost is part of atonement
  - ☐ (iii) The community of the covenant — the church as the middle term

DAY 6 OF 7 **Fri Mar 26** pp. 193–197 about 13 min

☐ **3 The eschatological perspective of redemption**

- ☐ *(a) Redemption in the gospel of Luke*
- ☐ *(b) The whole of creation is involved in redemption*

DAY 7 OF 7 **Sat Mar 27** pp. 197–200 about 9 min

- ☐ *(c) Redemption affects all humanity and relates us to the whole of creation*
  - ☐ (i) Reconciliation with the fabric of the universe
  - ☐ (ii) Reconciliation between all humanity

Eastertide

Atonement, chapters 7–9 (chapter 9 from Ascension Day) · Mar 29–May 15 · 48 days · about 2–18 min a day

Sun Mar 28 · Easter Day · No reading

DAY 1 OF 48 **Mon Mar 29** p. 201 about 2 min

☐ **Chapter Seven: THE RESURRECTION OF JESUS CHRIST**

DAY 2 OF 48 **Tue Mar 30** p. 202 about 3 min

☐ **Introduction — the biblical concept of resurrection**

DAY 3 OF 48 **Wed Mar 31** pp. 203–204 about 4 min

- ☐ *(a) The teaching of the Old Testament*
  - ☐ (i) Restoration through undergirding covenant faithfulness
  - ☐ (ii) Resurrection primarily corporate
  - ☐ (iii) The raising up of a promised saviour
  - ☐ (iv) The application of 'goel' to God
  - ☐ (v) The later concept of a double resurrection

DAY 4 OF 48 **Thu Apr 1** pp. 204–206 about 5 min

- ☐ *(b) The teaching of the New Testament*
- ☐ *The two main words for resurrection, 'anistemi' and 'egeiro'*

DAY 5 OF 48 **Fri Apr 2** pp. 206–207 about 4 min

- ☐ *Old Testament nuances behind the New Testament teaching*
  - ☐ (i) The raising up and appointing of prophet, king and priest
  - ☐ (ii) The miraculous raising up of seed out of the barren womb or the dry ground

DAY 6 OF 48 **Sat Apr 3** pp. 207–208 about 4 min

- ☐ (iii) The resurrection and full installation of Christ as the Messiah
- ☐ (iv) The universal significance of the resurrection of Jesus

DAY 7 OF 48 **Sun Apr 4** pp. 209–211 about 7 min

☐ **1 The resurrection and the person of Jesus Christ**

- ☐ *(a) The resurrection is inseparable from the person of the incarnate Son*

DAY 8 OF 48 **Mon Apr 5** pp. 211–213 about 7 min

- ☐ (i) 'Christ clothed with his promises'
- ☐ (ii) The resurrection is not just the completion of our salvation but part of the very being and person of Christ as mediator

DAY 9 OF 48 **Tue Apr 6** pp. 213–215 about 7 min

- ☐ *(b) The resurrection of Jesus Christ as passive and active*
  - ☐ (i) The resurrection as passive — Jesus was raised
    - ☐ (1) The resurrection as the 'amen' of justification, God's 'satisfaction' in the Son
    - ☐ (2) The proper place of a doctrine of 'satisfaction' in the atonement

DAY 10 OF 48 **Wed Apr 7** pp. 215–218 about 8 min

- ☐ (ii) The resurrection as active — Jesus rose
  - ☐ (1) Jesus triumphed over the grave by his sinlessness — he had no sin for death to hold him
  - ☐ (2) The resurrection is the holding firm of the hypostatic union through death and hell
  - ☐ (3) Jesus the new Adam who breathes life into others, and heads a new creation
  - ☐ (4) As passive and active the resurrection corresponds to anhypostasia and enhypostasia

DAY 11 OF 48 **Thu Apr 8** pp. 218–219 about 5 min

- ☐ *(c) The relation of the resurrection to the virgin birth of Christ*
  - ☐ (i) The veiling and the unveiling of God in the life of Jesus

DAY 12 OF 48 **Fri Apr 9** pp. 219–220 about 4 min

- ☐ (ii) Redemption and creation come together in the resurrection

DAY 13 OF 48 **Sat Apr 10** pp. 220–222 about 4 min

- ☐ (iii) The resurrection reveals that the virgin birth was the birth of the almighty Creator-Word
- ☐ (iv) The correspondence of the resurrection to the nature of the person of Christ

DAY 14 OF 48 **Sun Apr 11** pp. 222–223 about 4 min

☐ **2 The resurrection and the atoning work of Christ**

- ☐ *(a) The resurrection and justification*

DAY 15 OF 48 **Mon Apr 12** pp. 223–225 about 5 min

- ☐ (i) The resurrection is the fulfillment of justification

DAY 16 OF 48 **Tue Apr 13** pp. 225–227 about 6 min

- ☐ (ii) Questions for the Protestant doctrine of justification
  - ☐ (1) Without a real union with the risen Christ here and now is there not a dichotomy between creation and redemption?
  - ☐ (2) Without some doctrine of realised justification is there not a dualism between God and the world, and a forgetting of Pentecost?

DAY 17 OF 48 **Wed Apr 14** pp. 227–229 about 6 min

- ☐ *(b) The resurrection and reconciliation*
  - ☐ (i) The resurrection is the fulfilment of reconciliation

DAY 18 OF 48 **Thu Apr 15** pp. 229–231 about 7 min

- ☐ (ii) The fulfilment of Christ's 'I am' - eternal reconciliation
- ☐ (iii) Corollaries of the resurrection
  - ☐ (1) Sonship with Christ - adoption to become children of God

DAY 19 OF 48 **Fri Apr 16** pp. 231–232 about 5 min

- ☐ (2) The risen Jesus is the living union of the truth of God and the answering truth of man

DAY 20 OF 48 **Sat Apr 17** pp. 233–234 about 3 min

- ☐ (3) The final pledge of objective knowledge of God in Jesus Christ

DAY 21 OF 48 **Sun Apr 18** p. 234 about 3 min

- ☐ *(c) The resurrection and redemption*
  - ☐ (i) The resurrection is the redemption of the whole human being

DAY 22 OF 48 **Mon Apr 19** pp. 235–236 about 5 min

- ☐ (ii) The resurrection accords with the nature of the creator-Word made flesh, and is therefore sheer re-creative miracle, shattering the bonds of death

DAY 23 OF 48 **Tue Apr 20** pp. 236–237 about 4 min

- ☐ (iii) A comparison of creation and resurrection — the parallels
  - ☐ (1) Creation can be observed once in being, but not the process or event of creation itself
  - ☐ (2) Creation and resurrection are not to be thought of as interruptions of the natural order

DAY 24 OF 48 **Wed Apr 21** pp. 238–239 about 5 min

- ☐ (3) The resurrection can be observed once it has come into being, but it cannot be apprehended within the framework of the old creation

DAY 25 OF 48 **Thu Apr 22** pp. 239–240 about 4 min

- ☐ (iv) The resurrection is the affirmation and restoration of humanity
  - ☐ (1) Man is now man, and humanity is now genuine humanity

DAY 26 OF 48 **Fri Apr 23** pp. 241–242 about 6 min

- ☐ (2) The empty tomb - resurrection that is not bodily is not resurrection
- ☐ (3) Jesus' life as man before and after the resurrection

DAY 27 OF 48 **Sat Apr 24** pp. 243–244 about 3 min

- ☐ **Chapter Eight: THE NATURE OF THE RESURRECTION EVENT**
- ☐ **1 The resurrection is a new type of event**
  - ☐ *An event in history but one going beyond it into a new creation*

DAY 28 OF 48 **Sun Apr 25** pp. 244–245 about 4 min

- ☐ *(a) The resurrection is a real event in space and time*

DAY 29 OF 48 **Mon Apr 26** pp. 245–248 about 8 min

- ☐ *(b) The resurrection is a new kind of event in space and time*

DAY 30 OF 48 **Tue Apr 27** pp. 248–249 about 4 min

- ☐ **2 The problem of how we interpret historical events**
  - ☐ *(a) Interpreting ordinary historical events*
    - ☐ (i) Freedom and necessity in historical events

DAY 31 OF 48 **Wed Apr 28** pp. 249–250 about 4 min

- ☐ (ii) History is the interweaving of natural processes with human intention

DAY 32 OF 48 **Thu Apr 29** pp. 251–253 about 7 min

- ☐ *(b) Interpreting the resurrection — theological factors*
  - ☐ (i) The resurrection needs to be interpreted in accordance with the the person involved

DAY 33 OF 48 **Fri Apr 30** pp. 253–255 about 8 min

- ☐ (ii) The resurrection needs to be interpreted in accordance with its nature as the redemption of time

DAY 34 OF 48 **Sat May 1** pp. 255–257 about 5 min

- ☐ **3 Positive implications of the resurrection**
  - ☐ *(a) In the risen Christ, there is a hypostatic union between eternity and new time hidden from us by the ascension*
  - ☐ *(b) The church lives in two times, the time of this passing world and the time of the new creation*

DAY 35 OF 48 **Sun May 2** pp. 257–258 about 4 min

- ☐ (i) The language of apocalyptic, the new seen through the language of the old

DAY 36 OF 48 **Mon May 3** pp. 259–260 about 4 min

- ☐ (ii) The millennium time of the already inaugurated kingdom

DAY 37 OF 48 **Tue May 4** pp. 260–261 about 5 min

- ☐ (iii) The need to think christologically, to hold together the two times

DAY 38 OF 48 **Wed May 5** pp. 262–264 about 6 min

- ☐ *(c) The church lives 'between the times' - between resurrection and final advent*
- ☐ *(d) As in the days of his earthly life Jesus waits for the 'hour' of final consummation*

ASCENSION DAY · DAY 39 OF 48 **Thu May 6** pp. 265–270 about 15 min

- ☐ **Chapter Nine: THE ASCENSION AND PAROUSIA OF JESUS CHRIST**
- ☐ **The ascension of Jesus Christ**
- ☐ **1 The language of ascension**
  - ☐ *(a) Anabaino, go up, ascend*
  - ☐ *(b) Kathizo, sit*
  - ☐ *(c) Analambano, take up*
  - ☐ *(d) Hupsoo, lift up*

DAY 40 OF 48 **Fri May 7** pp. 270–276 about 18 min

- ☐ **2 The threefold office of Christ in ascension**
  - ☐ *(a) The ascension of Christ the king*
  - ☐ *(b) The ascension of Christ the royal priest*
  - ☐ *Christ is both apostle and priest in final reality*
  - ☐ *The eternal efficacy of Christ's priesthood in heaven*
    - ☐ (i) Christ's endless self-oblation
    - ☐ (ii) Christ's eternal intercession or advocacy for us

