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

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A STUDY GUIDE

for

Dr. Francis Pieper's Christian Dogmatics II

(Revised)

prepared by

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Questions and Statements for Preview/Review
(revised)

Christian Dogmatics, Volume II

Dr. Francis Pieper

1. An entree in formal dining is a dish served immediately before the main course. It prepares one for the feast to come. Christian Dogmatics, Volume II provides a twofold entree to ready us for the imminent theological banquet. Read the "Foreword" by John Theodore Mueller (1885-1967), and answer the following questions:
 - a. Why is Dr. Pieper's second volume of paramount importance? pp. V-VIa.
 - b. What goal should be kept constantly in view as we study this Scriptural and practical work? p. VIc.
2. Next read the "Preface," the second part of Christian Dogmatics II's entree.
 - a. What two characteristics does a truly "modern presentation of Christian doctrine, one that is 'abreast of the times,'" have? pp. VII-VIIIa.
 - b. What are some highlights of this second volume?

THE SAVING GRACE OF GOD

3. To what extent has the fall of man influenced the entire human race? p. 3a.
4. What is God's verdict for sinful mankind? Is man able to alter this verdict by striving to observe the Law? What is the only way of salvation for man? Include Biblical support for your responses. pp. 3b-4a.
5. Present the clear line of demarcation between Christianity and all other religions. p. 4b + fn. 6; cf. vol. I, pp. 15-19 and vol. III, p. 233 + fn. 20. (Briefly consider the disagreement among theologians regarding the source of this pivotal quotation.)

Food for thought: "No man should set himself up as a teacher in Christendom who has not fully grasped this distinction between pagan religions and the Christian religion." p. 4b.

6. Present the correct understanding of the "means of grace" and "faith." pp. 5b-6a.
7. For whom is "grace" necessary? Is the "necessity of grace" compatible with God's attributes? What does this truth bring to bear against pantheism and Process Theology? p. 6b + fn.
8. What does the term "grace" denote? p. 7a + fns. 10, 11.
9. What are some Biblical synonyms for "grace?" pp. 7b-8 + fn. 14.
10. Discuss "grace" as designating something within man. How does the right understanding of grace affect man's salvation? pp. 9a-10a.
11. Thoroughly explicate the following statement: "Even faith itself, though it is a gift of God, does not justify and save man." pp. 10b-11a + fn. 19; cf. Apology IV, 56 (Tappert, p. 114).
12. Why is the sharp differentiation between favor Dei and gratia infusa so important? p. 11b.
13. "Substituting grace in the sense of gratia infusa, or a good quality in man, for the gratuitus favor Dei, or combining the two, is the fundamental error of all who within Christendom depart from the pure Christian doctrine." Explicate the reality of this error in the following groups:
 - a. The Church of Rome... p. 11b.
 - b. Calvinists... p. 11c.
 - c. Enthusiasts... p. 12ab.
 - d. Arminians and Lutheran synergists... p. 12bc.
 - e. Some orthodox Lutherans... p. 13a.
14. On what Scriptural principle do the purity of God's grace and all Christian doctrine clearly depend? pp. 13b-14.
15. How did Luther and Melancthon (1497-1560) differentiate between "grace" and the "gifts of grace?" p. 15a + fns. 27, 28; cf. p. 17a.

Carefully consider their distinction summed up in the following words: "good works because of, not in order that."
16. How did Augustine (354-430) and Luther differ in their understanding of grace? p. 15b + fn. 29.

17. What do the Lutheran Confessions declare about "justifying and saving grace?" p. 16ab.
18. Present C.F.W. Walther's (1811-1887) exposition of the distinction between "grace" and "gifts of grace" in opposition to the concept of "grace" held by enthusiasts. p. 17.
19. Enumerate and briefly describe the attributes of saving grace. pp. 18-34.
20. Why is the grace of God NOT absolute grace? pp. 18a, 55a.
21. Respond to those theologians who attempt to make the redemption of Christ a liberation in general, rather than a redemption through the payment of a ransom. pp. 18b-19a. How does this apply to our theological scene?
22. What does Luther mean when he says that "faith in God alone is not sufficient, but the cost (die Koeste) must also be there?" Is faith in God alone sufficient? p. 19, fn. 36 + p. 20b.
23. T/F Grace is based only partially on Christ's vicarious satisfaction. Defend your response with Scriptural support. pp. 19b-21a.
24. What is "particularism?" p. 21a.
Present Scripture's three-point rejection of "particularism." p. 21.
25. Present the Lutheran Church's doctrine of "threefold universalism" with Scriptural references. p. 22a + fn. 45.
26. T/F Limited grace is rejected in the Lutheran Confessions.
Explicate three errors of "limited grace" rejected by the Lutheran Confessions. p. 22b.
27. How do the Lutheran Confessions counter the synergistic claim that sola gratia virtually abolishes the gratia universalis? pp. 22c-24b; SD XI, 57-64 (Tappert, pp. 625-626).
28. Certainly all Calvinistic Reformed bodies attack gratia universalis and instead teach a particularism of grace. Present the variations on particularism of supralapsarians, infralapsarians, and Amyraldists. pp. 25-26a + fns. 50-53.
29. Carefully observe and comment on the "philosophical" argument of Reformed scholars, such as Boehl and Charles Hodge (1797-1878), concerning particularism and the will of God. pp. 26a-27a.
30. What does Scripture teach in opposition to the "philosophical" argument of the Reformed? p. 27bc.

Ponder over the Scriptural truth that "God intends what is never accomplished."

31. Give and expound upon the three-part Scriptural teaching of God's "serious and efficacious grace." pp. 28b-29a + fn. 57.
32. Is man able to resist the operation of God's grace? pp. 29b-30a.

Food for thought: "When God works through means (Word and Sacraments), He can be resisted; when God operates without means (e.g. Judgement Day), in His uncovered majesty, He cannot be resisted." This Biblical concept of "divine self-limitation" was familiar to Luther. Cf. fn. 61 and Luther's Bondage of the Will.

33. Discuss the divine judgment of obduration as a factor possibly disproving God's serious and efficacious grace. pp. 30b-31.
34. Comment upon the synergistic teachings of "human co-operation" and "self-decision" in the operation of divine grace. p. 32ab.
35. How do Calvinists, synergists, and confessional Lutherans deal with the crux theologorum? pp. 32c-33a. Using Volume IV (the index volume), briefly review the occurrence of the crux theologorum throughout Pieper's Dogmatics.

Well said: "The Lutheran Church recognizes that the crux theologorum is a mystery which cannot be solved in this life and teaches that both the universalis gratia and sola gratia must be maintained side by side... The various attempts to solve this problem reveal theological immaturity." Universal grace is beyond human logic and remains an article of faith.

36. Some theologians attempt to reconcile gratia universalis with the historical fact that some people do not hear the Gospel truth. What are some of their erroneous conclusions? What is your personal response at this juncture in study? pp. 33b-34a + fn. 69.
37. Dr. Pieper Scripturally explains the theological terminology regarding the divine will of grace through four very important points. Distinguish the "absolute will" (voluntas absoluta) from the "ordinate will" (voluntas ordinata) of God. p. 34c.
38. Express a proper and improper use of the term "conditional will" (voluntas conditionata). p. 35.
39. Carefully consider the twofold expression of "if" in conditional clauses. Is Acts 16:31 Law or Gospel? p. 35 + fn. 71.

