

A PERSPECTIVAL APPROACH
TO THE ORDO SALUTIS

by

Russell A. Park

Submitted in partial fulfillment of requirements
for the degree of Master of Divinity in
Grace Theological Seminary
May 1982

Title: A PERSPECTIVAL APPROACH TO THE ORDO SALUTIS
Author: Russell A. Park
Degree: Master of Divinity
Date: May, 1982
Adviser: George J. Zemek

Clearly, the ordo salutis debate demonstrates the compelling disposition to approach an issue in the same manner as all preceding scholars have done. Colossians 2:12 is archtypical of the texts which are ignored or exploited by those employing the analytic method, regardless of their position concerning the ordo. This Pauline text provides an excellent field of challenge for judging the biblical conformity of the analytical and perspectival approaches to initial salvation.

Two lines of reasoning verify the perspectival approach. The first is based upon a definition of and a delineation of its effects. Because regeneration is supernatural and instantaneous, it conforms to the biblical picture of initial salvation and must solely be preeminent in salvation or else salvation is processive. The New Testament presents regeneration as a causative of a new life principle and a disposition to believe. Furthermore, the Old Testament prophetic passages indicate that new birth is the most prominent theocentric act in initial salvation. Based on the preceding, it is clear that no other salvific act can displace regeneration from the pivotal position between being lost and being saved. Recognizing the prominent place the effectual call occupies in Scripture, regeneration is best seen as the pinnacle of the effectual call.

The second line of reasoning demonstrates the necessity of the perspectival approach by invalidating the analytical approach. Hopeless confusion can be the only result of a consistently and exhaustively applied analytical methodology. Consider, for example, Acts 15:9 in contrast with 1 John 5:1 and 4. The best alternative is the more synthetic approach of viewing the texts perspectivally. Rather than viewing the terminology as beads on a string, in a specific order, initial salvific terms should be viewed as facets on a diamond. The diamond can be looked at from the perspective of any one of the facets but the facets cannot be separated or placed in an order of priority.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
Master of Divinity

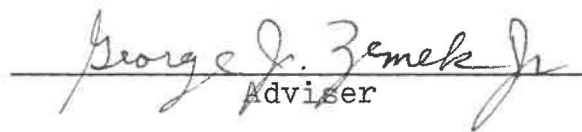

Adviser

TABLE OF CONTENTS

INTRODUCTION	1
Chapter	
I. COLOSSIANS 2:12: A TEST TEXT FOR THE PERSPECTIVAL APPROACH	5
Contextual Considerations	5
Exegetical Considerations	6
Theological Considerations	7
II. FAITH AND REGENERATION: THE BIBLICAL EVIDENCE FROM THE PERSPECTIVAL APPROACH	9
The Character of Regeneration	9
Supernatural	9
Instantaneous	10
The Effects of Regeneration	12
Negative Evidence from Hebrews 6	12
Positive Evidence	13
Regeneration as a New Life Principle	14
Regeneration as a New Creation	14
Regeneration and the Heart	15
Regeneration in John 3:1-8	19
John 3 and Ezekiel 36:26	19
Objections to Linking John 3 and Ezekiel 36:26	21
Denied Theologically	21
Denied by the Metaphors	22
Regeneration in the Old Testament	23
Positive Evidence	23
Enigmatic Evidence	24
Implications from the Evidence	26
Prophetic Allusions	27
Summary	30
III. METHODOLOGICAL CONSISTENCY: A VERIFICATION OF THE PERSPECTIVAL APPROACH	32
Categorizing Texts Related to Faith and Regeneration	32
Direct Problems from the Categorization	33
Indirect Problems from the Categorization	34
Basic Considerations Related to Faith and Regeneration	35
Contextual Considerations	35

Presuppositional Considerations	35
The Perspectival Approach to Faith and Regeneration	36
Summary	37
CONCLUSION	38
BIBLIOGRAPHY	40

INTRODUCTION

In response to the question, "How were you saved?" the ordinary christian would probably answer "by faith in Jesus Christ" or "by grace through faith." From this answer, many theologians could attempt to construct the believer's personal view of the ordo salutis in its basic form. Such methodology is the type which many scholars have for centuries tried to use on New Testament texts. The extended use of inferential methodology in building an ordo salutis needs to be challenged. Several battle grounds could have been chosen for this confrontation and need to be considered, but Colossians 2:12 well suits the occasion and purpose.