DAY 41 OF 48 **Sat May 8** pp. 276–281 about 16 min

- ☐ (iii) Christ's eternal benediction - the blessing of his people in the gift of the Spirit
- ☐ *(c) The ascension of Christ the prophet*
  - ☐ (i) Christ continues his prophetic ministry through his Spirit in the church.
  - ☐ (ii) Christ reigns through his word: the relation between the church's ministry and Christ the head
  - ☐ (ii) Christ's own ministry in the continuing ministry of the church

DAY 42 OF 48 **Sun May 9** pp. 281–286 about 16 min

- ☐ **3 The nature of the ascension event**
  - ☐ *(a) How is the event of the ascension related to space and time?*
    - ☐ (i) The question of the 'Calvinist extra'
    - ☐ (ii) The need to have a 'relational' view of space and time
      - ☐ (1) God exists as God and man exists as man
      - ☐ (2) The duality of fallen space-time and redeemed space-time

DAY 43 OF 48 **Mon May 10** pp. 286–291 about 14 min

- ☐ (iii) The ascension must be thought out in relation to space and time and yet as beyond space and time
- ☐ (iv) Jesus Christ is the place where God and man meet in space and time
- ☐ *(b) Two points we have to think together*
  - ☐ (i) Jesus ascended from man's place to God's place
    - ☐ (1) The difficulty of our abstract notions of space, and the need for a new understanding
    - ☐ (2) Man's place is defined by the nature and activity of man, and God's place is defined by the nature and activity of God
    - ☐ (3) The ascension is 'bounded' at our end but open at God's end - the reversal of perspective in Byzantine art

DAY 44 OF 48 **Tue May 11** pp. 291–295 about 14 min

- ☐ 4) In the ascension Jesus leaves us in the mode of man's presence that he might be with us in the mode of God's presence
  - ☐ (ii) By his ascension Jesus establishes man in man's place in space and time
    - ☐ (1) The ascension sends us back to the historical Jesus
    - ☐ (2) We cannot know God by transcending space and time
    - ☐ (3) We know the risen and ascended Jesus only through the historical and crucified Jesus
    - ☐ (4) It is only through the Spirit that Christ be historically absent and actually present
  - ☐ *(c) The material implications of the doctrine of the ascension*
    - ☐ (i) The exaltation of man into the life of God

DAY 45 OF 48 **Wed May 12** pp. 295–300 about 14 min

- ☐ (ii) The establishment on the apostolic tradition of a church in history
- ☐ (iii) The heavenly rule of the ascended Christ is the key to world history
- ☐ **4 The resurrection and the ascension**
  - ☐ *The triumph of light over darkness: is the resurrection body transfused with light?*
  - ☐ *(a) 'Spiritual body' means more body and not less body*

DAY 46 OF 48 **Thu May 13** pp. 300–305 about 14 min

- ☐ *(b) The reality of Christ's resurrection body can only be discerned through the Spirit*
- ☐ **5 The ascension and the parousia of Jesus Christ**
  - ☐ *The one parousia of Christ*
  - ☐ *(a) The ascension creates an eschatological pause 'in the midst of the parousia'*

DAY 47 OF 48 **Fri May 14** pp. 305–309 about 14 min

- ☐ *(b) The ascension creates a threefold relation to Christ*
  - ☐ (i) Historical relation to the historical Jesus Christ
  - ☐ (ii) Sacramental relation to the crucified and risen Jesus Christ
    - ☐ (1) The sacraments are part of space and time but signs of the new creation
    - ☐ (2) The sacraments are the signs given to accompany the scriptures
    - ☐ (3) The sacraments are the 'miraculous signs' of our participation in Christ
  - ☐ (iii) Eschatological relation to the ascended and advent Jesus Christ
    - ☐ (1) Eschatology means the act of God within space and time, and not just at the end
    - ☐ (2) The biblical view is teleological as well as eschatological, fulfilling time as well as ending it
    - ☐ (3) The parousia will be the unveiling of the perfected reality of Christ

DAY 48 OF 48 **Sat May 15** pp. 309–314 about 15 min

- ☐ (4) The twofold relation in eschatology, between old and new, and present and future
- ☐ *(c) The range and reach of eschatology*
  - ☐ (i) The cosmic range of eschatology
  - ☐ (ii) The corporate aspect of eschatology
  - ☐ (iii) The individual aspect of eschatology

After Pentecost

Atonement, chapters 10–12 · May 16–Jun 8 · 24 days · about 12–18 min a day

PENTECOST DAY · DAY 1 OF 24 **Sun May 16** pp. 315–320 about 14 min

- ☐ **Chapter Ten: THE BIBLICAL WITNESS TO JESUS CHRIST: THE COMING OF THE SPIRIT AND THE CREATION OF APOSTOLIC TESTIMONY AND GOSPEL**
- ☐ **1 The Apostolate**
  - ☐ *Christ makes the apostolic witness to him his own self-witness*
  - ☐ *(a) The Hebrew concept of 'shaliach' or authorised representative*
    - ☐ Jesus Christ is the unique 'shaliach' of God in word and deed
  - ☐ *(b) The apostles are the 'sheluchim' or personal representatives of Christ*
    - ☐ Christ's recommissioning of the apostles to be his representatives

DAY 2 OF 24 **Mon May 17** pp. 320–323 about 12 min

- ☐ **2 The gift of the Holy Spirit**
  - ☐ *(a) The Spirit makes the transition from Christ's self-witness to apostolic witness*
    - ☐ The coming of the Spirit as Christ's 'shaliach' is the coming of Christ
  - ☐ *(b) Through the Spirit the apostolic witness becomes the foundation of the church*
    - ☐ Through the Spirit Christ is present himself in the apostolic kérygma — the relation between word and Spirit
    - ☐ Through the Spirit of truth, the disciples are fully instructed and empowered in Christ

DAY 3 OF 24 **Tue May 18** pp. 324–328 about 15 min

- ☐ *(c) The Spirit could only come to reveal Christ after the resurrection and ascension*
  - ☐ (i) The bringing of the apostles to understanding
    - ☐ (1)The coming of the Spirit is essential to revelation, enabling the disciples to receive him
    - ☐ (2) Revelation could only be partial until the coming of the Interpreter
  - ☐ (ii) The Christ who is known through the Spirit is the same historical Jesus himself acting and speaking to his people
  - ☐ (iii) The twofold act of revelation is now completed by Christ in the apostolic mind
  - ☐ (iv) Pentecost could only take place after the completion of atonement and reconciliation

DAY 4 OF 24 **Wed May 19** pp. 328–333 about 15 min

- ☐ *(d) Pentecost is not a new revelation but the final unfolding of the one revelation of Christ*
- ☐ **3 The apostolic gospel**
  - ☐ *(a) The revelation of Christ was grounded and earthed in the apostolic gospel*
    - ☐ The unrepeatable event of Christ becomes eschatological event in human testimony
  - ☐ *(b) The apostolic gospel is Christ's full and final revelation of himself*
    - ☐ The unique enshrining of the mind of Christ in the apostolic gospel The apostles are the specially inspired witness to the one revelation of Christ
    - ☐ The apostolic word joined to Christ by the Spirit to become word of Christ
  - ☐ *(c) The Gospels and Epistles together make up the apostolic gospel and neither can be interpreted apart from the other*
    - ☐ The unfolding of a Christian view of the finished work of Christ

DAY 5 OF 24 **Thu May 20** pp. 333–338 about 14 min

- ☐ **4 The apostolic tradition and the New Testament**
  - ☐ *(a) The apostolic tradition is given permanent form in the New*
    - ☐ Apostolic scripture is so conjoined to the divine Word as to be the written word of God to man
    - ☐ The New Testament acknowledged as the authentic apostolic tradition
  - ☐ *(b) The relation between the Word made flesh and the written word*
    - ☐ (i) The relation of the written word to the living Word is like that of the flesh to the incarnate Word
    - ☐ (ii) The relation of the written word to the living Word is unlike that of the flesh to the incarnate Word
      - ☐ The sacramental and eschatological relation between the written and the incarnate Word - election and judgement
      - ☐ The sacramental participation of scripture in the whole divine-human Word of Christ

DAY 6 OF 24 **Fri May 21** pp. 338–343 about 14 min

- ☐ (iii) The communication of properties between the written and the incarnate Word
  - ☐ The guiding analogy of the relation between the divine and human natures of Christ
- ☐ (iv) The basic text is the obedient humanity of Jesus Christ
  - ☐ The New Testament is the inspired secondary text
- ☐ **Chapter Eleven: THE ONE CHURCH OF GOD IN JESUS CHRIST**
- ☐ **A THE FOUNDATION OF THE CHURCH**
  - ☐ *The church is grounded and rooted in the eternal purpose of God in Christ*
  - ☐ *The three forms of the church: preparatory, new in Christ and eternal in the new creation*
  - ☐ *The mission of the church to proclaim by word and life the reconciling love of God*

DAY 7 OF 24 **Sat May 22** pp. 343–348 about 17 min

- [ ] **1 The people of God under the old covenant**
  - [ ] *The earthly beginning of the church in Adam*
  - [ ] *The calling of the church with Abraham and its establishment at Sinai*
    - [ ] Israel constituted as prophet of God bearing his oracles and the promise of the Messiah
  - [ ] *Israel the preparatory form of the church waiting for fulfilment*
  - [ ] *(a) Israel the chosen people of God*
  - [ ] *(b) Israel the servant of the Lord*
  - [ ] *(c) Israel the bearer of the Messiah*
    - [ ] The transition to the new covenant only through the death and resurrection of the Messiah
    - [ ] The Christian church now grafted on to Israel and part of the race of Abraham

DAY 8 OF 24 **Sun May 23** pp. 349–354 about 15 min

- [ ] **2 Jesus Christ and his messianic community**
  - [ ] *The coming of the kingdom of God in Jesus*
  - [ ] *The kingdom and the people of God concentrated in and around the Messiah*
  - [ ] *The nature and mission of Jesus as Messiah determine the form and structure of the church*
  - [ ] *(a) The rooting of the church in the person and ministry of the historical Jesus*
    - [ ] (i) The essential and constitutive nature of Jesus' human and individual ministry
    - [ ] (ii) The basis of the new Israel in the incorporation of the disciples into his messianic mission
    - [ ] (iii) The indissoluble bond of Messiah and people in the inauguration of the new covenant
    - [ ] (iv) The death and resurrection of the Messiah inaugurating the new economy
  - [ ] *(b) The rebirth of the church in the body and Spirit of the risen Jesus*

DAY 9 OF 24 **Mon May 24** pp. 354–359 about 16 min

- [ ] (i) The pouring out of the Spirit to breathe quickening life into the church
- [ ] (ii) The church rooted in Christ to participate in his life and his messianic mission and ministry
  - [ ] Jesus' initiation, consecration and then recommissioning of the disciples into his mission
  - [ ] Jesus' intention to leave a ministry patterned on his and based on the apostles and Pentecost
- [ ] (iii) The presence of Father, Son and Spirit in the ministry of Christ and in that of the church
- [ ] (iv) Christ the only absolute and proper minister of the church before God
  - [ ] The ministry of the apostles and the church shares in the one ministry of Christ in his body