40. Explicate the distinction between the "antecedent will" (first will of mercy; voluntas antecedens/prima) and the "consequent will" (second will of justice; voluntas consequens/secunda) of God toward man. What passage might be used to reveal this distinction in the clarity of God's Word? pp. 36a, 37b-38a, 39b + fn. 74.

Comment: "In God there is not time, but solely 'pure presence.'" God is far beyond human understanding in his majesty; yet He comes to us within the sequence of time and thoughts in His Word so that we obtain not a perfect, fully complete knowledge of God, but nevertheless a concrete, correct understanding of Him.

41. How do Calvinists reject the distinction between the antecedent and consequent will of God? pp. 36b-37a.
42. What therefore is God's will "as to saving and damning man?" p. 38b.
43. How have the semi-Pelagians and synergists used the first and second will of God to support their theological positions? pp. 38c-39b.
44. Explicate the distinction between the "revealed will" (voluntas revelata) and the "hidden will" (voluntas abscondita) of God. pp. 39ff. Look up the Bible passages!
45. How might the revealed will of God also fittingly be described as voluntas signi? p. 40b + fn. 77.

T/F Divine Law as revealed in Scripture is also included in the voluntas signi. p. 40, fn. 77.

46. At what point do the judgements of God become unsearchable for us? pp. 40c-43a.

Reflect upon the unsearchable, unknowable, beyond reasonable nature of God's judgements over against the searchable, knowable, assuring nature of the revealed articles of faith.

47. Carefully consider the revealed and hidden will of God as presented in the Formula of Concord, Solid Declaration XI, (11)54-57 (Tappert, pp. 618-625). pp. 42b-43a.

T/F We should not allow distinctions made between the revealed and hidden God to stand as Scriptural. pp. 42-43a.

48. Summarize Luther's position in his De Servo Arbitrio (1525) and Commentary on Genesis (1535) as to the revealed and hidden will of God. pp. 44b-46a + fns. 82, 83, 84, 85, 93.

49. Explicate the contradiction regarding the hidden will of God present in the following statement of John Calvin (1509-1564): "If we seek the paternal clemency and propitious heart of God, our eyes must be directed to Christ... Christ, then, is the Mirror in which we should, and in which, without deception, we may, contemplate our election." pp. 46-47a + fn. 86.

Where does Calvin turn to understand the hidden will of God? p. 47 + fn. 87.

50. Summarize four points of disagreement between Calvin and Luther concerning the revealed and hidden will of God. pp. 48-49a.

Read Reformed theologian E.F. Karl Mueller's insight on the essential difference between Luther's and Calvin's doctrines. p. 49b.

51. Conclude in your own mind your position regarding the following issues: gratia universalis vs. gratia particularis; sola gratia (gratuitus Dei favor propter Christum) vs. gratia infusa; and the ageless question, "Cur alii prae aliis?"

Read the "Concluding Remarks." Which contemporary groups uphold the positions of Calvin and synergists? pp. 49c-52.

THE DOCTRINE OF CHRIST

I. The Doctrine of the Person of Christ:

52. Assess the importance and significance of Christology. Define "Christology" in your own words. p. 55.
53. Thoughtfully read the "entree" for "The Doctrine of the Person of Christ." pp. 56-58. Perhaps a cursory review of the Formula of Concord, Solid Declaration VIII (Tappert, pp. 591-610) would further prepare us for the fascinating "main course" to come.
54. What are the claims of K.G. Adolf von Harnack (1851-1930) and Wilhelm De Wette (1780-1849) regarding the deity of Christ? How would you respond to their assertions? pp. 59a, 60a, 63a + fn. 7.
55. How important is the deity of Christ? p. 59a.

Explicate His deity through the proof passages found on pages 59 through 62 (Matt. 16:13ff.; Jn. 1:1, 5:17, 10:30; etc.).

56. The denial of the deity of Christ is prompted by which two types of considerations? How does the Scriptural doctrine of the deity of Christ "sound the death knell" for all such considerations? p. 63ab.

57. In what way does Luther present the "death blow" to work- righteousness in his exposition of Gal. 2:20? pp. 63c-64b.

What does Luther say regarding the essential deity of Christ in his sermon on Matthew 23? pp. 64c-65a.

58. List and briefly describe the erroneous groups cited by Dr. Pieper as denying the humanity of Christ. p. 65b + fns. 17-21; p. 67ab + fn. 24.

59. How does Scripture clearly and plainly teach the true and perfect humanity of Christ? pp. 66-68a, 70 + fn. 23.

What is the meaning and full significance of the term "Son of Man?" p. 71ab + fn. 32.

60. What does it mean to say that Christ's human nature is consubstantial with ours? p. 68c + fn. 27, 29 (Council of Chalcedon).

61. What is Kaspar von Schwenkfeld's (1490-1561) teaching on the human nature of Christ? p. 69a.

62. "Why was (and is) it necessary that Christ should be both true God and true man?" p. 70bc + fn. 31.

63. Present three ways in which Christ's human nature differs from ours. pp. 71c-80a.

64. Explicate the following statement: Christ's human nature came into existence through the operation of the Holy Spirit. pp. 71c-72.

65. Present Scriptural documentation for the sinlessness of Christ. p. 73.

66. "Was Christ according to His human nature also free from original guilt?" Explain your answer in detail. p. 75.

67. Is it correct to assume the peccability of the man Christ? Why or why not? p. 76ab.

68. What are the consequences of the sinlessness of Christ? p. 77ab.

69. Scripturally describe the external appearance of Christ. pp. 77c-79a.

70. How many and what kind of human weaknesses did Christ assume? pp. 78b-79a.

T/F Christ bore all weaknesses and sicknesses of men by assuming the limited number and kind of infirmities which we observe in His Person. pp. 78c-79a.

71. What is meant by the "impersonality" (Unpersoenlichkeit) of Christ's human nature (positively=enhypostasia, negatively=anhypostasia)? pp. 79b-80a.
72. Why do "modern dogmaticians" repudiate the doctrine of the impersonality of the human nature of Christ? p. 80a.
- How do the Unitarians regard the human nature of Christ? p. 81b.
73. How do we respond to the above two erroneous views? pp. 80bc, 81c.
74. Look up and identify the following terms: allo kai allo, allos kai allos (kai allos), anhypostasia, and enhypostasia. pp. 80a, 82b + fn. 54, 111b; also cf. John 14:16.
- a. T/F The two natures of Christ gradually grew into one person. p. 83a.
- b. T/F It is an unscientific inconsistency to deny the enhypostasia because of its "inconceivability." p. 84c.
75. Briefly explain the "personal union" (unio personalis) in Christ. pp. 85c-86a.
76. What is meant by the "union of God with all creatures?" p. 86a.
77. Explicate the "special manner" in which God is united with His Church of believers (unio mystica). pp. 86b, 95a.
- a. T/F We conclude that the unio personalis in Christ is identical with the unio mystica and "the union of God with all creatures." p. 86c.
- b. What heretical theologies result from a "true" answer to Question 77a?
- c. T/F We can and must say of Christ that "this Man is God" and "God is man." Explain! p. 86c.
78. What are "personal propositions" (propositiones personales)? pp. 87a, 130c-131a.
79. In what way are the "personal union" and "personal propositions" unique? Why is it absolutely important that this uniqueness be upheld? pp. 87b-88a.
80. Using Scripture as your guide, comment on the following statement: "In Christ, God and man constitute one Person, one Ego." Cite Biblical support for your reflection. pp. 88b, 89a.
81. Comment on the theanthropic "self-consciousness" (ein gottmenschliches Bewusstsein) of Christ. pp. 89b-90a.

