

## Appendix D – Expansion of Certain Outline Points

As noted in the course information, due to time constraints in the class in which the lectures were recorded, Dr. Peterson was not able to cover every outline point. Some of the information for those points was minimal, and thus, was included in the lesson outline for the lesson in question. In other cases, however, there was a significant amount of material that was not discussed, as well as references to tables, diagrams, etc. Such cases were noted in the lesson outlines by a reference to this Appendix. The material for those points is listed on the following pages, in order of lesson number.

### **Lecture 2- The Holy Spirit: The Person of the Holy Spirit (part 2)**

The following information was not included in the lectures for Lesson 2:

#### I. The Holy Spirit is used interchangeably with God.

- A. Point #2: 1 Corinthians 3:16-17; 6:19-21 Believers (corporately) are said to be God's temple; the Holy Spirit lives in them (3:16). Later in 1 Corinthians Paul writes that each believer's body (individually) is a temple of the Holy Spirit, who is in them, whom they received from God (6:19). Here again the biblical writers interchange "God" and "the Holy Spirit."

#### II. The Holy Spirit has divine qualities.

##### A. Under knowledge, point B (and following):

1. John 16:13-14 The Spirit of truth will guide the disciples into "all truth." He will take what belongs to Christ and make it known to the disciples.
2. Power
  - a. Lk 1:35 The Holy Spirit and the power of God are closely connected (see also Ac 1:8).
  - b. Ro 15:19 Paul's ministry of preaching Christ to the Gentiles, and specifically, his performing of miracles, was accomplished "through the power of the Spirit." The Spirit enables Paul to do miraculous signs.
3. Eternity
  - a. Heb 9:14: Christ offered himself in death as a priestly sacrifice to God; he did so "through the eternal Spirit." Here the divine attribute of eternity (eternality) is ascribed to the Spirit. However, it is possible that the writer is referring to Christ's eternal deity rather than to the person of the Holy Spirit. See Philip Hughes' commentary on Hebrews for a good discussion of both views.

#### III. The Holy Spirit does divine works.

##### A. The Spirit does works that only God does.

1. Creation
  - a. Ge 1:2 He was involved in creation in the beginning.
  - b. Ps 104:30 He is involved in the ongoing cycle of life and death (see also Job 33:4).
2. Giving Scripture
  - a. 2Pe 1:21 The biblical writers spoke from God as the Holy Spirit worked through them.

#### IV. The Holy Spirit is associated with the Father and the Son in ways in which only God could be.

##### A. Points 2-5

1. 1Co 12:4-6 dispenser of spiritual gifts (Spirit), kinds of service (Jesus), and kinds of working (Father)
2. 2Co 13:14 In this benediction the three persons give grace, love, and fellowship to believers.

3. 1Pe 1:2 All three have a part in salvation: the Father fore-loves, the Spirit initially sets apart, (the sinner obeys the gospel) and the Son cleanses by his death.
4. Eph 1:3-14 In salvation the Father elects, the Son redeems, and the Father seals with the Spirit.

The following table is referred to by Dr. Peterson in discussing the ministries of the Holy Spirit.

The Ministries of the Holy Spirit  
Salvation

Planned	→	Father	→	Election
Accomplished	→	Son	→	Saving work
Applied	→	Holy Spirit	→	Union with Christ
Consummated	→	Trinity	→	Resurrection

How does the knowledge of the Holy Spirit’s divine qualities impact your ability to fulfill the calling to testify to God’s righteousness?

**Lecture 5- The Holy Spirit: The Gifts of the Holy Spirit**

The following books are mentioned in the lecture for Lesson Five:

1. *Perspectives on Pentecost*, by Richard Gaffin
2. *Showing the Spirit*, by D. A. Carson
3. *God’s Empowering Presence*, by Gordon Fee
4. *Tongues and Spirit Baptism*, by Anthony Hoekema

**Lecture 6- Romans 8:28-30: Called According to His Purpose**

Dr. Peterson references the following table at the beginning of Lesson Six.

Salvation

Planned	→	Father	→	Election
Accomplished	→	Son	→	Saving work
Applied	→	Holy Spirit	→	Union with Christ
Consummated	→	Trinity	→	Resurrection

**Lecture 11- Romans 9-11: Election in Salvation-History (pt. 2)**

The following is a further explanation of Dr. Peterson’s work with the Greek language.

Jews

Chosen &  
Called

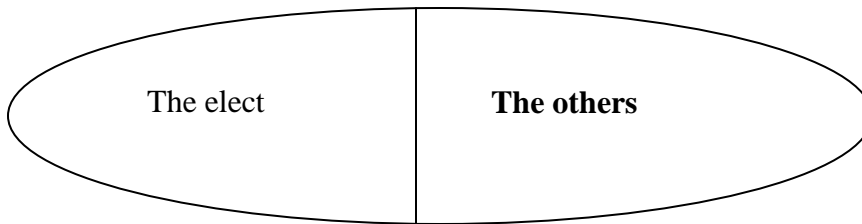
Gentiles

Chosen &  
Called

Dr. Peterson works here with the Greek text. A *partitive* is a Greek grammatical term that refers to a word that indicates the whole of which it is a part. With the use of the preposition εκ (*ek* – “out of” or “from”) in v. 24, the idea is a part separated from the whole. In other words the Jews are the whole out of which the called are a part. The Gentiles are the whole out of which the called are a part.

**Lecture 12 & 13- A Systematic Summary of Election**

Dr. Peterson refers to the following diagram in his discussion regarding double predestination.