- [ ] **B THE DOCTRINE OF THE CHURCH**
  - [ ] *The church is part of the creed and an essential part of faith in the gospel*

DAY 10 OF 24 **Tue May 25** pp. 359–363 about 14 min

- [ ] **1 The church is the work of the three divine persons**
  - [ ] *The grounding of the church in a threefold communion*
  - [ ] *(a) The church is the universal family of God the Father sharing sonship with the Son*
  - [ ] *(b) The church is the community of the reconciled, finding its life in union with Jesus Christ*
  - [ ] *(c) The church is the communion of saints living in communion with God through the Holy Spirit*
- [ ] **2 The church is the body of Christ**
  - [ ] *The twofold meaning of the 'body of Christ' — the whole Christ and the body of the head*

DAY 11 OF 24 **Wed May 26** pp. 363–367 about 13 min

- [ ] *The whole life and essence of the church is to be found in Christ alone*
  - [ ] The church's relation to Christ determined by incarnation, atonement and Pentecost
- [ ] *(a) The church is rooted in the incarnate Son — it is the church of the Word made flesh*
  - [ ] The church is rooted in Christ's being as individual and corporate, particular and universal
- [ ] *(b) The church is grounded in the atonement - it is the body of the crucified and risen Christ*
  - [ ] The church's relation to Christ determined by substitution, atonement and incorporation

DAY 12 OF 24 **Thu May 27** pp. 368–372 about 16 min

- [ ] *(c) The church is united to Christ through the communion of the Spirit — it is the body of the ascended Lord, the head of all things visible and invisible*
  - [ ] (i) The twofold incorporation, of incarnation and the baptism of the Spirit, is the basis of the church as the body of Christ
    - [ ] Body and bride, united to and yet still distanced from Christ
  - [ ] (ii) Similarity and dissimilarity between the hypostatic union in Christ and the church's union with him
    - [ ] The difference between Christ's sinless union with fallen humanity and the church's union with him
    - [ ] The church is at once holy as part of Christ and stands with sinners needing forgiveness
  - [ ] (iii) The triangular relation of the church on earth to the historical, ascended and advent Christ

DAY 13 OF 24 **Fri May 28** pp. 373–378 about 17 min

- [ ] **3 The life and mission of the church**
  - [ ] *The being of the church in Christ and its nature as love*
  - [ ] *The church's being and nature in Christ inseparable from its mission of love*
  - [ ] *(a) The church is a communion of love*
    - [ ] The Spirit is God in his freedom to be present to creation in the overflow of the divine love
    - [ ] The life of the church is indwelling the love of God in Christ
    - [ ] Christ's life of servant love the pattern for the church
    - [ ] The church can only fulfil its mission by being a fellowship of reconciliation
  - [ ] *(b) The church is the community informed with the mind of Christ*
    - [ ] Reconciliaton and transformation in mind
    - [ ] Theology primarily the function of the church - learning the mind of Christ with others
    - [ ] The discipline of theology - bringing the church's understanding under the word of God that it may be conformed to Christ

DAY 14 OF 24 **Sat May 29** pp. 378–383 about 17 min

- [ ] *(c) The church is sent out into the world as the servant and herald of Christ*
  - [ ] The church's ministry as body is correlative to Christ's ministry as head The servant pointing to Christ and not to itself
- [ ] **4 The attributes of the church**
  - [ ] *The attributes of the church are first and foremost attributes of Christ himself*
  - [ ] *(a) The oneness or unity of the church*
    - [ ] (i) The oneness of the church goes back through union with Christ to the triune oneness of God
    - [ ] (ii) The oneness of the church is grounded in the incarnation and atonement
      - [ ] The reconciliation demanded and renewed through participation in holy communion
    - [ ] (iii) The oneness of the church derives likewise from the one Spirit of God

DAY 15 OF 24 **Sun May 30** pp. 384–389 about 16 min

- [ ] (iv) The unity of the church is both bodily and spiritual
- [ ] (v) The unity of the church on earth and in heaven
- [ ] *(b) The holiness of the church*
  - [ ] God's hallowing of himself in the midst of his people
  - [ ] (i) The 'holiness' of the church is its participation in the unique holiness of God
  - [ ] (ii) The holiness of the church is its sharing in the self-sanctification of Christ
  - [ ] (iii) The holiness of the church is its participation through the Spirit in Christ's holiness
    - [ ] (1) The holiness and sanctification of the church is already complete in Christ
    - [ ] (2) The church has no holiness in itself and must continually die and rise with Christ

DAY 16 OF 24 **Mon May 31** pp. 389–393 about 14 min

- [ ] *(c) The catholicity of the church*
  - [ ] (i) The catholicity of the church is its participation in the fullness and universality of God
  - [ ] (ii) The identity, continuity and universality of the church in all the world and in all ages
  - [ ] (iii) The universal mission of redemption reaching out to incorporate all humanity
  - [ ] (iv) Catholicity in understanding the fullness of Christ
    - [ ] Christian faith primarily the faith of the one body — the mind of Christ unfolded in the Spirit
  - [ ] (v) The church known only through faith and catholicised only by Christ
- [ ] *(d) The apostolicity of the church*
  - [ ] Apostolicity the determining factor behind the attributes of the church
  - [ ] Apostolic church and apostolic sucession means continuity in word and deed with Christ

DAY 17 OF 24 **Tue Jun 1** pp. 393–400 about 18 min

- [ ] (i) Apostolic means the church created in the apostolic sending of Christ from the Father and the apostles from Christ
  - [ ] The church's double relation to Christ: founded historically on the apostles and supernaturally through the Spirit
  - [ ] The outward and inward form of the covenant and apostolic succession in which all participate
- [ ] (ii) Apostolic means grounded on the unrepeatable foundation of the apostles
  - [ ] Apostolic means following the apostles in both doctrine and ordinances
  - [ ] The threefold apostolic foundation: canon of scripture, rule of faith, and apostolic ministry
  - [ ] The inseparable intertwining of apostolic ministry with apostolic scripture and the rule of faith
- [ ] (iii) Apostolic means scripture as the source and norm of the church's life

DAY 18 OF 24 **Wed Jun 2** pp. 401–405 about 14 min

- [ ] **Chapter Twelve: JESUS CHRIST THE FIRST AND THE LAST: THE ESCHATOLOGICAL PERSPECTIVE OF THE GOSPEL**
- [ ] **1 New Testament eschatology and its indispensable place in the church**
  - [ ] *(a) The historical weakness of eschatology in the church*
  - [ ] *(b) The nature and roots of New Testament eschatology*
    - [ ] (i) The prophetic view of the kingdom of God
    - [ ] (ii) The Old Testament emphasis on the future has now been shifted to the present
    - [ ] (iii) The New Testament kingdom is both present and future
    - [ ] (iv) The prophetic view of a kingdom hidden until the time of its fulfilment

DAY 19 OF 24 **Thu Jun 3** pp. 406–410 about 14 min

- ☐ *(c) The coming of the kingdom in Jesus but the holding apart of final judgement*
  - ☐ The mystery of evil
  - ☐ The church must remain an eschatological community, proclaiming the new creation
- ☐ *(d) The reign of Christ and the kingdom of God - the biblical tension of present and future*
- ☐ *(e) The concept of time in the New Testament and the nature of the eschatological tension*
  - ☐ (i) The tension between old time as we know it and the new time of the new creation

DAY 20 OF 24 **Fri Jun 4** pp. 410–415 about 13 min

- ☐ (ii) The twofold nature of the eschatological tension, between eternity and time, and between new time and old time
- ☐ (iii) Apocalypse is the unveiling of the hidden reality of the new creation in Jesus Christ
- ☐ (iv) The key to history is the lamb of God who must reign until his enemies are under his feet

☐ **2 The sacraments and eschatology**

- ☐ *(a) Between the times, the sacraments of baptism and holy communion*
  - ☐ (i) The correspondence of the sacraments to the twofold tension of Christian eschatology
  - ☐ (ii) Baptism is the primary eschatological act, whose reality in Christ waits to be fully revealed

DAY 21 OF 24 **Sat Jun 5** pp. 415–420 about 14 min

- ☐ (iii) The provision of the eucharist for the renewal of faith and recurring confirmation of baptism
  - ☐ The last supper designed to form an unbreakable union with Christ cemented on the cross
  - ☐ The meaning of Jesus' parables and teaching, shepherding and feeding the people
- ☐ (iv) Standing in the new creation and sharing the power of Christ's resurrection
  - ☐ The converging of the passover and covenant meals of the Old Testament and the messianic meals of Sinai and Galilee
  - ☐ The eucharist spans past and future, joining the church to the death and advent of Christ

DAY 22 OF 24 **Sun Jun 6** pp. 420–425 about 17 min

- ☐ *(b) The sacraments and the eschatological relation*
  - ☐ (i) The eschatological relation is not an easy one — the sacraments' twin emphasis
  - ☐ (ii) The eucharist points to an eschatological fullness still to be unveiled
    - ☐ The church must continually transcend herself and her forms in the new creation
  - ☐ (iii) The wholeness of Christ is a matter of eschatological expectation and not of temporal repetition
    - ☐ We walk by faith and not by sight, until Christ returns and we see him as he is

☐ **3 Christ the first and the last, the hope of the world**

- ☐ *(a) The differences between apostolic eschatology, Greek idealism and Jewish eschatology*
  - ☐ (i) The contrast between the eschatology of the apostolic Church and Greek idealism
    - ☐ Hebrew and Greek: the difference of language
    - ☐ (1) The general contrast between the Hebrew concern with dynamic action and the Greek concern with abstract conceptions and logical relations

DAY 23 OF 24 **Mon Jun 7** pp. 426–431 about 15 min

- ☐ The mutual contribution of Hebrew, Greek and Latin
- ☐ (2) Differences in the conception of election — personal categories and abstract determinism
- ☐ (3) The difference between the Hebrew 'eternal end' which enters time and history, and the Greek timeless and 'ideal end'
  - ☐ (ii) The contrast between Christian eschatology and late Judaistic eschatology — the telescoping together of the two ages of Judaism
    - ☐ The turning point between the old age and the new and the dawning of the new age
- ☐ *(b) The main features of apostolic eschatology*
  - ☐ (i) The basic fact of the person of Christ, the risen Lord ascended to kingly rule
  - ☐ (ii) The one parousia of Christ, from incarnation to final advent in glory
  - ☐ (iii) The two great moments of the death-and-resurrection of Christ, and the final apocalypse in glory

DAY 24 OF 24 **Tue Jun 8** pp. 431–436 about 16 min

- ☐ (iv) Between the moments, the ascension and the presence of Christ through the Spirit
  - ☐ (1) The ascended Lord can be known only through the historical Jesus
  - ☐ (2) The ascended Lord is known in the historical Jesus, but only through the Spirit,
  - ☐ (3) Between the times Jesus is known through historical witness, by word and Spirit
- ☐ (v) The church as the eschatological community reaching out to the age to come
  - ☐ (1) The tension between the new and the old — hope and the expectation of Christ's coming
  - ☐ (2) The tension between the present and the future — faith is inherently eschatological
- ☐ (vi) The church must live by being transformed in Christ and therefore in tension with the forms of this world
- ☐ (vii) The suffering servant with the song of indescribable joy and triumph in Jesus Christ

The daily reading follows the Synopsis in T.F. Torrance, *Atonement: The Person and Work of Christ*, edited by Robert T. Walker (InterVarsity Press, 2009). The reading before Lent is Robert T. Walker's Editor's Introduction to the same book.