- Carefully define the term persona composita. p. 90b.
82. What negative terms did the Council of Chalcedon use in order to describe the personal union in opposition to Eutychianism and Nestorianism? pp. 91a-92a.
 83. Carefully explicate the following "core of Christology": "The salvation of the world could be effected only through the theanthropic work of Christ, and that required a theanthropic Person." p. 92b.
 84. Present the errors of Eutyches, the Anabaptists, Schwenkfeld, and "kenoticism" regarding the personal union in Christ. pp. 92c-93a.
 85. Why is it so important to reject every separation of the divine and human natures of Christ? pp. 93b-96a.
 86. Explicate the following false substitutes for the unio personalis, and present the Lutheran rejection of each based upon Scripture:
 - a. Unio nominalis - p. 96b.
 - b. Unio habitualis (relativa) - pp. 96c-97a.
 - c. Unio accidentalis - p. 97b.
 - d. Unio sustentativa - p. 97c.
 - e. Unio naturalis - pp. 98-99.
 - f. Unio essentialis (commixtiva) - pp. 100-102a.
 - g. Unio per adoptionem - pp. 102b-103a.
 87. At this point Dr. Pieper presents the Christological theories of modern theology, beginning with the foundational subjective thought of Friedrich Schleiermacher (1768-1834). Present an overview of his theology and the dangers inherent to it. pp. 103b-104a.
 88. One may divide the views on the Person of Christ of nineteenth century theologians into two general groups:
 - a. There are those who deny the essential deity of Christ. Describe some of the ways in which they do this. p. 104bc.
 - b. There are also those who, though they assert the essential deity of Christ, are convinced that the traditional doctrine of the Church is unable to solve "the Christological problem." Explicate this "problem" and the ways in which "conservative"/"positive" theologians, "kenoticists," and the Autohypostatic School attempt to solve it. pp. 105-107a.

- c. Reflect upon the similarities which these two groups of modern theologians have with heresies of the early Church.
89. What are the autohypostatic views of Reinhold Seeberg (1859-1935) and Otto Kirn (1857-1911)? pp. 106c-107a, 107c, 108b.
- What is the consequence of their views? p. 106c-107a.
90. Carefully read and consider the orthodox discussion of the unio personalis and the doctrine of the two natures. Comment on the various uses by both "modern theologians" and "orthodox dogmaticians" of the Christological terms nature, person, and essence. pp. 108c-112c.
91. What is the purpose of and Scripture's judgement on all theories which do away with the unchangeable deity of Christ and disregard the unio personalis? p. 113a + I John 4:3.
92. Consider Kirn's fourfold division of Christological teachings. p. 113, fn. 111. What is your response?
- Food for thought: "If Christ is not true God, but only a unique man, then another person may appear who is still more unique than Christ and will surpass God's revelation in Christ." p. 114b.
93. Contrast the method of theology with that of natural science. pp. 114c-115.
- Is the procedure of "experience theologians" scientific? Why or why not? pp. 116-117b.
94. Why is the doctrine of the communion of natures discussed in a separate section when it is actually a part of the already-considered unio personalis? pp. 118b-119a, 119c-120a.
- a. T/F In Christ the communion of two natures includes also a communion of two designations. p. 118b.
- b. T/F The communion of natures is not really the result of the personal union; but both actually coincide and are distinguished only conceptually. p. 118c.
95. Show how reformed and Roman Catholic churches deny their own doctrine of the personal union by denying the communion of natures. pp. 118c-119a, 119c-120a, 120b-122a, 125a-126a, 129b.
96. The Reformed theologians deny the communion of natures in Christ with the axiom that finitum non est capax infiniti. Explicate their principle and present our Scriptural reply. pp. 121ab, 122bc, 127c-128b.
97. Express thoroughly the Scriptural doctrine of the communion of natures. pp. 123-125a, 126a-129a.

- a. Is the Son of God always present as the God-Man after His incarnation? Give the Lutheran and Reformed replies. p. 124bc.
- b. What is the extra Calvinisticum? p. 124c.
98. The human nature of Christ is capable of which two kinds of acts? p. 127a.
99. Define the "communication of attributes" (de communicatione idiomatum, die Mitteilung der Eigenschaften). pp. 130a-131c.
- Support your definition with Scripture. p. 131bc + fns. 145, 146.
- Correctly said: "As the doctrine of the communion of natures, so also that of the communication of attributes does not go one iota beyond the doctrine of the personal union... Thus the propositiones idiomaticae, which predicate human attributes of the Son of God, fully coincide with the propositio personalis: God is Man." pp. 130c, 131b.
100. T/F The communion of attributes may be clearly understood through a complete presentation of the personal union.
- Why is this separate presentation of the communion of attributes necessary? p. 132ab, 135b.
101. Familiarize yourself with the various modes of distinguishing the communication of attributes into genera (classes). pp. 132c-134b + SD VIII, 35ff. (Tappert, pp. 597-598).
- a. What is the four class method of "modern kenoticists?" pp. 229c-230a.
- b. T/F The question regarding the number of genera is not a matter of faith, but merely a teaching method which properly presents the communication of attributes. p. 133bc.
- c. Enumerate the tria genera of the communication of attributes as taught by the Formula of Concord. p. 134a.
102. How does Dr. Pieper use I John 1:7 to reveal the Reformed inconsistency concerning the communication of attributes? pp. 134c-135a.
103. Give the meaning and importance of the "first genus of appropriation" (genus idiomaticum). pp. 135-147, 143b.
104. What is an alloeosis, and how does Huldreich Zwingli (1484-1531) apply it to the communication of attributes? pp. 136b-137b + SD VIII, 20, 39-43 (Tappert, pp. 595, 598-599).
105. How do we respond to this "separation of the Son of God from the predicates of His human nature?" pp. 138a-139a, 142b-143a + fns. 158, 159.

106. Completely explicate the following statement: The Son of God suffered and died. p. 140ab, 151c-152b + SD VIII, 41ff. (Tappert, pp. 599ff.).
107. What does Cyril of Alexandria (ca. 376-444) stress when he responds to Nestorianism with the paradox that "without suffering the Son of God suffered?" pp. 140c-141a.
- What conclusions may we draw in consonance with the Lutheran Confessions? p. 141bc (Chemnitz).
108. Carefully consider the Formula of Concord's and Johannes Quenstedt's (1617-1688) extensive definitions of genus idiomaticum. pp. 143b-144a.
109. What are some of the other names (and definitions) given to the first genus? 144a-145b.
110. How did Nestorius (d. ca. 451) view the first genus? How did Luther respond? pp. 135b-136a, 147c-148b.
111. What was Zwingli's understanding of genus idiomaticum? How must we judge his denial that Christ could die according to His divine nature? pp. 136b-137b, 148b-149b.
112. What were the positions of Calvin and later Reformed theologians concerning the first genus? pp. 137c-138a, 149b-151b.
113. Dr. Pieper offers an extended section, some ninety-two pages in length, dealing with the (second) genus maiestaticum. pp. 152b-243a.
- a. Examine and react to the views of Nestorius, Zwingli, and the Reformed concerning the second genus of the communication of attributes. pp. 152b-158b. A succinct article on "Christ Jesus" may be consulted in the Lutheran Cyclopedia (pp. 158-160).
 - b. Enumerate the divine attributes which are predicated of Christ according to His human nature (von Christo ... ausgesagt werden).
114. Communicated Omnipotence:
- a. What two important truths are stated in Hebrews 2:8? pp. 158c-159a + fn. 215.
 - b. Scripturally support the following statement: "Christ, even before His exaltation, was in possession of divine omnipotence also according to His human nature. pp. 159c-161a.
 - c. "How are we to understand the coexistence of omnipotence and limited power in Christ?" pp. 161b-162a.