Verses 11-13 of chapter 2 "have assumed a prominent place in recent discussions because they pose certain exegetical difficulties for the Pauline expositor; and they are also frequently appealed to in treatises which deal with the apostolic teaching on . . . Christian initiation."¹ Some, approaching this text from a reformed theological bias (note the title of the journal from which the following quote is taken) have argued, in defiance of the overwhelming evidence from biblical Greek, that the passage ought to be

¹Ralph P. Martin, Colossians: The Church's Lord and the Christian's Liberty, (Greenwood: The Attic Press, Inc., 1972), p. 82.

retranslated to avoid theologically anomalistic statements.

Whose faith is in view here? Is it our faith, that is, the faith of each individual believer, that brings the significance of baptism to bear on our fullness of life? The opposite is the sense of the entire passage since the dominant verbs and participles are all passive in voice. Consistent with the thrust of the verses, translate, "Through the faithfulness of God's operation."¹

Luther was the first to regard the genitive following πίστεως as a genitive of cause and therefore to be translated "the faith which God works."² While not agreeing with Luther concerning the causal genitive, Lenski yet asserts "this passage has come to be a dictum probans against synergism. The fact that faith is in toto of God's production is the teaching of all Scripture."³

Others have taken a stance upon this text for the priority of faith to regeneration.

A man "is risen through faith" (Col 2:12). Those who "received" (believed) "were born" (Jn 1:12-13). Therefore one cannot speak of regeneration preceding faith.⁴

What does Youngmark mean to assert positively from passages like Colossians 2:12 and John 1:12-13? In considering John 1:12-13 his point becomes clear. "Rather than supporting

¹Robert A. Coughenour, "Fullness of Life in Christ: Exegetical Study on Colossians 2:11, 12," Reformed Review 31 (Fall 1977):55.

²R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon in Commentary on the New Testament (Minneapolis: Augsburg Publishing House, 1937), p. 109.

³Ibid.

⁴William B. Youngmark, "Faith and Regeneration in the Ordo Salutis" (Master of Theology Thesis, Grace Theological Seminary, 1979), p. 61.

the antecedence of regeneration, verse 12 actually unequivocally affirms the priority of faith!"¹ However, the reader is not to assume that Youngmark espouses synergism, for he believes, as does Smith, that the effectual call is that which "enables man to will and cajoles him to will."² Why is calling regarded as the act which enables the act of faith? They contend if one asserts that regeneration enables man to believe he "contradicts the gospel."³ This, Smith considers self-evident from Acts 16:31 and Ephesians 2:8, and also illustrated in Acts 16:14.

There is a common denominator underlying the two sides of this argument. This common factor is the inferential methodology, previously mentioned. This method must draw great theological truths out of the grammar of small phrases in a text, like Colossians 2:12, or it must forfeit fielding an argument of integrity. Yet, there may be an alternative approach. It is possible to maintain integrity of scholarship and not use the inferential methodology. In that case, there would not be any implications to the ordo salutis from the phrase διὰ τῆς πίστεως in Colossians. Such is the contention of this writer. Colossians 2:12 does not contain any theological tenets concerning the relationship

¹Ibid., p. 74.

²Charles R. Smith, (Class notes and syllabus from "Christian Theology: Salvation and the Christian Life," Grace Theological Seminary, Spring 1980), p. 87.

³Ibid., p. 102.

of faith and regeneration! If scholars took the terms relating to the initiation of salvation as perspectives on a multi-faceted event rather than as technical code words needing to be placed in order of procession, they also could view διὰ τῆς πίστεως as do the majority of Christians.

CHAPTER I

COLOSSIANS 2:12: A TEST TEXT FOR THE PERSPECTIVAL APPROACH

Contextual Considerations

Colossians 2:4-3:4 "contains (quite incidentally, and as a by-product of the argument) one of the most important of St. Paul's descriptions of what is achieved by the death of Christ, and one of his most emphatic reiterations of the theme of the incorporation of believers in Christ."¹ As the context is narrowed down to 2:6-15, the "verses take us to the heart of the letter in every sense."² Verse 6 summarizes Paul's entire message with the exhortation to live each day in submission to Christ as Lord and Savior. Just as each one of them was saved by becoming submissive to Christ and recognizing that Christ is Lord and Savior, so they ought to live. In opposition to the heresy which was being thrust upon the church, the apostle instructs the reader in the inadequacies of this false gospel, and then

¹C. F. D. Moule, The Epistles of Paul the Apostle to the Colossians and to Philemon in Cambridge Greek Testament Commentary (New York: Cambridge University Press, 1957), p. 87.