- [ ] A **The relation between *Incarnation* and *Atonement* : Christology and Soteriology**
  - [ ] *The concept of the person of Christ and of salvation in his person*
    - [ ] Christology and Soteriology, person and work not to be separated
    - [ ] One whole Christ from birth to ascension and a contrast of emphases in Christology and Soteriology
  - [ ] *The hypostatic union is the heart of both Christology and Soteriology*
    - [ ] The hypostatic union is one dynamic event from incarnation to ascension
    - [ ] The hypostatic union is ongoing event worked out through death into new creation
  - [ ] *Soteriology as Christology worked out, person and work as one whole Christ*
- [ ] B **The leading themes of Torrance's Soteriology**
  - [ ] *The approach to the atonement*
  - [ ] *The mystery of atonement — we can only start from the decisive new act of God in Christ*
  - [ ] *The Old Testament the essential preparation to understanding the atonement in Jesus*
  - [ ] *The atonement is ultimately inconceivable outside the person and act of Jesus*
  - [ ] *Concepts of atonement transformed and held together in Christ*

- [ ] 1 **The theology of the atonement**
  - [ ] a *Atonement is the fulfilment of the covenant: the significance of Christ as God and man*
    - [ ] The place of the sacraments in expressing better than words the meaning of atonement
  - [ ] b *The life of Christ a ransom, poured out on the cross for the redemption of the many*
  - [ ] c *The priesthood of Jesus Christ and the letter to the Hebrews*
  - [ ] d *Atonement as justification, reconciliation and redemption in the teaching of Paul*
    - [ ] i Justification, reconciliation and redemption are complete in the person and work of Christ
    - [ ] ii Justification, reconciliation and redemption are the act of God and man in Christ
    - [ ] iii Justification, reconciliation and redemption can only take place through the complete assertion of the truth of God and the complete fulfilment of the law

- iv Justification, reconciliation and redemption are the liberation of humanity from the abstract legal and ethical order into direct personal relation with God
- v Atonement as justification, reconciliation and redemption is completed and actualised in the church through the sending of the Spirit
- vi Justification, reconciliation and redemption which are essentially corporate in Christ reach out to the whole of creation in a cosmic peace

- 2 **The resurrection and ascension of Jesus and his sending of the Spirit**
  - a *The resurrection of Jesus Christ*
    - i The resurrection is the mighty act of God in the person of Christ defeating death
    - ii The resurrection is the fulfilment of the incarnation and atonement
    - iii The resurrection is the beginning of the new creation headed by Jesus
    - iv A real resurrection is fundamental to the Christian faith
    - v The nature of the resurrection event
      - The resurrection is an event in history but one going beyond it into a new creation
      - The openness and non-prescriptiveness of the modern concept of scientific law

- [ ] b *The ascension of Jesus Christ*
  - [ ] i The ascension creates a pause in the parousia, creating time for the gospel before the final coming of Jesus
  - [ ] ii The ascension is the obverse of the incarnation and marks its fulfilment
  - [ ] iii The ascension and the sending of the Spirit mark the completion of the atonement
  - [ ] iv A proper doctrine of the ascension is fundamental to the Christian faith
    - [ ] 1 The ascension and the continuing ministry of Jesus Christ as king, priest and prophet
      - [ ] The ascension of Christ the king
      - [ ] The ascension of Christ the priest
      - [ ] The ascension of Christ the prophet
    - [ ] 2 The ascension and the final coming of Jesus
  - [ ] v The nature of the ascension event
    - [ ] An event in space and time but going beyond them

- [ ] c *The coming of the Holy Spirit and the creation of the apostles and apostolic tradition*
  - [ ] i The role of the Spirit is to witness to Christ and open the human mind and heart to his truth
    - [ ] The Spirit is the 'shaliach' in whom Christ himself is present and active
  - [ ] ii The creation of the apostolate as the definitive and authorised witness to Jesus Christ
  - [ ] iii The creation of apostolic tradition and the New Testament
  - [ ] iv The question of the relation between the Word made flesh and the written word
- [ ] d *The doctrine of scripture: the apostolic (and prophetic) basis of the church*
  - [ ] i The basic text of the New Testament is the obedient humanity of Jesus Christ
  - [ ] ii The New Testament is the inspired secondary text
  - [ ] iii The person of Christ is the key to understanding the relation of the Word to the written word
    - [ ] 1 The parallels between the hypostatic union of God and man and of the Word with the written word
    - [ ] 2 The differences between God in Christ and the Word in the written word
    - [ ] Torrance's doctrine of scripture is deeply Christological
    - [ ] The significance of Jesus Christ as Word of God to man become obedient human word
    - [ ] A doctrine of scripture must be patterned on and reflect the uniqueness of the person of Christ

- [ ] 3 **The one church of God in Jesus Christ**
  - [ ] a *The church is the work of three divine persons, grounded in their eternal communion*
  - [ ] b *The three forms of the one church of God*
  - [ ] c *The church is the body of Christ - the twofold New Testament usage*
  - [ ] d *The church is the provisional form of the new creation*
    - [ ] i The completeness and finished nature of the work of Christ in his person
      - [ ] ii What has been completed intensively in Christ must now be fulfilled extensively in the church and in all creation
        - [ ] The church is the servant and herald whose whole life and essence is to be found in Christ alone
  - [ ] e *The church is part of the creed and an essential part of faith in the gospel*
  - [ ] f *The attributes of the church — one, holy, catholic and apostolic church*
- [ ] 4 **The eschatological perspective of Torrance's theology**
  - [ ] *The two dimensions of eschatology, vertical and horizontal*
  - [ ] *The concept of eschatological 'tension' — the pressure of the 'end' on and in time and history*

- [ ] *The twofold nature of eschatological tension, between eternity and time, and present and future*
- [ ] *The various elements in the inner logic of New Testament eschatology*
- [ ] a *The coming of God into time throws the world into crisis creating 'the last days'*
- [ ] b *God's entering time to effect salvation as man in Jesus makes it reality in our midst*
- [ ] c *The one person of Jesus is the complete salvation of God fulfilled for all in their place*
- [ ] d *The tension in the encounter with Jesus between old and new creation, death and life*
- [ ] e *The ascension and partial distancing in hope of the eschatological focus of tension*
- [ ] f *Pulled upward and forward, through union with Christ by the Spirit and the outreach of the gospel, to the realisation of Christ's kingdom at his coming*
  - [ ] The various strands in New Testament eschatology cannot be neatly isolated and can only be understood as a whole

- [ ] C **The challenge of Torrance's theology**
- [ ] 1 **The nature of the incarnation**
  - [ ] a *The person of Christ*
  - [ ] b *The incarnation is real physical event, the act of God in all his fullness in space and time*
  - [ ] c *The incarnation is dynamic event completed in the atonement and resurrection*
- [ ] 2 **The nature of Jesus Christ as substitute and representative for humanity**
  - [ ] *The key concepts of 'two natures in one person' and of 'anhypostasia' and 'enhypostasia'*
  - [ ] a *Anhypostasia and enhypostasia in the relation between God and man in Christ himself*
    - [ ] i Anhypostasia — the assumption by Christ of the human nature of all humanity as substitute in their place
    - [ ] ii Enhypostasia — the action of Christ as an individual man representing each human person
    - [ ] iii The completeness of salvation from the side of God and of man in Christ

- [ ] b *Anhypostasia and enhypostasia in the relation between Christ and humanity*
  - [ ] i Radical substitution and radical representation in Torrance's theology
    - [ ] The 'vicarious humanity' of Jesus Christ — he takes our place in faith
    - [ ] The 'vicarious humanity' of Jesus Christ intensifies the need for faith, demanding an even more radical repentance
  - [ ] ii The significance of anhypostasia and enhypostasia for the nature of salvation in Christ and its mode of operation in humanity
    - [ ] 1 Anhypostasia — the act of God for the salvation of all
    - [ ] 2 Enhypostasia — salvation for all is inside the one man Jesus Christ
    - [ ] 3 Salvation is not automatic but received individually and personally in encounter with Jesus Christ
- [ ] c *Anhypostasia and enhypostasia in the relation between Christ and the response of faith*
  - [ ] Just as Christ's humanity is fully real and enhypostatic in his person so human faith is fully real and enhypostatic in Christ
  - [ ] Torrance's early use of an- and en-hypostasia to illuminate other modes of expression
  - [ ] Jesus Christ's own faith is realised in us through the Spirit
  - [ ] The enhypostatic inseparability of our faith from that of Jesus Christ himself

- [ ] 3 **Knowledge of God through the Son or Word in God**
  - [ ] a *The trinitarian basis of all knowledge of God through Jesus Christ*
    - [ ] The ultimate bedrock of knowledge of God is that the incarnate Word is the Word within God
    - [ ] The Word has always been Word and person in God
    - [ ] The incarnation means the Word of God is now eternally incarnate in the person of Jesus Christ
  - [ ] b *A deeper view of scripture focussed on the mediator between God and man*
    - [ ] i The Word and truth of God identical with Jesus Christ who always makes himself known
    - [ ] ii A simple identification of scripture with the truth of God bypasses the incarnate mediator
    - [ ] ii A christological understanding of the truth of scripture
      - [ ] The challenge of knowing scripture and interpreting it theologically and doxologically in Christ

- [ ] **Chapter One: THE ATONEMENT IN THE NEW TESTAMENT**
  - [ ] 1 **The approach to the doctrine of atonement**
    - [ ] a *The mystery of atonement*
    - [ ] b *A decisive new deed of divine intervention*
      - [ ] No mere theory of the atonement is possible

- [ ] c *Atonement in the blood of Christ*
  - [ ] i The gradual unfolding of Jesus' mission in word and act
  - [ ] ii The final unfolding of Jesus' mission in word and act
- [ ] 2 **The Old Testament covenant and its fulfilment**
  - [ ] The covenant of Sinai: 'I will be your God, you shall be my people'
  - [ ] The covenant fulfilled through the faithfulness of God, in judgement and redemption
  - [ ] The promises and the commands of the covenant both fulfilled in Christ