115. Communicated Omniscience:

- a. What twofold knowledge is predicated of Christ according to His human nature? pp. 162b, 163c-164a.
- b. How could there exist in one and the same Person both limited knowledge and divine omniscience? p. 164b, 165c.
- c. Should we conceive of the communicated omniscience as being quiescent (actus primus) or active (actus secundus)? Explain your response. pp. 164c-165.
- d. Visualize for a moment a comparison between the "quiescence of the divine knowledge in the human nature of Christ" and the dormant knowledge of man as he sleeps. p. 165b.

116. Communicated Omnipresence:

- a. If the Reformed actually maintain that the human nature of God's Son shares in His divine Person, why do they then oppose the communicated omnipresence? pp. 166-167.

Well said: "The denial of the communication of divine omnipresence to Christ's human nature must be regarded as theological suicide." p. 166c.

- b. While Reformed theologians admit that Christ fills the universe according to His _____ nature, Lutherans contend that He does so according to His _____ nature as well. Explain! pp. 168c-169b.
- c. Which passages of Scripture teach the communicated omnipresence? pp. 169c-173a.

117. Refute in your own words those who reject genus maiestaticum.

118. Carefully consider and explicate the following modes of Christ's omnipresence according to His human nature:

- a. The local mode of presence (confined to space; comprehensible bodily mode) - pp. 173c-177a, 180a, 186c + SD VII, 99 (Tappert, p. 586); SD VIII, 92 (Tappert, p. 609).
- b. The illocal mode of presence (not confined to space; incomprehensible spiritual mode) - pp. 175c-178b, 181b, 187a + SD VII, 100 (Tappert, pp. 586-587).
- c. The third mode of subsistence in the Person of the Son of God (divine, supernatural mode; repletive mode) - pp. 180bc-181a, 187b + SD VII, 101-102 (Tappert, p. 587); SD VIII, 81-84 (Tappert, p. 607).

d. The fourth mode of the presence of Christ's body (sacramental presence; sacramental union) - pp. 182c, 193c-194a + Epitome VII, 7 (Tappert, p. 482).

119. Carefully consider Lutheran theologian Hieronymus Kromayer's (1610-1670) six-point exposition of Christ's illocal mode of presence. pp. 183c-184b.
120. Present the falsehood of the statements: "A body which fills immensity is not a human body;" and "every real body must be in space." pp. 185c-186a.
121. Summarize the teachings of Johann Brenz (1499-1570), Martin Chemnitz (1522-1586), and Johannes Quenstedt on the various modes of the presence of Christ's human nature. pp. 188b-190b.
122. What is the "Reformed myth" of Charles Hodge (1797-1878) and Boehl? pp. 190c-191a.

Summarize the Scriptural reality reflected by Luther. pp. 191b-193b.

Luther clearly states: ". . . there is no need, nor should we be asked, to furnish other Scripture proof beyond the words of institution. It suffices that Christ here says: 'This is my body.'" p. 191b.

". . . Christ is simultaneously in heaven and His body is in the Sacrament, and His divine wisdom and power might well have still more ways of being present, since we do not know the limit or measure of His power." p. 192b.

123. Give your understanding of the difference between the third and fourth modes of Christ's omnipresence. pp. 193c-194a.

T/F The communicated omnipresence of Christ's human nature serves as the foundation of the Lutheran doctrine of the Real Presence. p. 193c.

124. What does the presence of the body and blood of Christ in the Lord's Supper rest upon? p. 195a.
125. Read carefully Dr. Pieper's presentation of Lutheran agreement (Luther, Chemnitz, Brenz, etc.) on the doctrine of communicated omnipresence. pp. 195b-205b; note especially pp. 202b, 203a, and 205b.

Hypostatic union: the personal indwelling of the entire fullness of the Deity in the assumed human nature.

Acquaint yourself with Martin Chemnitz's The Two Natures in Christ (De duabus naturis in Christo) for future Christological reference.

126. Briefly describe the communicated omnipresence of Christ in the state of humiliation. pp. 202b, 205c-206 + Col. 2:9; John 1:14.

- a. When did Christ's human nature come into possession of divine omnipresence? p. 205c.
- b. T/F Divine omnipresence is synonymous with enormous local extension. p. 206a.
127. What are two commonly held objections to the doctrine that Christ's human nature possessed "divine, illocal omnipresence" in the state of humiliation? p. 207a.
128. After reading pages 207b-209a, respond to the first objection in your own words.
- Aptly stated: "Divine omnipotence certainly was in the human nature throughout the state of humiliation, but it was not exercised through the human nature on all occasions and toward all objects." p. 207b.
129. Thoughtfully read the views of Calvin and Zwingli concerning the second objection to the communicated divine omnipresence. pp. 209b-210b.
- After considering Luther's reproof, how would you respond to the objections of the Reformed? pp. 210c-214.
130. Communicated Divine Honor:
- a. What is communicated divine honor? pp. 215-218.
- b. Describe the Reformed/Roman Catholic "inconsistency" concerning communicated divine honor, and the "lesser honor" which they desire to render Christ according to His human nature. pp. 215-217a, 217c-218b.
- c. Present the "self-evident" support of Scripture in favor of the worship of Christ according to His human nature. pp. 216c-217b, 218c.
131. List and consult Scriptural passages pertaining to the communication of attributes. p. 219b.
132. What are the consequences of a consistently followed denial of the communication of attributes? p. 219c.
133. Describe the first genus. p. 220a.
134. Describe the second genus. p. 220b.
135. Utilizing the Formula of Concord's definition of genus maiestaticum, explicate the difference between the first and second genus. pp. 220a-221b, 223c-224a + SD VIII, 49-52 (Tappert, pp. 600-601).
136. Contemplate the Formula of Concord's shorter definition of the second genus. pp. 221c-222a + SD VIII, 12 (Tappert, p. 593).

137. David Hollaz (1648-1713) concisely states: "The second genus of the communication of attributes is the one according to which the Son of God has communicated His divine majesty to His assumed flesh." p. 222a.
138. Johann Dietrich (1575-1639) describes the second genus as "that by which 'to Christ, according to His human nature, divine majesty, honor, and power are ascribed by virtue of the personal union'" (Luther). p. 222a.
139. Examine the Scripture passages in which divine attributes are predicated of Christ according to the divine nature. pp. 222b-223a.
140. Read pages 224-226 and familiarize yourself with the truth that the divine attributes are not separated from the divine essence in genus maiestaticum. Review Formula of Concord, SD VIII, especially 60-75 (Tappert, pp. 602-606).
141. Carefully reflect upon the following points:
- a. When the omnipotence of Christ's human nature is considered, great care should be taken to emphasize the entire person of Christ as the subject. Why? p. 227b.
 - b. An omnipotent divine action is directly predicated of Christ's human nature. . . . divine properties which Scripture indicate have been communicated to Christ's human nature. pp. 227c-228b + Jn. 6:48-58; 1 Jn. 1:7; Gen. 22:18.
 - c. It is not correct to say that Christ's human nature is omnipotent apart from its personal union with the Son of God. His human nature is always regarded as in and never outside the personal union. p. 228c.
 - d. We ascribe divine attributes to the divine nature essentially, while to the human nature we ascribe them by way of communication. p. 233b.
142. Why do we emphasize that there is "no reciprocity" in genus maiestaticum? pp. 229b, 230b, 231b-233b.
143. What is genus tapeinotikon? pp. 229c-230a (genus auchaematikon is merely another term for genus maiestaticum -the enrichment of Christ's human nature by the divine nature).
- Is it correct to desire a genus tapeinotikon alongside the genus maiestaticum? pp. 231ab, 234b, 235bc + SD VIII, 49, 71 (Tappert, pp. 600, 605); Ep. VIII, 39 (Tappert, pp. 491-492).
144. Present the Scriptural position concerning the communication (die Mitteilung) of divine attributes to Christ's human nature. pp. 236a, 237ab, 238c-243a, especially Quenstedt's summary on 242b.