²Martin, Colossians, p. 71.

in 2:9-15 he instructs them "in the true teaching."¹ This truth concerns union with Christ, but there may be "doubt concerning the method whereby the union was consummated. That the author now proceeds to elucidate."² With this reminder of what Christ has done for them in salvation, Paul intends for them to understand how they "received Christ" (v. 6) and to realize the futility and contradiction of an anthropocentric theology of sanctification (vv. 16-23). Verses 11-12 explain how the union is effected by "use of three figures of speech: circumcision, burial, and resurrection."³ Note that the issue in the context is method or the how, not priority in arrangement of events relating to the union!

Exegetical Considerations

The key phrase for this investigation is διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ. Here is one-half of the passage's figure of baptism. The verb is a "first aorist passive indicate of sunergeirō, late and rare verb (Plutarch for waking up together), in LXX, in N. T. only in Col 2:12; 3:1; Eph 2:6."⁴ The prepositional phrase following the

¹S. Lewis Johnson, Jr., "The Complete Sufficiency of Union with Christ," Bibliotheca Sacra 120 (January 1963):14.

²Ibid.

³Martin, Colossians, p. 83.

⁴Archibald Thomas Robertson, The Epistles of Paul, vol. 4, in Word Pictures in the New Testament, 6 vols. (Nashville: Broadman Press, 1931), p. 493.

verb cannot be translated as Luther suggests without all biblical Greek evidence being discounted. Nearly all genitives following πίστις indicate either the object or subject of faith. In this case, it is an "objective genitive" after the noun.¹ The figure of baptism is much like that in 1 Peter 3:21 where "a view of baptism possessing efficacy through its performance is expressly excluded, and any thought of its application is equally alien, for in both passages God's grace meets man's need on the basis of Christ's redeeming acts and in response to the faith of the baptised."² In conclusion on the intent of the phrase, "the result is that the believer now enjoys newness of life (cf. Rom 6:4)."³ The reader's expected response to the instruction was that if "He raised Christ from the dead, then surely He is able to raise us up also into new life."⁴

Theological Considerations

Obviously, the import of this verse is monergistic. Yet, how is the key phrase to be taken? Those desiring to establish one arrangement of the ordo salutis draw one set of implications, while those seeking to establish another arrangement diminish the others' implications and look to

¹Ibid.

²G. R. Beasley-Murray, "The Second Chapter of Colossians," Review and Expositor 70 (Fall 1973):477.

³Johnson, "Union with Christ," p. 16.

⁴Ibid.

other texts for support. However, the real issue is, do any implications for the ordo salutis validly arise from this or other such texts?

A subsidiary question with implications to the larger issue, is the nature of the means which $\delta\iota\alpha$ expresses. For the relevant phrase to have impact on the ordo salutis, $\delta\iota\alpha$ must be proven to express the means of the accomplishment of regeneration and the nature of the means must be demonstrated. This requirement enforces consistency, within their argumentation, for those drawing implications. Furthermore, the particular type of means of accomplishment chosen for $\delta\iota\alpha$ in Colossians 2:12 must be demonstrated to necessitate some sort of priority for that which is the means. If $\delta\iota\alpha$ suggests an instrumentally causal means, then priority is necessitated. However, if by means is only meant channel, then priority is not suggested. For example, "By way of the door you will enter the house." The door is the means of entrance to the house but one can never be any more in the door than he is in the house. More specifically, why should classic soteriological terminology (including faith and regeneration) be taken as denoting distinguishable parts of salvation? Why not see them as denoting perspectives on a generally indivisible reality--salvation?

CHAPTER II

FAITH AND REGENERATION: THE BIBLICAL EVIDENCE FROM THE PERSPECTIVAL APPROACH

Regeneration ought to be regarded as the pinnacle of effectual call. This means that regeneration is that which in the process of the effectual call occurs when the man becomes saved. By this line of reasoning, the faith and regeneration relationship, as expressed in this thesis, can be established since the motives and necessities for an analytical approach will have been removed.

The Character of Regeneration

Supernatural

The supernatural character of regeneration is witnessed by the confluence of three lines of argument. First, the words used to denote this event are, from man's perspective, nearly always passive (John 3:3; 1 Pet 1:23; 1 John 3:9, 4:7, 5:1, 5:4). And when presented from God's perspective the recipient, not the subject, of spiritual begetting is man (Titus 3:5). Second, the concept of spiritual life is presented as that which is bestowed upon man (cf. John 10:25-29). Third, the metaphor of birth suggests that regeneration is supernatural.

The Johannine writings use the expression γεννηθῆναι ἐκ (to be begotten of) to describe the origin of the believer. . . . The idea of new birth through conversion to Judaism was common among the rabbis. . . . A proselyte who has been converted is like a child who has just been born.¹

Surely no baby ever gave birth to itself or even played any significant volitional role in its own birth. The birth is accomplished by another and this other is God!

