READING PLAN · 2027

Atonement Lenten Reading

Before Lent

Jan 31–Feb 9 · 10 days · Robert Walker's Editor's Introduction, sections A–C

Lent

Feb 10–Mar 20 · 39 days · Atonement, chapters 1–6

Holy Week

Mar 21–Mar 27 · 7 days · Atonement, chapter 6 continued

Eastertide

Mar 29–May 15 · 48 days · Atonement, chapters 7–9 (chapter 9 from Ascension Day)

After Pentecost

May 16–Jun 8 · 24 days · Atonement, chapters 10–12

Every day is a reading day except Easter Day, Mar 28.

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), pp. ix–xxxiv. The reading before Lent is Robert T. Walker's Editor's Introduction to the same book.

Before Lent

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

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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

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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

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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

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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

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Lent

Atonement, chapters 1–6 · Feb 10–Mar 20 · 39 days · about 10–16 minutes 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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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 minutes 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 minutes a day

Sun Mar 28 · Easter Day · No reading

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

- [ ] **Chapter Seven: THE RESURRECTION OF JESUS CHRIST**

DAY 2 OF 48 **Tue Mar 30** pp. 202–202 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** pp. 234–234 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*

Thu May 6 · Ascension Day · chapter 9 begins

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

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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

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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 minutes a day

PENTECOST · 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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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