- a. What are the "operative" and "quiescent divine attributes?" p. 236a.
 - b. T/F All divine attributes can be ascribed to Christ's human nature in one and the same manner? Why or why not? pp. 238c-239a.
 - c. If the divine attributes never become essential attributes of the human nature, in what way do they belong to the human nature? p. 239ab.
 - d. T/F All divine attributes dwell in the human nature. pp. 239c-240a.
145. Present the Reformed "either-or" argument and its refutation based upon Scripture. p. 236a, 237a-238a, 239c-240b.
146. Why is a clear understanding of genus apotelesmaticum necessary? p. 243b.
- In your own words explicate the "finite vs. infinite" argument of the Reformed. pp. 244a-245b.
147. Definitions of the Third Genus:
- a. The Scriptural definition... p. 247b.
 - b. As defined by the Formula of Concord... p. 247c + SD VIII, 46-47 (Tappert, p. 600).
 - c. Johann Wilhelm Baier's (1647-1695) definition... pp. 247c-248a.
 - d. Present the etymology of "apotelesmaticum."
148. What are the arguments against the Reformed position which deny that the human nature of Christ can participate or cooperate in the works of His operative divine attributes? pp. 248a-250b.
149. What are the "official acts" (apotelesmata) with which the third genus is concerned? pp. 247b, 250ab, 251b + Mueller's Dogmatics, p. 285a.
150. Carefully consider two special notes concerning genus apotelesmaticum:
- a. The same Scripture passages may be used to prove all three genera without confusion. pp. 250c-251a.
 - b. The genus apotelesmaticum may be called the directly practical genus. p. 251b.
151. In your own words describe the "theanthropic action" upon which the unique character of Christ's work is founded. pp. 251c-252a.

152. While reflecting the individual emphasis of each genera, summarize the interrelationship of genus apotelesmaticum, maiestaticum, and idiomaticum. p. 252bc.
153. Are we able to explain how the impassible God could have communion with the suffering of His human nature? Reflect upon Scriptural fact and the reconciling value of Christ's suffering and death. pp. 253c-254b.
154. Present the consensus of the early Church concerning the Scriptural doctrine of the third genus. pp. 258a-260b + Mueller's Dogmatics, p. 285c.
155. What is the "different sense" in which the Reformed understand such terms as "organ," "official act," and "personal union?" Carefully explicate our Lutheran understanding of these terms in your own words! pp. 260c-268a.
156. How are Eutychianism and Nestorianism repudiated by the third genus? pp. 268b-271a.
157. As you review Reformed Christology (pp. 271b-279), respond to the following guiding questions:
- a. With which Latin phrase might we sum up Reformed Christology? What exactly does it mean?
 - b. Does Reformed Christology injure the Christian faith? Support your response.
 - c. What is the "unbridgeable gulf" fixed by Reformed Christology between itself and genuine Christian doctrine?
 - d. At which points does Reformed theology again establish connection with Christian doctrine? Carefully consider the "self-contradiction" of Reformed Christology.

NOTE: For an abbreviated consideration of the "three genera," consult Mueller's Dogmatics, pp. 272-286; Lutheran Cyclopedia, 1975, p. 159; Baker's Dictionary of Theology, pp. 121-122; and A Dictionary of Christian Theology, edited by A. Richardson (on Luther, Zwingli, Calvin), pp. 51-64.

II. The Doctrine of the States of Christ:

158. Look up the Biblical passages which reveal the "two states" of Christ. p. 280a.
159. Define Christ's state of humiliation (exinanition). pp. 281b, 283a + SD VIII, 26 (Tappert, p. 596); Ep. VIII, 16 (Tappert, pp. 488-489).

160. Define Christ's state of exaltation. pp. 281c-282b, 283b + SD VIII, 52 (Tappert, p. 601); Ep. VIII, 15 (Tappert, p. 488).
161. Summarize the Formula of Concord's teaching on the humiliation and exaltation of Christ. p. 282c.
162. Distinguish between subiectum quod and subiectum quo. What is the obiectum exinanitionis? p. 283, fn. 2.
163. How do the Reformed, Unitarians, and "modern theologians" understand the state of humiliation? pp. 283b-284c.
164. Thoughtfully consider Christ's "emptying of Himself" in light of Phil. 2:5-9 and present your reflections. pp. 285c-292a.
- Did Christ's self-renunciation consist in His becoming man, or in the fact that the incarnate Son of God in His earthly life did not appear in the form of God but lived as an ordinary man. Fully explicate your response. pp. 287c-288a.
165. Why is it important that we distinguish between the humiliation and incarnation of Christ? p.292b.
166. Defend your definition of the state of humiliation against "modern kenoticism." pp. 292c-296a.
167. Familiarize yourself with the "Crypto-Kenotic Controversy" (1619-1627). In your own words summarize the positions of the Geissen theologians and their Tuebingen opponents. pp. 296b-300.
168. List and explicate the terminology used in describing the humiliation and exaltation of Christ. pp. 301b-305b.
169. What are the "stages" of Christ's humiliation and exaltation? pp. 305c-330b.
- a. Again carefully distinguish between Christ's humiliation and His Incarnation. p. 306b.
 - b. Thoughtfully consider Pieper's discussion of the possibility of Christ's clauso utero birth, and the semper virgo question regarding Mary. pp. 307b-309a.
 - c. Why is it that Christ had to learn, study, and increase in wisdom when He already possessed divine knowledge? p. 309c.
 - d. T/F Christ was "damned" by God and suffered the torments of hell. pp. 310c-313a.
170. Present a Scriptural description of Christ's "descent into hell." pp. 305c, 314b-316b, 318b-320.

Defend your description against the four false teachings of Christ's descent, discussed by Dr. Pieper on 316c through 318a.

171. What is meant by the phrase clauso sepulchro regarding Christ's resurrection? pp. 322b-323a.
172. Clarify the apparent contradiction concerning Christ's presence with His disciples during the period between His resurrection and ascension. p. 323.
173. Describe Christ's ascension and explicate its twofold goal. pp. 324-328.
174. What is the full impact of the phrase "Christ's session at God's right hand?" pp. 329-330.

III. The Doctrine of Christ's Office:

175. Describe the threefold work (office) which Christ has done and continues to do for man's salvation. pp. 331-334b.
 - a. What constitutes the office of Christ? p. 331a + fn. 3.
 - b. T/F Christ's official duties began with His baptism. p. 331b.
 - c. T/F The Son of God would have assumed our nature even if mankind had not fallen into sin. Explain! pp. 332b-333b.
 - d. "All actions performed by our Prophet, Priest, and King are theanthropic actions." What exactly does this mean? What are the implications of this truth? p. 334b.
176. How did Christ execute His prophetic office in the state of humiliation? pp. 334c-335a, 336b, 337b, 338b.
177. Compare and contrast the teachings of Christ and the Old Testament prophets. pp. 335b-336a, 337b-338b.