- [ ] a *The signs and seals of the covenant — circumcision and passover*
  - [ ] i The derivation of the word ‘covenant’, berith
    - [ ] 1 Barah, cut — covenant by cutting or sacrifice
    - [ ] 2 Barah, eat — the concept of the covenant meal
    - [ ] 3 Baru, bind, bond — the bond of the covenant
  - [ ] ii The inauguration of the new covenant at the last supper

- [ ] b *The covenant and the cult*
  - [ ] i The establishment of the covenant at Sinai and its liturgical extension in the cult
  - [ ] ii The difference between covenant sacrifice and daily sacrifice
  - [ ] iii Christ's fulfilment of the covenant sacrifice
- [ ] c *The mediator of the new covenant*
  - [ ] i The Old Testament priest as witness to the word of God
    - [ ] It is God who forgives: liturgical sacrifice is only witness to God's forgiveness

- [ ] ii Moses and Aaron - the mediation of the word and priestly witness
  - [ ] The priesthood of the word and the priesthood of liturgical witness operate together and point forward to the 'suffering servant'
- [ ] iii Jesus the servant who fulfils the Old Testament priesthood and inaugurates the covenant in his own life and death
  - [ ] The blood of the covenant' — covenant sacrifice and covenant communion
  - [ ] 'A ransom for many' ~ the integration of the person and work, life and death of Jesus
  - [ ] The need to interpret the two sayings of Jesus together

- [ ] **Chapter Two: REDEMPTION IN THE LIGHT OF THE OLD TESTAMENT**
  - [ ] The constraint of the Old Testament scriptures on the life of Jesus
  - [ ] The relation of the New Testament to the Old - and of the Greek to the Hebrew
  - [ ] 1 **The Old Testament terms for redemption**
    - [ ] a *Padah, pidyon (lutrousthai, lutron), redeem, ransom*
      - [ ] i The redemption of Israel out of Egypt and 'the house of bondage'
      - [ ] ii Redemption out of divine judgement and alien oppression into the liberty of the kingdom of God
      - [ ] Redemption through expiation from guilt and the power of sin and darkness

- [ ] iii Redemption from the wrongful ‘exousia’ or authority of evil
- [ ] iv Redemption from sin and evil by the holiness and obedience of Christ
  - [ ] Redemption that destroys the usurped authority of evil and frees humanity

- [ ] b *Kipper, kopher (lutrousthai, lutron), redeem, ransom*
  - [ ] The meaning of 'kipper': God covers sin through the provision of an equivalent
- [ ] i The wholeness of redemption
  - [ ] No dichotomy between law and cult, moral and religious, or physical and spiritual

- [ ] ii The primacy of the covenant in both law and cult
- [ ] iii Atonement lies in God's own will to pardon
  - [ ] Sins within the covenant covered by God's provision of the annual covenant sacrifice
  - [ ] Sins outside the covenant covered only by God's direct action in judgement and mercy

- [ ] iv The converging lines of thought in the Old Testament
  - [ ] 1 Redemption is grounded in the covenant will of God
  - [ ] 2 God must provide the lamb for judgement - the suffering servant
    - [ ] Moses the servant of the Lord as the figure behind the suffering servant
  - [ ] 3 The covenant must be done into the flesh — the need for a new covenant
- [ ] c *Gaal, goel, redeem, redeemer*
  - [ ] Redemption out of slavery or forfeited rights through a kinship in blood and property
  - [ ] Goel redemption is through the person of the goel and the kinship of the redeemer

- [ ] i The Old Testament application of the goel concept to God himself
  - [ ] 1 God alone can be goel in death and judgement
  - [ ] 2 God is the faithful goel, the holy one who redeems through judgement and sanctification
  - [ ] 3 God is goel in virtue of the bond of covenant love
- [ ] ii The New Testament application of the goel concept to Jesus
  - [ ] 1 Kinsman-redeemer
  - [ ] 2 Advocate
  - [ ] 3 The redeemer of the inheritance
  - [ ] 4 Jubilee redemption
  - [ ] 5 The avenger of death

☐ 2 **Padah, kipper and goel put together**

- ☐ a *An outline of padah, kipper and goel redemption in the New Testament*
- ☐ b *An outline of the various aspects of redemption in relation to each other*
  - ☐ i The dramatic element in redemption
  - ☐ i The cultic forensic element - piacular, expiatory redemption
  - ☐ iii The ontological element in redemption
  - ☐ iv A rough classification of the different church traditions

- [ ] 3 **Historical emphases in the doctrine of atonement**
  - [ ] a *Theories of atonement in relation to the three Old Testament aspects of redemption*
    - [ ] i The dramatic aspect of atonement
    - [ ] ii The cultic-forensic aspect of atonement
    - [ ] iii The ontological aspect of atonement
      - [ ] The unifying effect of the celebration of the eucharist in the church
  - [ ] b *Christ's threefold office in relation to the three aspects*
  - [ ] c *A third method of correlation*
  - [ ] d *The correlations summarised*

- [ ] **Chapter Three: THE PRIESTHOOD OF CHRIST**
  - [ ] 1 **The threefold office of Christ in atonement**
    - [ ] The goel relation
    - [ ] The kipper and padah relation
    - [ ] The interweaving of the different emphases
  - [ ] 2 **The final fulfilment of law and cult**
    - [ ] a *The Old Testament tension between prophet and priest, and word and liturgy*
      - [ ] i Priestly independence and prophetic protest
      - [ ] ii The rehabilitation of torah and cult after the exile
        - [ ] 1 Liturgised law and legalised liturgy
        - [ ] 2 No room for the prophet

- [ ] b *The fulfilment of law and cult in the Word made flesh*
  - [ ] i The primacy of the living Word, calling both scribe and priest to account
  - [ ] ii Jesus' fulfilment of priestly obedience and liturgical witness
    - [ ] Prophetic ministry in word, and priestly ministry in action, combined in the suffering servant
- [ ] c *An outline of Christ's faithful priestly mediation*
  - [ ] i Priestly propitiation — personal healing and reconciliation

- [ ] ii Priestly penitence — oneness of mind between God and man
- [ ] 'The repentance into which Christ was baptised
- [ ] iii Priestly prayer — Christ's self-offering in word and in life
- [ ] iv Priesthood and sonship - atonement anchored in the Father-Son relation

- [ ] 3 **The doctrine of priestly atonement in the New Testament**
  - [ ] Two main emphases corresponding to the Mosaic and Aaronic aspects of priesthood
  - [ ] The two emphases supply the twin foundation for the doctrine of atonement
  - [ ] a *The parallels between Hebrews and Paul*
    - [ ] In both Paul and Hebrews atonement is grounded on the person of Christ
  - [ ] b *Mediation from the side of God and from the side of man*

- [ ] c *The oneness and indivisibility of Christ's act as God and as man*
- [ ] 4 **Atonement in the epistle to the Hebrews**
  - [ ] a *The priesthood of Christ the incarnate Son*
    - [ ] i Priesthood through faithful Sonship in humanity
    - [ ] ii Christ's priesthood unique and eternal
      - [ ] 1 The Old Testament liturgy as type and shadow

- [ ] 2 A continual reminder of sin - the way through the veil was not yet open
- [ ] 3 Christ is both priest and sacrifice
- [ ] 4 Christ the priest of the resurrection
- [ ] 5 Christ the high priest on the day of atonement, representing all Israel
- [ ] Atonement takes place in the person of Christ; we are accepted in his self-offering
- [ ] Christ is so really one with us in our humanity, that what he did we did in him

- [ ] b *Atonement through the mediation of Christ*
  - [ ] i The contrast between the old covenant and the new covenant, Sinai and Calvary
  - [ ] ii The new basis and the new approach
    - [ ] The voice of judgement is identical with the voice of forgiveness
    - [ ] Only the one who justly condemns us can really forgive us
    - [ ] The irrevocable nature of atonement and the free grace of God

- [ ] iii The unique act of atonement
  - [ ] 1 The oneness of the divine representative and the human representative
  - [ ] The 'confession' of Christ, as apostle and high priest, in word and in actual life
  - [ ] Confession by God in judgement and truth, and by man in the obedient amen of the cross
  - [ ] Jesus' confession before Pilate and on the cross is the counterpart to his heavenly confession before the Father
  - [ ] Christ's confession is our true and only confession

- [ ] Christ's one objective confession is completed in the subjective confession and worship of the church
- [ ] 2 The identity of the person of the atoner and the deed of atonement
- [ ] 3 The perfect obedience of Christ, the merciful and faithful high priest
- [ ] iv Atonement and redemption — their eschatological setting
  - [ ] The making of a definite past and the creation of an entirely new future

- [ ] **Chapter Four: THE ATONEMENT IN THE TEACHING OF ST PAUL: ATONEMENT AS JUSTIFICATION**
  - [ ] **The emphasis and approach of St Paul in contrast to Hebrews**
    - [ ] *The similarities of doctrine but difference of approach between Paul and Hebrews*
    - [ ] *The theme of Romans: the revelation of the saving righteousness of God in the gospel*
    - [ ] 1 **Atonement as justification — the righteousness of God**
      - [ ] a *The meaning of 'justify' and 'righteousness'*
        - [ ] i The Hebrew 'tsedeq' and 'tsedeqah', righteousness

- [ ] ii The Greek ‘dikaiosuné’, righteousness
  - [ ] God's righteousness implicates us in it and becomes event and truth in our midst
- [ ] b *Three key elements in justification*
- [ ] 2 **Atoning justification — the fulfilment of God’s righteousness in truth**
  - [ ] *Justification is at once God’s word and God’s act*

- [ ] a *Justification as God's word — 'revealed from faith to faith'*
  - [ ] The one revelation of righteousness which uncovers sin and reveals grace
- [ ] b *Justification as God's act*
  - [ ] The one deed and word of justification that exposes our wrong and puts us in the right
  - [ ] The radical significance of justification by faith ~ Christ alone is our righteousness

- [ ] 3 **The double problem in justification**
  - [ ] a *How can God be just and the justifier of the ungodly?* [ ] b *How can God intensify human sin?* [ ] c *The nature of sin and law*
    - [ ] i Human rebellion and divine judgement - the apparent toleration of sin
    - [ ] ii The distance between man and God given a relative validity through law and the withholding of final judgement
      - [ ] The establishment and interim validity of the ethical order [ ] Old Testament law is suspended revelation of righteousness, not yet fulfilled revelation

- [ ] iii The use of the law as an abstract buffer against God
  - [ ] The law as the strength of sin
- [ ] iv Atonement as the actualisation of truth in the midst of abstract truth

- [ ] 4 **Justification and law**
  - [ ] The bondage of law
  - [ ] God steps out from behind the law to reveal himself face to face