Instantaneous

This concept is very closely related to the previous concept of the supernatural character of regeneration. Some might suggest that the effects normally ascribed to regeneration are actually caused by the effectual call, and that this process is prolonged and is more properly likened to drawing and wooing into the state of salvation. Yet, if one opts to regard effectual call, in distinction from regeneration, as that which effects salvific changes, then one will increasingly find that attempts at scriptural harmonization drive one to a processive view of the initiation of salvation. However, the historically conservative view is that regeneration is instantaneous and supernatural.²

Ephesians 2:1-10 and many other texts clearly teach that there are only two classes of persons; the saved and the unsaved. No one is ever partially saved or somewhat at

¹Theological Dictionary of the New Testament, s.v. "γεννάω," by Friedrich Buchsel, 1:179-80.

²John F. Walvoord, "The Work of the Holy Spirit in Salvation," Bibliotheca Sacra 98 (July 1941):298.

enmity with God.

Furthermore, if total depravity is taken seriously, pure argumentation, even if from the Holy Spirit, could never effect salvation (1 Cor 2:14). Unless the spiritual disposition of the unsaved person is changed, he will never approve of the evidence before him because no arguments have intrinsic qualities of compulsion. If they did, the subject's choice would be forced. The rejection of nature's testimony (Rom 1:18-23), the witness of supernatural judgment (Rev 16:10-11), the supernatural acts of Christ recorded in the gospels, the wooing of the Holy Spirit (Acts 7:51), and even supernatural visitations (Luke 16:31), make clear the inability of natural man to respond positively to argumentation.

If the Holy Spirit argued directly, not mediately, with the natural man then he either would or would not be conscious of this approach. If one suggests that he is conscious of it, then he goes in the face of experience and also of John 3. If one suggests that the argumentation comes to his unconsciousness, then he is arguing from silence since there is no scriptural evidence, and certainly no experiential evidence, that would lead to this conclusion. The general statements of passages like 1 Corinthians 2:14 have to be seen as applying to this last suggestion since there is nothing to contradict this conclusion.

These arguments generally apply to any view which would make regeneration supernatural and also progressive

rather than instantaneous.

The Effects of Regeneration

Negative Evidence from Hebrews 6

This passage, from verses 4-6, expresses conditions which may be true of a person without there being actual new birth given to him. He can be "enlightened"; that is, baptized or rather "the light of the gospel has broken in upon" him, he may also have "tasted the heavenly gift"; that is, he has closely fellowshiped with those who have the heavenly gift (perhaps the apostles only), he has become a "partaker of the Holy Spirit," much like Judas, Balaam, or Simon Magnus, and he "had tasted the good word of God and the powers of the age to come"; that is, has done things like those listed in Matthew 7:22.¹ None of these attributes can be among those which distinctly define the effects of regeneration. These effects were all located in the area of conscious activity; but regeneration must first effect upon man a change of which he is not conscious.² When observing a life, the description in Hebrews 6 can easily be confused, for a limited time, with the evidences that provide assurance of salvation. In other words, while the apostle John in his first epistle states that divine begetting will result in

¹F. F. Bruce, The Epistle to the Hebrews in The New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), pp. 120-22.

²Herman Kuiper, By Grace Alone, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 50.

outward evidences of righteousness, he does not explicitly state the nature of the fundamental change which produces these results and how the changes relate to initial faith. The fundamental change produced by regeneration must be ascertained if the significance and exclusiveness of it are to be realized.

Positive Evidence

Apart from John 3, which will be considered separately, the positive evidence in the New Testament

describes the change brought about by regeneration in at least three different ways. It views the change as the impartation of a new life principle. It also speaks of the regenerated person as a new creation. Thirdly, it views the change as affecting basically the heart of man. These three views of the change are probably best understood as one basic transformation. It is the heart that has a new life principle implanted in it by means of the new creation.¹

By way of an introduction to the positive evidence, "regeneration does involve a radical change."² The change, this author contends, has an immediate, unperceived aspect relating to the psychical side of man. In crass geographical terms, regeneration changes something in man. What must be recognized is that this something may not be a substantial entity at any ontological level. It is the essence of the initial change which must be described.

¹Peter Peer, "Regeneration: Its Effects" (Post-graduate Seminar Paper on Soteriology, Grace Theological Seminary, Spring 1981), pp. 23-24.

²Ibid., p. 13.