What message did Christ the Prophet bring to the world? p. 336b.
178. Distinguish between Christ's "foreign" and "proper" offices as expressed in the Formula of Concord, Epitome V, 10 (Tappert, p. 479). pp. 337b-338a.
179. What are the "evangelical counsels" of the Roman Catholics? p. 338c.
180. Describe Christ's execution of His prophetic office in the state of exaltation. pp. 339b-340.
181. In what sense is Christ the real Teacher in the Church today? p. 340a.

- What is the "great practical importance" of this truth? p. 341a.
182. Comment on Christ's prophetic office in the Old Testament. p. 341b.
183. How are the offices of Christ interrelated? p. 342a.
184. Read and examine the Biblical passages which reveal Christ's sacerdotal office in the state of humiliation. pp. 342b-344a.
185. How did Christ reconcile the world to God? p. 343ab.
186. What is the objective effect of Christ's reconciliation? pp. 343c-344a.
187. Present the meaning and significance of the expression "vicarious satisfaction." p. 344b.
188. What are the three Scriptural levels of truth expressed by the "vicarious satisfaction?" pp. 344c-347b.
189. After reading Dr. Pieper's important section on "Objective and Subjective Reconciliation" (347c-351a), answer the following questions:
- a. What is "objective reconciliation?" pp. 347c-348.
 - b. What is "subjective reconciliation?" p. 349a + fn. 35.
 - c. Relate objective to subjective reconciliation. p. 349ab.
 - d. Why is objective reconciliation of vital importance to all of Christian doctrine? pp. 349c-351a + fns. 35-39.
190. In Dr. Pieper's estimation, what is "the saddest chapter in the whole history of mankind? p. 351b.
191. Present and respond to six objections raised against the "vicarious satisfaction." pp. 351c-355.
192. Familiarize yourself with and briefly summarize the following scholarly views of the vicarious satisfaction:
- a. Abelard (1079-1142) - p. 356b + fn. 50.
 - b. Albrecht Ritschl (1822-1889) - pp. 356c-357a + fn. 51.
 - c. Anselm of Canterbury (1033-1109) - p. 357b + fn. 52.
 - d. Duns Scotus (1265-1308) - p. 357b + fn. 53.
 - e. Thomas Aquinas (1224-1274) - pp. 357b-358a.
 - f. The Romanists - pp. 358b-359a.

- g. Hugo Grotius (1583-1645) - pp. 359b-360a.
- h. How are all of these theories alike? How might we categorize all theories concerning the Atonement? p. 360b.
193. What is the high "price" of rejecting the vicarious satisfaction? p. 362b; cp. Question 187 above.
194. Summarize and respond to modern views of the Atonement such as the "declaratory" and "guaranty" theories. pp. 362c-366.
195. What is the "experience principle" which rules the hearts and minds of Schleiermacher (1768-1834) and his followers?
Carefully put together your own refutation. pp. 367a-370.
196. Cite five points which explicate the danger presented to the Church by these "modern theologians." pp. 371a-372a.
197. Carefully define the "active obedience" of Christ. Why is it of great practical importance? pp. 372b-375b + FC, SD III, 15 (Tappert, p. 541).
What are four objections against making Christ's active obedience a part of His vicarious satisfaction? Respond to these objections in your own words. pp. 375c-378a.
198. What is the "passive obedience" of Christ? pp. 343b, 345c-346a, 376b + fn. 81.
199. Compare the sacrifice of Christ with the sacrifices of the Old Testament and the sacrificial cultus of the heathen. pp. 378b-379a + fn. 85.
200. To whom did Christ render satisfaction? pp. 379b-380a.
T/F Christ rendered satisfaction to God as well as to Himself.
201. For whom did Christ render satisfaction? What is the meaning of "apocatastasis?" pp. 380b-382a + fn. 88.
202. Summarize the "intercession of Christ." p. 382b.
203. Why is the "unchangeable" nature of Christ's priesthood in the state of exaltation significant? pp. 382c-384.
What is the object of Christ's intercession? pp. 382c-383a, 384c.
204. How far does the dominion of Christ extend? p. 385ab.
T/F Christ rules only in absentia according to His human nature. p. 385b.

205. Carefully explicate the threefold kingdom of Christ. What differentiates each kingdom from the next? pp. 385c-386a.
- How does our Law/Gospel proclamation relate to these three Kingdoms? p. 386b.
206. Describe the unity, purpose, and rule of the threefold Kingdom (include foundational passages). pp. 385c-387b.
207. In greater depth than in Question 205, Scripturally distinguish the Kingdom of Grace from the Kingdoms of Power and Glory. pp. 387c-389b.
208. Why is the "doctrine of the kingly office of Christ an article of faith? pp. 389b-390a.
209. Briefly consider the false teachings regarding the royal office of Christ. pp. 390b-394a.
210. Concisely assemble a few statements of your own which summarize the doctrine of Christ's office. p. 394bc.

THE APPLICATION OF SALVATION (SOTERIOLOGY)

211. List and consider various terms used to describe soteriology.
- What is of absolute importance for us in dealing with this terminology? pp. 397a, 398b.
212. T/F Soteriology is basically Christology; the reverse holds true as well. Explain. pp. 397ab, 398c.
- a. Here at the outset, review the "way of salvation" as revealed in Scripture and the Formula of Concord. pp. 397b-398a.
- b. What is the only means of appropriating the forgiveness of sins? p. 397b.
213. How does God publish the good news of the accomplished reconciliation? p. 399ab.
- T/F The Gospel mediates forgiveness in whatever form it reaches man. p. 399c.
214. Carefully explicate the term "means of grace." p. 400ab.

T/F The means of grace are always objectively valid and in no way conditioned by any subjective quality in man. p. 400b.

215. Describe the nature of saving faith. p. 400b. Dr. Pieper will delve into "saving faith" more deeply on pages 422b through 452a.

216. How is faith produced/created in man? pp. 400c-402a.

217. How is faith related to conversion? p. 402b.

218. Define "conversion" while taking into consideration its various Scriptural synonyms and their nuances. pp. 402c-403b.

219. Exactly what is meant by the truth that "justification is a forensic act." pp. 403c + fn. 13, 524a-525a.

220. Again examine the precise meaning behind the following two truths:

a. "Faith does not justify because it is a good work." p. 404a + fn. 14.

b. "Faith is certainty, the firm persuasion of the forgiveness of sins." p. 404a + fn. 15.

T/F The internal testimony of the Holy Spirit does not exist in addition to faith.

221. Summarize the importance of "justification by faith" for the Christian religion. pp. 404a-406b.

What things are ours through justification by faith? Refer to the context of each passage cited. p. 406, fn. 22.

222. Read through and comment upon the five emphasized blessings which follow in the wake of justification by faith:

a. "Through justification we enter the state of grace..." pp. 406b-408.

What are the main elements which constitute this state of grace?

b. "Justification effects the mysterious..." pp. 409a-410a.

Precisely explain what the unio mystica is (and is not).

c. "Faith in the forgiveness of sins produces the new life..." pp. 410b-413b.

Record some of your thoughts on the causal relation of justification to the new life.

Well put: "Paul's Christian life does not give his faith its value; on the contrary, his faith forms his Christian life." p. 411a.