- [ ] a *Justification is an act of God 'under the law'*
  - [ ] Justification can only take place through the complete fulfilment of law and judgement

- [ ] b *Justification is an act of God 'apart from law'*
  - [ ] i God now deals with us immediately in grace, and no longer through the veil of law
  - [ ] ii Justification is 'revelation', a stupendous new act of God
  - [ ] iii Justification ends all abstraction, without any mitigation of law and judgement
  - [ ] iv An objective event, of justification and forgiveness, which is ultimately unfathomable

- [ ] 5 **Justification and the act of atonement**
  - [ ] a *The death of Christ was an expiatory sacrifice*
    - [ ] Jesus takes our guilt and judgement on himself, in perfect submission to the divine verdict
    - [ ] i An act of God as God and man ~ enhypostatic atonement
    - [ ] Atonement is act of God, but also real act of real man, enhypostatic in Christ
    - [ ] ii Justification is twofold, God in judgement, and man in satisfaction and holiness
    - [ ] iii The double faithfulness of Christ as God and man, the judge and judged
    - [ ] The judgement of the judge takes place within his own person as the one judged

- [ ] b *The death of Christ the atoning deed of the one for the many*
  - [ ] i The problem of substitution — how can one die for another and do it justly?
  - [ ] ii Only the creator Word can be 'the one for the many'
  - [ ] iii The overcoming of the gap between the 'is' and the 'ought'
  - [ ] iv The resurrection is the ground of justification
  - [ ] v Justification is essentially corporate

- [ ] c *Justification in atonement means rectification and redemption*
  - [ ] i The backward reference of justification
    - [ ] 1 The undoing of the past and of guilt
    - [ ] 2 Contact re-established with creation
    - [ ] 3 The past made to serve the purpose of redemption

- [ ] ii The forward reference of justification
  - [ ] 1 Justification is participation in the righteousness of Christ
  - [ ] 2 Justification is a completed reality awaiting disclosure
    - [ ] 'Imputation' is the concept that holds together the completed reality and its future disclosure

- [ ] **Chapter Five: ATONEMENT AS RECONCILIATION**
  - [ ] 1 **The New Testament words for reconciliation**
    - [ ] Katallasso: reconciliation through substitutionary exchange and expiation
      - [ ] a *The meaning of hilaskesthai, to be merciful or propitious, forgive*
        - [ ] The Septuagint use of hilaskesthai and exilaskesthai
        - [ ] Paul's use of katallasso equivalent to the Old Testament use of hilaskesthai

- [ ] b *The meaning of katallasso, reconcile*
  - [ ] i Romans 5.8-11: 'reconciled to God'
  - [ ] ii 2 Corinthians 5.14-21: 'God was in Christ reconciling the world to himself'
  - [ ] iii Ephesians 2.13-16 and Colossians 1.19-22 ~ the use of apokatallasso

- [ ] 2 **The New Testament doctrine of reconciliation**
  - [ ] a *Reconciliation as the pure act of God's love*
    - [ ] 'God loved us even when he hated us'
    - [ ] The self-giving of God in love to humanity to take our cause upon himself
    - [ ] The fulfilment of covenant mercy in gathering man into the embrace of divine love

- [ ] b *Reconciliation is achieved and completed in the person of the incarnate Son*
  - [ ] i Reconciliation is the full outworking of the hypostatic union from birth to death
  - [ ] ii Reconciliation is the fulfilment of God's assumption of our humanity
- [ ] c *Reconciliation as wonderful exchange*
  - [ ] Christ's complete identification with us and intervention in our place
  - [ ] Christ so one with God that what he did God did, and so one with us that what he did we did

- [ ] d *Reconciliation as peace with God*
  - [ ] i Peace through Christ's bearing the judgement and removing the righteous wrath of God's love
    - [ ] The will of God's love fully fulfilled and the objective obstacle removed
  - [ ] ii The removal of ethical and legal distance by the fulfilment of judgement
    - [ ] 1 God takes on himself his own rejection of humanity and directs to them only the positive act of acceptance
    - [ ] 2 There is no positive act of rejection of any human being
    - [ ] 3 The very nature of the gospel is to bring salvation —'reprobation is accidental'

- [ ] e *Reconciliation is objective and subjective*
  - [ ] Atonement must be worked into the mind and heart of man, defeating sin from within
  - [ ] God's personal forgiveness and creation of joint knowing between man and himself.
  - [ ] The reconciliation achieved in the person of Christ is at once objective and subjective
- [ ] i The restoration of the human mind to truth with God
  - [ ] The breach between humanity's idea of God and the truth of God - the grasping of a lie
  - [ ] The renewal of the human mind from within and below through the incarnation
- [ ] ii Reconciliation involves subjective as well as objective union with God — 'noetic' and 'ontic' union

- [ ] The ‘noetic’ relation between God and man in Christ was twofold
- [ ] The realising of oneness of mind and heart between man and God in the life of Jesus
- [ ] The hypostatic union brought to fulfilment in the final oneness on the cross
- [ ] iii A comparison with Socrates: Jesus died to achieve union between truth and being
  - [ ] The establishment of the human mind on the truth of God and the humanising of man

- [ ] f *Reconciliation means 'Immanuel', God with us*
  - [ ] i Reconciliation is not automatic but always personal in its encounter with us
  - [ ] ii God with us means we with God, our adoption into the communion of the divine life
    - [ ] The assurance of God with us - the dawning already of the kingdom and its fellowship
- [ ] g *Reconciliation is cosmic*
  - [ ] i The whole creation is involved in reconciliation — a cosmic peace
  - [ ] ii Reconciliation is identical with the living person of Christ
    - [ ] The cross and its reconciliation are the ultimate secret of human history

- [ ] **Chapter Six: ATONEMENT AS REDEMPTION**
  - [ ] **The meaning of 'redeem', 'redemption'**
    - [ ] *Lutron, ransom: lutrousthai, redeem*
    - [ ] *Luo, destroy, release*
    - [ ] *Lutrosis, apolutrosis, redemption*
    - [ ] *Apolutrosis and kipper, goel, padah*

- [ ] *Peripoiesis, possession*

- [ ] 1 **The mighty act of redemption**
  - [ ] *Redemption and the Spirit*
    - [ ] a *The relation of Pentecost to the cross*
      - [ ] The atonement fully completed only in the pouring out of the Spirit by Christ
    - [ ] b *Redemption is the fulfilment of the covenant*

- [ ] c *Redemption is a present possession through the Spirit*
- [ ] d *The relation of redemption through the Spirit to the body*

- [ ] 2 **The range of redemption**
  - [ ] a *Who did Christ die for? - the question of 'limited atonement'*
    - [ ] i Whom did Christ represent in his incarnation and in his death?
      - [ ] 1 What is the relation of the incarnation to the atonement?
      - [ ] 2 What is the relation between the redemptive work of Christ and election?

- [ ] ii What is the relation between the death of Jesus on the cross, and the Father in heaven?
- [ ] iii What is the nature of the efficacy of the atoning death of Christ on the cross?

- [ ] b *Positive affirmations on the range of the atonement*
  - [ ] i Christ's death for all is an inescapable reality
  - [ ] ii Pentecost is part of atonement
  - [ ] iii The community of the covenant — the church as the middle term

☐ 3 **The eschatological perspective of redemption**

└ ☐ a *Redemption in the gospel of Luke* ☐ b *The whole of creation is involved in redemption*

- [ ] c *Redemption affects all humanity and relates us to the whole of creation*
  - [ ] i Reconciliation with the fabric of the universe
  - [ ] ii Reconciliation between all humanity

☐ **Chapter Seven: THE RESURRECTION OF JESUS CHRIST**

☐ **Introduction — the biblical concept of resurrection**

- [ ] a *The teaching of the Old Testament*
  - [ ] i Restoration through undergirding covenant faithfulness
  - [ ] ii Resurrection primarily corporate
  - [ ] iii The raising up of a promised saviour
  - [ ] iv The application of 'goel' to God
  - [ ] v The later concept of a double resurrection

- [ ] b *The teaching of the New Testament*
- [ ] *The two main words for resurrection, 'anistemi' and 'egeiro'*

- [ ] *Old Testament nuances behind the New Testament teaching*
  - [ ] i The raising up and appointing of prophet, king and priest
  - [ ] ii The miraculous raising up of seed out of the barren womb or the dry ground

- [ ] iii The resurrection and full installation of Christ as the Messiah
- [ ] iv The universal significance of the resurrection of Jesus

1 **The resurrection and the person of Jesus Christ**

a *The resurrection is inseparable from the person of the incarnate Son*

- [ ] i ‘Christ clothed with his promises’
- [ ] ii The resurrection is not just the completion of our salvation but part of the very being and person of Christ as mediator

- [ ] b *The resurrection of Jesus Christ as passive and active*
  - [ ] i The resurrection as passive — Jesus was raised
    - [ ] 1 The resurrection as the 'amen' of justification, God's 'satisfaction' in the Son
    - [ ] 2 The proper place of a doctrine of 'satisfaction' in the atonement

- [ ] ii The resurrection as active — Jesus rose
  - [ ] 1 Jesus triumphed over the grave by his sinlessness — he had no sin for death to hold him
  - [ ] 2 The resurrection is the holding firm of the hypostatic union through death and hell
  - [ ] 3 Jesus the new Adam who breathes life into others, and heads a new creation
  - [ ] 4 As passive and active the resurrection corresponds to anhypostasia and enhypostasia

- [ ] c *The relation of the resurrection to the virgin birth of Christ*
  - [ ] i The veiling and the unveiling of God in the life of Jesus

ii Redemption and creation come together in the resurrection

- [ ] iii The resurrection reveals that the virgin birth was the birth of the almighty Creator-Word
- [ ] iv The correspondence of the resurrection to the nature of the person of Christ

2 The resurrection and the atoning work of Christ

a *The resurrection and justification*

- [ ] i The resurrection is the fulfillment of justification

- [ ] ii Questions for the Protestant doctrine of justification
  - [ ] 1 Without a real union with the risen Christ here and now is there not a dichotomy between creation and redemption?
  - [ ] 2 Without some doctrine of realised justification is there not a dualism between God and the world, and a forgetting of Pentecost?