**Lecture 15- The Doctrine of the Church: The Nature of the Church**

The following essay was included in the notes, but not in the lectures.

**Toward a Theological Method**

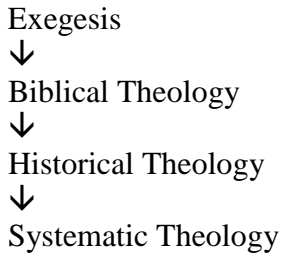
Our study of biblical teaching must be based upon exegesis. Careful and precise exposition of the relevant passages of Scripture is the foundation for constructing doctrines. For too long theologians have been content to present their doctrines and use the Bible merely as a book of proof texts. It is our aim to build our doctrines from the Bible itself. We are thus committed to painstaking labor in the Hebrew Old Testament and the Greek New Testament. Much of our class time will be filled with biblical exegesis. This is our only hope of arriving at a theology based upon the Word of God.

Exegesis must be used in the service of biblical theology. The Bible is not merely a collection of proof texts for theology. It is (chiefly) a historical book in which God has progressively revealed Himself. We are committed to studying the Bible the way it was given—historically. We will put exegesis to the task of studying the way doctrines unfold historically in Scripture. Our organizing principle for the study of any doctrine will be historical rather than logical (the traditional organizing principle of systematics). Class time will be given over to exegeting various portions of Scripture to ascertain the way particular doctrines develop. We will try to plot the trajectory of doctrines from the Old Testament through the New.

We must take into account the history of Christian doctrine. Not only does the revelation of God in Scripture unfold historically, but there is a long and rich history of the Church's attempts to understand the Bible's teachings. We ignore this history of doctrine to our own peril. A word of caution is in order: historical theology is based upon neither exegesis nor biblical theology. Still, it is very important to consider the theological ideas of others when constructing our own doctrines. Modern evangelicals often seem unaware that they stand within history when interpreting the Bible. Yet no one can remove himself from history and interpret the Bible without outside influences. In this sense all theology is historical. We are thus committed to a historically-informed theology; the only alternative is a historically-uninformed theology which limits us to our own thinking upon the biblical texts. Therefore we will seek to be aware of how theologians through the ages have understood the doctrines we are studying.

Our study of the Bible's teaching would be incomplete without an attempt to move to systematic theology. After carefully exegeting the biblical texts and building a biblical theology we want to summarize the teaching of the whole Bible while not forgetting the input of historical theology. Systematic theology is thus our goal. We will not consider our job complete until we can say with

confidence, “Here is the teaching of the Word of God on this particular doctrine.” Our theological program can be diagrammed as follows:



**Lecture 19- The Doctrine of the Church: The Attributes of the Church (pt. 2)**

The following chart helps illustrate the degrees of theological error. Space is provided so you may write in examples of each level of error. Some examples are provided.

Degrees of Theological Error

**Biblical Teaching    Wrong Opinions    Systemic Error    Systemic Heresy    Apostasy**

Deity of Christ	Eschatological opinions	Errancy	Denial of Christ’s deity	Renouncing the faith
Innerancy		Arminianism		

**Lecture 31- The Last Things: The Kingdom of God**

Dr. Peterson refers to the following chart when discussing the Intermediate State of believers:

<u>State</u>	<u>Description</u>	
	<b>Believers</b>	<b>Unbelievers</b>
Present	Good	Bad
Intermediate	Better	Worse
Eternal	Best	Worst

**Lecture 35- The Last Things: Dispensational Pre-millennialism and the Rapture**

Dr. Peterson's lecture on dispensational pre-millennialism and the Rapture was cut off. Below are the notes on the Rapture.

**The Rapture** (*I received help from Millard Erickson's Contemporary Options in Eschatology*)

The timing of the church's rapture with reference to the tribulation period is a special concern for pre-millennial eschatology. It became an issue with the dispensationalist teaching that there are two stages to the Second Coming: the rapture of the church before the tribulation and the Second Coming to earth after the tribulation and before the millennium. Since a-millennialism, post-millennialism, and historic pre-millennialism agree that the Second Coming is a single event, they also agree that the rapture takes place after the tribulation. There are three positions on the timing of the rapture with reference to the tribulation.

**Pre-tribulation Rapture** (John Walvoord)

- A. The church will be absent during the tribulation: Mt 24:31; there is no mention of the church in Rev 4-19 (cf. 7:4, 9)
- B. The church is promised that it will be spared from the coming wrath (1Th 5:9; Rev 3:10)
- C. We must distinguish between Christ's coming in the clouds for the church (1Th 4:15-17) and his coming to earth with the church
- D. Christ can come for his church at any time (Tit 2:13)

**Mid-tribulation Rapture** (J. Oliver Buswell)

- A. The church will experience a portion of the tribulation, but will be raptured and spared the worst of it. We must distinguish between tribulation and wrath; the church will experience the former and be spared the latter.
- B. The vials of God's wrath will be poured out "after the tribulation of those days" (Mt 24:29)
- C. The rapture will take place at the sounding of the seventh trumpet of Rev 11:15 (cf. 1Th 4:16)

**Post-tribulation Rapture** (George Ladd)

- A. The church will be present in the tribulation, although God will protect it and it will be spared his wrath.
- B. The Second Coming of Christ is a single event (1Th 4:13-5:11; 2Th 1:5-10). The meeting (of 1Th 4:17 refers to the church's being caught up to meet Christ at the end of the tribulation; immediately thereafter it will descend with him to earth in triumph (cf. Mt 25:6 and Ac 28:15-16).
- C. Christ's coming is impending, not imminent.