Again: "Since all our daily sins automatically register in our conscience as guilt, our spiritual life is preserved only in this way that the handwriting of our guilt is daily and continuously blotted out by faith in the reconciliation which Christ has accomplished." p. 411c.

- d. "Membership in the Church is in every case the result of faith in Christ." pp. 413c-414b.
- e. "The final consequence of justification is eternal bliss." pp. 414c-419a.

Present your Scripturally-founded understanding of the "simple" doctrine of eternal election. pp. 415c-416a + F.C., S.D. XI, 8, 23, 43-51 (Tappert, pp. 617, 619, 623-625). Also cf. Pieper's Dogmatics, Vol. III, pp. 473-503.

What is important to remember as this doctrine is considered in this life and becomes "difficult." pp. 417a-419a.

223. How are the doctrines pertaining to the ordo salutis to be arranged? pp. 419b-421.

Well stated: "If one has grasped the meaning of the satisfactio vicaria, of the media gratiae, and of the sola fide, he will preserve their integrity even though he should arrange the doctrine somewhat ineptly." p. 420b.

224. What is the first qualification of the systematics student? pp. 421c-422a.

I. Saving Faith:

225. Why does Dr. Pieper consider it necessary to give a more detailed account of "saving faith?" pp. 422b-423b.
226. What is the object of saving faith (with some synonyms)? pp. 423c-426a + fn. 49, 518c + fn. 25, 536a.

Well said: "Orthodoxy and true faith are not identical. Genuine orthodoxy is in every case the result of saving faith, but there are cases where saving faith has not as yet produced the acceptance of all doctrines of Scripture." p. 424c.

227. How is saving faith fiducia cordis? pp. 426b-428b.

- a. T/F "Faith is not only knowledge in the intellect, but also confidence in the will." p. 427b + fn. 52.
 - b. T/F Reliance on the grace of God only follows upon faith as its fruit. p. 427c.
 - c. T/F Even the weakest faith is fiducia. p. 428ab.
228. Utilizing Scripture and the Confessions, define the terms notitia, assensus, and fiducia. Concisely summarize their relationship. pp. 429b-430c + fns. 55-56.
- a. When are notitia and assensus excluded from saving faith? pp. 428c-429a.
 - b. T/F Knowledge, assent, and confidence are three parts or successive stages of saving faith. p. 430c.
229. Explicate fides specialis and present the "special" meaning it affords saving faith.
- How does fides specialis relate to gratia universalis and sola gratia? p. 432bc.
230. Why is faith "in every instance fides actualis?" Support your answer with specific passages of Scripture. pp. 432c-435a.
- a. Relate fides actualis to gratia infusa (Roman Catholic) and gratia particularis (Reformed). pp. 435b-436a.
 - b. Present the Lutheran position of fides actualis. pp. 436b-437a, 427b.
 - c. Is faith an "active" or "passive" apprehension? Explain! p. 437ab.
- Food for thought: We properly conceive of faith within the category of relation, in direct opposition to the category of quality. pp. 433a, 438b, 440c.
231. Contemplate the helpful insights regarding "saving faith" found in footnotes 59, 62-64, 66, and 70 (pages 433-436).
232. Present the Scriptural meaning of the statement that faith is merely the instrument of receiving the grace of God. pp. 437c-438b, 440c.
- a. T/F We might accurately say that justification is due one third to divine grace in Christ, one third to the means of grace, and one third to faith. Explain. pp. 439c-440a.

- b. T/F Meritum congrui should be rejected as untrue, while meritum condigni may be readily accepted. Briefly respond to these doctrines. pp. 442c-443b.

Accurately stated: "Christ's merit is the only impelling cause, to which faith, appropriating the merit of Christ, is subordinated." p. 439c.

233. Distinguish between fides directa and fides reflexa. pp. 443c-444a.
234. Relate saving faith to the "assurance of grace" and the "testimony of the Holy Spirit." pp. 445b-446b.
235. Faith and the divine Word are correlatives; they stand in a reciprocal relation. Explain. pp. 446c-448a.
236. The faith of an infant is neither mera potentia nor fides reflexa. Explain and state precisely what that faith is. pp. 448b-449b.
237. How does faith which denotes Christian virtue differ from faith which justifies? pp. 449c-450a, 452a + fn. 85.

T/F Trust in God in so far as He promises temporal gifts always presupposes trust in God's promise of forgiveness. p. 450a.

238. Express the distinction between objective (fides quae creditur) and subjective (fides qua creditur) faith. p. 450c.

II. Conversion:

239. "The doctrine of conversion is closely connected with the doctrine of justification." Relate this statement to Luther's controversy with Erasmus and the Phillipist synergism of the sixteenth century. pp. 452b-453; cp. Questions 261, 264.
240. Carefully describe the nature of conversion. p. 454ac.
- The "starting point" or terminus a quo of conversion is _____ . p. 455a.
- The "goal" or terminus ad quem of conversion is _____ . p. 455a.
241. Present three different ways of viewing the "efficient cause" of conversion. pp. 455c-456a.
242. What is "divine monergism" and why is it so important in properly understanding conversion? Offer some Scriptural support for your response. p. 456abc.

243. What are the efficient causes of conversion? pp. 456c-457a.
244. What is the role of human will in conversion? pp. 456c-457b + FC, SD II, 18, 25, 59, 89-90 (Tappert, pp. 524, 526, 532, 538-539).
245. When does the will of man cooperate with the Holy Spirit? p. 457b, 467b + FC, Ep II, 16-17 (Tappert, p. 472).
246. Describe the "mind of natural man" in your own words. p. 458b.
247. What is the "upward trend" in natural man as viewed by modern theologians of the twentieth century? Include in your consideration the theories presented by non-Christian religions (Buddhism, Hinduism, New Age, etc.). p. 458c.
248. What is the means through which God effects conversion? p. 459ab.
249. What are the "inner motions of the heart which go to make up conversion?" pp. 459c-460a.
250. T/F It would be wrong to require a fixed degree of either contrition or faith before conversion. Explain. p. 460b.
- T/F We should demand of the sinner before his conversion that he repent of his sins as a result of love for God. Explain. p. 460b.
251. Summarize the Formula's rebuttal of conversion by coercion. p. 460bc.
252. How does conversion actually take place? p. 461a.
- a. T/F Man may occupy a "middle state" between non-conversion and conversion. p. 461b.
- b. T/F The teaching that conversion takes place through a lengthy process usually results in a reliance upon human achievements in conversion. p. 462ab.
253. Summarize Chemnitz's stance concerning instantaneous conversion. pp. 462b-463b.
254. Read carefully the Bible passages which indicate that man can prevent his conversion. pp. 464b-465.
255. Define "transitive" and "intransitive" conversion. How do they relate to each other? p. 466ab.
- T/F Only if "intransitive conversion" is taken in the sense of conversio continuata does it follow "transitive conversion" in point of time. p. 466b.

256. Describe "continued conversion" throughout the life of the believer, and clearly differentiate it from "initial conversion." pp. 466c-467b.

T/F Conversio continuata directly contradicts the teaching of "instantaneous conversion." pp. 466c-467b.

257. Why is re-conversion so important? This Scriptural teaching must be maintained in opposition to which group (that teaches "once saved, always saved"). pp. 467c-468.

258. Explicate the view of those who hold to the "terministic teaching" regarding conversion. p. 469c + fn. 28.

259. Distinguish between "continued conversion" and "reiterated conversion." pp. 466c-468b.

260. Present and refute the nine apparent objections to divine monergism in conversion, suggested by Dr. Pieper on pages 471 through 480b.