- [ ] b *The resurrection and reconciliation*
  - [ ] i The resurrection is the fulfilment of reconciliation

- [ ] ii The fulfilment of Christ's 'I am' - eternal reconciliation
- [ ] iii Corollaries of the resurrection
  - [ ] 1 Sonship with Christ - adoption to become children of God

☐ 2 The risen Jesus is the living union of the truth of God and the answering truth of man

☐ 3 The final pledge of objective knowledge of God in Jesus Christ

- [ ] c *The resurrection and redemption*
  - [ ] i The resurrection is the redemption of the whole human being

- [ ] ii The resurrection accords with the nature of the creator-Word made flesh, and is therefore sheer re-creative miracle, shattering the bonds of death

- [ ] iii A comparison of creation and resurrection — the parallels
  - [ ] 1 Creation can be observed once in being, but not the process or event of creation itself
  - [ ] 2 Creation and resurrection are not to be thought of as interruptions of the natural order

☐ 3 The resurrection can be observed once it has come into being, but it cannot be apprehended within the framework of the old creation

- [ ] iv The resurrection is the affirmation and restoration of humanity
  - [ ] 1 Man is now man, and humanity is now genuine humanity

- [ ] 2 The empty tomb - resurrection that is not bodily is not resurrection
- [ ] 3 Jesus' life as man before and after the resurrection

- [ ] **Chapter Eight: THE NATURE OF THE RESURRECTION EVENT**
  - [ ] 1 **The resurrection is a new type of event**
    - [ ] *An event in history but one going beyond it into a new creation*

- [ ] a *The resurrection is a real event in space and time*

b *The resurrection is a new kind of event in space and time*

- [ ] 2 **The problem of how we interpret historical events**
  - [ ] a *Interpreting ordinary historical events*
    - [ ] i Freedom and necessity in historical events

- [ ] ii History is the interweaving of natural processes with human intention

- [ ] b *Interpreting the resurrection — theological factors*
  - [ ] i The resurrection needs to be interpreted in accordance with the the person involved

- [ ] ii The resurrection needs to be interpreted in accordance with its nature as the redemption of time

- [ ] 3 **Positive implications of the resurrection**
  - [ ] *{a) In the risen Christ, there is a hypostatic union between eternity and new time hidden from us by the ascension*
  - [ ] b *The church lives in two times, the time of this passing world and the time of the new creation*

- [ ] i The language of apocalyptic, the new seen through the language of the old

- [ ] ii The millennium time of the already inaugurated kingdom

- [ ] iii The need to think christologically, to hold together the two times

- [ ] c *The church lives 'between the times' - between resurrection and final advent*
- [ ] d *As in the days of his earthly life Jesus waits for the 'hour' of final consummation*

- [ ] **Chapter Nine: THE ASCENSION AND PAROUSIA OF JESUS CHRIST**
  - [ ] **The ascension of Jesus Christ**
    - [ ] 1 **The language of ascension**
      - [ ] a *Anabaino, go up, ascend*
      - [ ] b *Kathizo, sit*
      - [ ] c *Analambano, take up*
      - [ ] d *Hupsoo, lift up*

- [ ] 2 **The threefold office of Christ in ascension**
  - [ ] a *The ascension of Christ the king*
  - [ ] b *The ascension of Christ the royal priest*
  - [ ] *Christ is both apostle and priest in final reality*
  - [ ] *The eternal efficacy of Christ's priesthood in heaven*
    - [ ] i Christ's endless self-oblation
    - [ ] ii Christ's eternal intercession or advocacy for us

- [ ] iii Christ's eternal benediction - the blessing of his people in the gift of the Spirit
- [ ] c *The ascension of Christ the prophet*
  - [ ] i Christ continues his prophetic ministry through his Spirit in the church.
  - [ ] ii Christ reigns through his word: the relation between the church's ministry and Christ the head
  - [ ] ii Christ's own ministry in the continuing ministry of the church

- [ ] 3 **The nature of the ascension event**
  - [ ] a *How is the event of the ascension related to space and time?*
    - [ ] i The question of the 'Calvinist extra'
    - [ ] ii The need to have a 'relational' view of space and time
      - [ ] 1 God exists as God and man exists as man
      - [ ] 2 The duality of fallen space-time and redeemed space-time

- [ ] iii The ascension must be thought out in relation to space and time and yet as beyond space and time
- [ ] iv Jesus Christ is the place where God and man meet in space and time

- [ ] b *Two points we have to think together*
  - [ ] i Jesus ascended from man's place to God's place
    - [ ] 1 The difficulty of our abstract notions of space, and the need for a new understanding
    - [ ] 2 Man's place is defined by the nature and activity of man, and God's place is defined by the nature and activity of God
    - [ ] 3 The ascension is 'bounded' at our end but open at God's end - the reversal of perspective in Byzantine art

- [ ] 4) In the ascension Jesus leaves us in the mode of man's presence that he might be with us in the mode of God's presence
- [ ] ii By his ascension Jesus establishes man in man's place in space and time
  - [ ] 1 The ascension sends us back to the historical Jesus
  - [ ] 2 We cannot know God by transcending space and time
  - [ ] 3 We know the risen and ascended Jesus only through the historical and crucified Jesus
  - [ ] 4 It is only through the Spirit that Christ be historically absent and actually present
- [ ] c *The material implications of the doctrine of the ascension*
  - [ ] i The exaltation of man into the life of God

- [ ] ii The establishment on the apostolic tradition of a church in history
- [ ] iii The heavenly rule of the ascended Christ is the key to world history

- [ ] 4 **The resurrection and the ascension**
  - [ ] *The triumph of light over darkness: is the resurrection body transfused with light?*
  - [ ] a *'Spiritual body' means more body and not less body*

- [ ] b *The reality of Christ's resurrection body can only be discerned through the Spirit*

- [ ] 5 **The ascension and the parousia of Jesus Christ**
  - [ ] *The one parousia of Christ*
  - [ ] a *The ascension creates an eschatological pause 'in the midst of the parousia'*

- [ ] b *The ascension creates a threefold relation to Christ*
  - [ ] i Historical relation to the historical Jesus Christ
  - [ ] ii Sacramental relation to the crucified and risen Jesus Christ
    - [ ] 1 The sacraments are part of space and time but signs of the new creation
    - [ ] 2 The sacraments are the signs given to accompany the scriptures
    - [ ] 3 The sacraments are the ‘miraculous signs’ of our participation in Christ
  - [ ] iii Eschatological relation to the ascended and advent Jesus Christ
    - [ ] 1 Eschatology means the act of God within space and time, and not just at the end
    - [ ] 2 The biblical view is teleological as well as eschatological, fulfilling time as well as ending it
    - [ ] 3 The parousia will be the unveiling of the perfected reality of Christ

- [ ] 4 The twofold relation in eschatology, between old and new, and present and future
- [ ] c *The range and reach of eschatology*
  - [ ] i The cosmic range of eschatology
  - [ ] ii The corporate aspect of eschatology
  - [ ] iii The individual aspect of eschatology

- [ ] **Chapter Ten: THE BIBLICAL WITNESS TO JESUS CHRIST: THE COMING OF THE SPIRIT AND THE CREATION OF APOSTOLIC TESTIMONY AND GOSPEL**
  - [ ] 1 **The Apostolate**
    - [ ] *Christ makes the apostolic witness to him his own self-witness*
      - [ ] Jesus Christ is the unique 'shaliach' of God in word and deed
    - [ ] a *The Hebrew concept of 'shaliach' or authorised representative*
    - [ ] b *The apostles are the 'sheluchim' or personal representatives of Christ*
      - [ ] Christ's recommissioning of the apostles to be his representatives

- [ ] 2 **The gift of the Holy Spirit**
  - [ ] a *The Spirit makes the transition from Christ's self-witness to apostolic witness*
    - [ ] The coming of the Spirit as Christ's 'shaliach' is the coming of Christ
  - [ ] b *Through the Spirit the apostolic witness becomes the foundation of the church*
    - [ ] Through the Spirit Christ is present himself in the apostolic kérygma — the relation between word and Spirit
    - [ ] Through the Spirit of truth, the disciples are fully instructed and empowered in Christ

- [ ] c *The Spirit could only come to reveal Christ after the resurrection and ascension*
  - [ ] i The bringing of the apostles to understanding
    - [ ] (1)The coming of the Spirit is essential to revelation, enabling the disciples to receive him
    - [ ] 2 Revelation could only be partial until the coming of the Interpreter
  - [ ] ii The Christ who is known through the Spirit is the same historical Jesus himself acting and speaking to his people
  - [ ] iii The twofold act of revelation is now completed by Christ in the apostolic mind
  - [ ] iv Pentecost could only take place after the completion of atonement and reconciliation

- [ ] d *Pentecost is not a new revelation but the final unfolding of the one revelation of Christ*

- [ ] 3 **The apostolic gospel**
  - [ ] a *The revelation of Christ was grounded and earthed in the apostolic gospel*
    - [ ] The unrepeatable event of Christ becomes eschatological event in human testimony
  - [ ] b *The apostolic gospel is Christ's full and final revelation of himself*
    - [ ] The unique enshrining of the mind of Christ in the apostolic gospel The apostles are the specially inspired witness to the one revelation of Christ
    - [ ] The apostolic word joined to Christ by the Spirit to become word of Christ
  - [ ] c *The Gospels and Epistles together make up the apostolic gospel and neither can be interpreted apart from the other*
    - [ ] The unfolding of a Christian view of the finished work of Christ

- [ ] 4 **The apostolic tradition and the New Testament**
  - [ ] a *The apostolic tradition is given permanent form in the New*
    - [ ] Apostolic scripture is so conjoined to the divine Word as to be the written word of God to man
    - [ ] The New Testament acknowledged as the authentic apostolic tradition
  - [ ] b *The relation between the Word made flesh and the written word*
    - [ ] i The relation of the written word to the living Word is like that of the flesh to the incarnate Word
    - [ ] ii The relation of the written word to the living Word is unlike that of the flesh to the incarnate Word
      - [ ] The sacramental and eschatological relation between the written and the incarnate Word - election and judgement
      - [ ] The sacramental participation of scripture in the whole divine-human Word of Christ

- [ ] iii The communication of properties between the written and the incarnate Word
  - [ ] The guiding analogy of the relation between the divine and human natures of Christ
- [ ] iv The basic text is the obedient humanity of Jesus Christ
  - [ ] The New Testament is the inspired secondary text

- [ ] **Chapter Eleven: THE ONE CHURCH OF GOD IN JESUS CHRIST**
  - [ ] **A THE FOUNDATION OF THE CHURCH**
    - [ ] *The church is grounded and rooted in the eternal purpose of God in Christ*
    - [ ] *The three forms of the church: preparatory, new in Christ and eternal in the new creation*
    - [ ] *The mission of the church to proclaim by word and life the reconciling love of God*

- [ ] 1 **The people of God under the old covenant**
  - [ ] *The earthly beginning of the church in Adam* [ ] *The calling of the church with Abraham and its establishment at Sinai*
    - [ ] Israel constituted as prophet of God bearing his oracles and the promise of the Messiah
  - [ ] *Israel the preparatory form of the church waiting for fulfilment* [ ] a *Israel the chosen people of God* [ ] b *Israel the servant of the Lord* [ ] c *Israel the bearer of the Messiah*
    - [ ] The transition to the new covenant only through the death and resurrection of the Messiah
    - [ ] The Christian church now grafted on to Israel and part of the race of Abraham