261. Show how synergists employ the same arguments against divine monergism that they use to defend their position concerning sola gratia. pp. 480c-483a + fn. 51.

262. Explicate the two motives that impel men to embrace synergism. Include in your considerations Dr. Pieper's comments concerning the theological situation in Germany and America during the nineteenth century. Apply this discussion to the theological climate today. pp. 490b, 496a + fn. 68.

Well said: "Synergism simply attempts to combine the opinio legis, which inheres in man and clings even to the Christians according to their flesh, with the Christian faith." p. 484b.

263. Express the "pernicious character of synergism." pp. 492-497.

264. Become further acquainted with synergism, Pelagianism, semi-Pelagianism, and Melancthon's views concerning conversion and human cooperation through sources other than Pieper.

265. Enumerate, support, and properly use five different Biblical synonyms for conversion. pp. 498-503b.

III. Justification By Faith:

266. Define justification. pp. 503c, 506a + AC IV (Tappert, p. 30).

267. Carefully explicate and show the relationship between "subjective" and "objective justification." pp. 503c, 505ab, 508b + Rom. 5:1,18-19; 10:10,11; II Cor. 5:19; etc.

268. According to Scripture, why does God justify man apart from the works of the Law? p. 504b.
269. How is the doctrine of justification by faith summarized in Romans 3:28? Consult some reliable commentaries as you step through the points listed on page 505bc.
270. List and look up some of the passages which repudiate the introduction of works into justification. pp. 506c-507 + fns. 7-11.
271. Relate "objective justification" to "subjective justification." What is the practical significance of this relationship? p. 508b.
272. Express the importance of the "sola" in sola fide. p. 508b + Ap IV, 84, 87, 145 (Tappert, pp. 119-120, 127).
273. Explicate the truth that "justification by faith presupposes the gratia universalis." p. 508c.
274. Explicate the importance of sola gratia in conversion to justification by faith. pp. 508c-509a.
275. "The doctrine of justification by faith stands and falls with the Biblical doctrine of the means of grace." Present the meaning and significance of this truth in your own words, with your own contemporary examples. pp. 509b-512b.
- Well said: "This is the art which every Christian must ever again learn anew: to seek righteousness not far away, by way of works, but near by, in the Gospel. p. 511b.
276. Why is the doctrine of justification the foundational doctrine of the Christian Church? Summarize a concise answer after reading pages 512c through 516a.
277. Does the doctrine of justification occupy an important position in the Old Testament? Explain with Biblical support. pp. 513b + fn. 18, 516c-517 + fns. 19-20.
278. What position does the doctrine of justification by faith occupy in the teachings of Christ? p. 513c.
279. Show how the doctrine of justification by faith is served by Christology, sanctification, the Church, the Christian ministry, Baptism, the Lord's Supper, Law, Gospel, and all other Christian doctrines. pp. 513c-514c.
280. Summarize what the Smalcald Articles, the Apology, Luther, Chemnitz (1522-1586), and Hieronymus Kromayer (1610-1670) have to say regarding the doctrine of justification by faith. pp. 514c-516a.

281. Describe the extensive scope of the doctrine of justification by faith. pp. 516b-518b.
- What is the position of the Lutheran Church within this broad range? p. 518b.
282. How does a person become a Christian? pp. 516bc, 519b.
283. Are Papists and heterodox Protestants to be automatically excluded from the "Christian Church" because of their denominational positions on justification? p. 517b + fn. 22; cf. 552b-557.
284. Comment on the importance of justification "solely for Christ's sake by faith." pp. 518a, 523a-524a.
285. Compare the "quality of faith" with the "object of faith." pp. 518c, 536a, 538a-539b.
- Simply stated: "Faith, as far as it justifies, concerns itself only with the Gospel, not with the Law or the entire Scripture." p. 423c.
286. Respond to the following statement of Augustine: "Gratia, nisi gratis sit, gratia non est. Gratia non est gratia ullo modo, si non sit gratia omni modo." (A literal translation may be found in David P. Scaer's A Latin Ecclesiastical Glossary for Francis Pieper's Christian Dogmatics.)
287. What is the distinguishing characteristic of the Christian Church? pp. 519c-520b + fn. 28.
288. If the article of justification is lost, what would be the grave outcome? pp. 520b-522a + fns. 31-32.
289. Carefully explicate the following terms used in presenting the doctrine of justification:
- a. "By grace" - pp. 522b, 523c-524a.
 - b. "For Christ's sake" - pp. 523a, 523c-524a.
 - c. "Through faith" - pp. 523b-524a.
290. Relative to justification, distinguish between "physical" (medical) and "judicial" (forensic, declaratory) acts. pp. 524a-526a + fn. 41, 403c + fn. 13.
- T/F Justification differs essentially from the declarations which are handed down in human courts. Explain. p. 524b.
291. By whom is the actus forensis denied? Read through the evidence presented on pages 526 through 531, and skim through footnotes 42 through 57.

292. What is the only purpose of the term sola fide? p. 532a-533a + fn. 58.
293. Do you agree that "Lutherans and Catholics could come to an agreement on the doctrine of justification" if we would only remove the sola? Explain and support your response. pp. 533b-534b + fn. 61.
294. What are the "prerequisites" (die Voraussetzungen) of sola fide? p. 534b.
295. Respond to the statement that "faith is never by itself, but it alone justifies" (fides nunquam est sola, sed iustificat sola). pp. 534c-535b.
296. Are there different degrees of justification? Explain. pp. 535c-537a.
- a. T/F Justification is a gradual process. p. 535c.
- b. T/F There are degrees of faith. p. 536a.
- c. T/F "Weak faith" justifies as completely as "strong faith." p. 536a.
297. Present the Roman Catholic view that justification takes place in degrees, reaching completion at some point beyond one's death. p. 536, fn. 67; cf. 552b-555a.
298. T/F The forgiveness of sins constitutes merely a part of justification. Explain! pp. 537b-539b.
299. T/F The object of justifying faith is the forgiveness of sins already appropriated by faith. Explain. pp. 539c-541a.
300. In what sense does Scripture teach that there is also a justification by works? pp. 541b-542a.
301. What should the Church do in the midst of faith-work dialectic? p. 542ab.
302. T/F Good works are an index of a Christian's justification. Explain! pp. 542b-543a.
303. Make a sharp distinction (in your own words) between justification by faith and justification by works. p. 543b.
304. Present the "two kinds" of forgiveness of sins called "internal" and "external justification." pp. 543c-544a.
- How would you respond to the following question from a parishioner:
 "Pastor, doesn't the Bible seem to contradict itself when it excludes works from justification while affirming that there is a justification by works? pp. 544b-545a.

305. Compare the Christian doctrine of justification to the distinction between Law and Gospel. pp. 545b-547a + fn. 85.
306. What are five dangerous ways in which the Law is intermingled with justification? pp. 547a-548b.
307. How is it that we may be sure of our justification? pp. 548c-550a.
308. Present three "subversive errors of the theology of doubt." pp. 550b-552a.
- T/F It is correct to say that the creation of faith and justification occur at the same moment. p. 552a.
309. Recount the course which ultimately led modern Protestant theology to discard the Christian doctrine of justification. p. 555c.
310. Present four features which the Christian doctrine of justification presupposes and embraces. pp. 555c-556a.
311. Again Dr. Pieper reminds us of modern theology's "happy inconsistency." What is it and what effect does it have upon our task? p. 557a.

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