- [ ] 2 **Jesus Christ and his messianic community**
  - [ ] *The coming of the kingdom of God in Jesus*
  - [ ] *The kingdom and the people of God concentrated in and around the Messiah*
  - [ ] *The nature and mission of Jesus as Messiah determine the form and structure of the church*
  - [ ] a *The rooting of the church in the person and ministry of the historical Jesus*
    - [ ] i The essential and constitutive nature of Jesus' human and individual ministry
    - [ ] ii The basis of the new Israel in the incorporation of the disciples into his messianic mission
    - [ ] iii The indissoluble bond of Messiah and people in the inauguration of the new covenant
    - [ ] iv The death and resurrection of the Messiah inaugurating the new economy
  - [ ] b *The rebirth of the church in the body and Spirit of the risen Jesus*

- i The pouring out of the Spirit to breathe quickening life into the church
- ii The church rooted in Christ to participate in his life and his messianic mission and ministry
  - Jesus' initiation, consecration and then recommissioning of the disciples into his mission
  - Jesus' intention to leave a ministry patterned on his and based on the apostles and Pentecost
- iii The presence of Father, Son and Spirit in the ministry of Christ and in that of the church
- iv Christ the only absolute and proper minister of the church before God
  - The ministry of the apostles and the church shares in the one ministry of Christ in his body

B THE DOCTRINE OF THE CHURCH

- *The church is part of the creed and an essential part of faith in the gospel*

- [ ] 1 **The church is the work of the three divine persons**
  - [ ] *The grounding of the church in a threefold communion*
    - [ ] a *The church is the universal family of God the Father sharing sonship with the Son*
    - [ ] b *The church is the community of the reconciled, finding its life in union with Jesus Christ*
    - [ ] c *The church is the communion of saints living in communion with God through the Holy Spirit*
- [ ] 2 **The church is the body of Christ**
  - [ ] *The twofold meaning of the 'body of Christ' — the whole Christ and the body of the head*

- [ ] *The whole life and essence of the church is to be found in Christ alone*
  - [ ] The church's relation to Christ determined by incarnation, atonement and Pentecost
- [ ] a *The church is rooted in the incarnate Son — it is the church of the Word made flesh*
  - [ ] The church is rooted in Christ's being as individual and corporate, particular and universal
- [ ] b *The church is grounded in the atonement - it is the body of the crucified and risen Christ*
  - [ ] The church's relation to Christ determined by substitution, atonement and incorporation

- [ ] c *The church is united to Christ through the communion of the Spirit — it is the body of the ascended Lord, the head of all things visible and invisible*
  - [ ] i The twofold incorporation, of incarnation and the baptism of the Spirit, is the basis of the church as the body of Christ
    - [ ] Body and bride, united to and yet still distanced from Christ
  - [ ] ii Similarity and dissimilarity between the hypostatic union in Christ and the church's union with him
    - [ ] The difference between Christ's sinless union with fallen humanity and the church's union with him
    - [ ] The church is at once holy as part of Christ and stands with sinners needing forgiveness
  - [ ] iii The triangular relation of the church on earth to the historical, ascended and advent Christ

- [ ] 3 **The life and mission of the church**
  - [ ] *The being of the church in Christ and its nature as love*
  - [ ] *The church's being and nature in Christ inseparable from its mission of love*
  - [ ] a *The church is a communion of love*
    - [ ] The Spirit is God in his freedom to be present to creation in the overflow of the divine love
    - [ ] The life of the church is indwelling the love of God in Christ
    - [ ] Christ's life of servant love the pattern for the church
    - [ ] The church can only fulfil its mission by being a fellowship of reconciliation
  - [ ] b *The church is the community informed with the mind of Christ*
    - [ ] Reconciliaton and transformation in mind
    - [ ] Theology primarily the function of the church - learning the mind of Christ with others
    - [ ] The discipline of theology - bringing the church's understanding under the word of God that it may be conformed to Christ

- c *The church is sent out into the world as the servant and herald of Christ*
  - The church's ministry as body is correlative to Christ's ministry as head The servant pointing to Christ and not to itself
- 4 **The attributes of the church**
  - *The attributes of the church are first and foremost attributes of Christ himself*
  - a *The oneness or unity of the church*
    - i The oneness of the church goes back through union with Christ to the triune oneness of God
    - ii The oneness of the church is grounded in the incarnation and atonement
      - The reconciliation demanded and renewed through participation in holy communion
    - iii The oneness of the church derives likewise from the one Spirit of God

- [ ] iv The unity of the church is both bodily and spiritual
- [ ] v The unity of the church on earth and in heaven

- [ ] b *The holiness of the church*
  - [ ] God's hallowing of himself in the midst of his people
    - [ ] i The 'holiness' of the church is its participation in the unique holiness of God
    - [ ] ii The holiness of the church is its sharing in the self-sanctification of Christ
    - [ ] iii The holiness of the church is its participation through the Spirit in Christ's holiness
      - [ ] 1 The holiness and sanctification of the church is already complete in Christ
      - [ ] 2 The church has no holiness in itself and must continually die and rise with Christ

- [ ] c *The catholicity of the church*
  - [ ] i The catholicity of the church is its participation in the fullness and universality of God
  - [ ] ii The identity, continuity and universality of the church in all the world and in all ages
  - [ ] iii The universal mission of redemption reaching out to incorporate all humanity
  - [ ] iv Catholicity in understanding the fullness of Christ
    - [ ] Christian faith primarily the faith of the one body — the mind of Christ unfolded in the Spirit
  - [ ] v The church known only through faith and catholicised only by Christ
- [ ] d *The apostolicity of the church*
  - [ ] Apostolicity the determining factor behind the attributes of the church
  - [ ] Apostolic church and apostolic sucession means continuity in word and deed with Christ

- [ ] i Apostolic means the church created in the apostolic sending of Christ from the Father and the apostles from Christ
  - [ ] The church's double relation to Christ: founded historically on the apostles and supernaturally through the Spirit
  - [ ] The outward and inward form of the covenant and apostolic succession in which all participate
- [ ] ii Apostolic means grounded on the unrepeatable foundation of the apostles
  - [ ] Apostolic means following the apostles in both doctrine and ordinances
  - [ ] The threefold apostolic foundation: canon of scripture, rule of faith, and apostolic ministry
  - [ ] The inseparable intertwining of apostolic ministry with apostolic scripture and the rule of faith
- [ ] iii Apostolic means scripture as the source and norm of the church's life

- [ ] **Chapter Twelve: JESUS CHRIST THE FIRST AND THE LAST: THE ESCHATOLOGICAL PERSPECTIVE OF THE GOSPEL**
  - [ ] 1 **New Testament eschatology and its indispensable place in the church**
    - [ ] a *The historical weakness of eschatology in the church*
    - [ ] b *The nature and roots of New Testament eschatology*
      - [ ] i The prophetic view of the kingdom of God
      - [ ] ii The Old Testament emphasis on the future has now been shifted to the present
      - [ ] iii The New Testament kingdom is both present and future
      - [ ] iv The prophetic view of a kingdom hidden until the time of its fulfilment

- [ ] c *The coming of the kingdom in Jesus but the holding apart of final judgement*
  - [ ] The mystery of evil
  - [ ] The church must remain an eschatological community, proclaiming the new creation
- [ ] d *The reign of Christ and the kingdom of God - the biblical tension of present and future*
- [ ] e *The concept of time in the New Testament and the nature of the eschatological tension*
  - [ ] i The tension between old time as we know it and the new time of the new creation

- [ ] ii The twofold nature of the eschatological tension, between eternity and time, and between new time and old time
- [ ] iii Apocalypse is the unveiling of the hidden reality of the new creation in Jesus Christ
- [ ] iv The key to history is the lamb of God who must reign until his enemies are under his feet

- [ ] 2 **The sacraments and eschatology**
  - [ ] a *Between the times, the sacraments of baptism and holy communion*
    - [ ] i The correspondence of the sacraments to the twofold tension of Christian eschatology
    - [ ] ii Baptism is the primary eschatological act, whose reality in Christ waits to be fully revealed

- [ ] iii The provision of the eucharist for the renewal of faith and recurring confirmation of baptism
  - [ ] The last supper designed to form an unbreakable union with Christ cemented on the cross
  - [ ] The meaning of Jesus' parables and teaching, shepherding and feeding the people
- [ ] iv Standing in the new creation and sharing the power of Christ's resurrection
  - [ ] The converging of the passover and covenant meals of the Old Testament and the messianic meals of Sinai and Galilee
  - [ ] The eucharist spans past and future, joining the church to the death and advent of Christ

- b *The sacraments and the eschatological relation*
  - i The eschatological relation is not an easy one — the sacraments' twin emphasis
  - ii The eucharist points to an eschatological fullness still to be unveiled
    - The church must continually transcend herself and her forms in the new creation
  - iii The wholeness of Christ is a matter of eschatological expectation and not of temporal repetition
    - We walk by faith and not by sight, until Christ returns and we see him as he is

- 3 **Christ the first and the last, the hope of the world**
  - a *The differences between apostolic eschatology, Greek idealism and Jewish eschatology*
    - i The contrast between the eschatology of the apostolic Church and Greek idealism
      - Hebrew and Greek: the difference of language
        - 1 The general contrast between the Hebrew concern with dynamic action and the Greek concern with abstract conceptions and logical relations

- [ ] The mutual contribution of Hebrew, Greek and Latin
- [ ] 2 Differences in the conception of election — personal categories and abstract determinism
- [ ] 3 The difference between the Hebrew 'eternal end' which enters time and history, and the Greek timeless and 'ideal end'
- [ ] ii The contrast between Christian eschatology and late Judaistic eschatology — the telescoping together of the two ages of Judaism
  - [ ] The turning point between the old age and the new and the dawning of the new age
- [ ] b *The main features of apostolic eschatology*
  - [ ] i The basic fact of the person of Christ, the risen Lord ascended to kingly rule
  - [ ] ii The one parousia of Christ, from incarnation to final advent in glory
  - [ ] iii The two great moments of the death-and-resurrection of Christ, and the final apocalypse in glory

- [ ] iv Between the moments, the ascension and the presence of Christ through the Spirit
  - [ ] 1 The ascended Lord can be known only through the historical Jesus
  - [ ] 2 The ascended Lord is known in the historical Jesus, but only through the Spirit,
  - [ ] 3 Between the times Jesus is known through historical witness, by word and Spirit
- [ ] v The church as the eschatological community reaching out to the age to come
  - [ ] 1 The tension between the new and the old — hope and the expectation of Christ's coming
  - [ ] 2 The tension between the present and the future — faith is inherently eschatological
- [ ] vi The church must live by being transformed in Christ and therefore in tension with the forms of this world
- [ ] vii The suffering servant with the song of indescribable joy and triumph in Jesus Christ