Regeneration as a New Life Principle

In Ephesians 2:5 and Colossians 2:13 the apostle Paul states that initial salvation includes $\sigmaυνεζωοποίησεν$ $\tauῷ$ $Χριστῷ$. In light of the context of both passages, the similarity of the metaphor "being made alive" with "new birth" and the passive participle, it is obvious that regeneration is under consideration. The co-participation of Christ in this event implies that this involves more than just a forensic change in one's relationship to God. The new life to which Christ was raised is conferred upon the believer in regeneration. Since the believer does not immediately receive a glorified body, the new life must be related to the psychical side of man.

Regeneration as a New Creation

While some may dispute whether 2 Corinthians 5:17 alludes to regeneration, it has long seemed clear to many that the descriptive title, $καὶνὴ$ $κτίσις$, should be applied to those who have experienced regeneration. The manner in which this title is related to $εἷς$ $ἐν$ $Χριστῷ$ is suggestive of regeneration.

The significance of this is that the new creation is attained simply by fulfilling the conditions of the first clause, which is to be in Christ. There is no other condition required. There is no period of waiting nor is there any progress in sanctification necessary before the new creation can be formed. It is instantaneous and once it has occurred it becomes a plain, simple, undeniable, present state of spiritual existence.¹

¹Ibid., p. 17.

Therefore, καὶ νῦν πρὸς τοῦς adds to the understanding of regeneration.

Man's existence is new in virtue of the new relation to God; his position before God determines his being. The relation has been renewed by Christ. The decisive thing in the new creature, then, is not an alteration in man's moral conduct but the acceptance (in faith) of a new relation to God. This new relation is bound up with Christ. Naturally, the new relation neither can nor should be without effect on man's conduct, R 6:1ff.¹

Out of this new relation flows a whole lifestyle, which is the import of the second half of the verse. In this light, the new creation may largely be defined as the granting of a new disposition. Man's attitude toward God has a positive disposition as a result of the creative act of God in regeneration.²

Regeneration and the Heart

Apart from John 3, the text of Acts 16:14 provides the closest intratestamental connection concerning the second birth. In the context Paul and his entourage have just arrived at Phillipi where there does not seem to be a synagogue. There was, however, an unofficial meeting-place outside the city where a number of Jewish women and perhaps God-fearing Gentiles met for the Jewish service of prayer

¹Theological Dictionary of the New Testament, s.v. "πρίζω," by Werner Foerster, 3:103⁴.

²Louis Berkhof, Systematic Theology, 4th ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939), p. 469; John Murray, Principles of Conduct, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 203; Renald E. Showers, "The New Nature" (Doctor of Theology Dissertation, Grace Theological Seminary, 1975), p. 80.

on the Sabbath day. Of Lydia it is said that the Lord διήνοιξεν τὴν καρδίαν προσέχειν. Did Luke mean by this that the Lord regenerated Lydia? An understanding of the terms προσέχω, διανοίγω, and καρδία will help determine what act of grace was administered to Lydia while listening to Paul.

The word, προσέχω, is used in twenty-four other places in the New Testament. In not one of those places does it refer to saving faith. Most often it is translated "beware" or has reference to believing false doctrines or giving heed to christian concepts or practices. In 1 Timothy 4:13 it is used as an imperative with public Scripture reading, exhortation, and teaching. The verb means to officiate at an altar in Hebrews 7:13 and in Hebrews 2:1 to hold onto the apostolic traditions. 2 Peter 1:19 very similarly commends attention to the Word. In each one of these instances the verb denotes action which is commensurate with the object of attention. This summation holds true in Acts 16:14. Yet, consider also the context in Acts 16:14. If Paul was preaching the gospel, then what was Lydia's response? It is clear from the rest of chapter 16 that she did become a believer. Why would Luke record this woman's initial reception of grace and then assume her salvation in verse 15 if he did not intend for προσέχω in verse 14 to indicate salvation? If he did not intend for the reader to understand that Lydia was saved, then Luke's account would suggest doubt concerning her conversion. However, verses

15 and 40 would seem to preclude any doubt by Paul and Luke.

The root of διανοίγω is used in Acts 14:27 during Paul's report at Antioch. In it, Paul says that God had "ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως." This, coupled with the contextual considerations, makes it clear that Lydia's conversion experience is recorded in Acts 16:14.

The word καρδία may indicate that in Acts 16:14 διανοίγω includes the concept of regeneration. In the New Testament καρδία occupies a unique place among the psychological terminology. "That the heart is the centre of the inner life of man and the source or seat of all the forces and functions of soul and spirit is attested in the NT."¹ The Old Testament reflects a similarly important place for לֵב and לִבָּ. Besides being the most common of all anthropological terms (850 instances) it also bears the significant capability of representing life in its totality.² The Old Testament presents לֵב as a figure for the innermost aspects of man which include rational, volitional, and ethical functions.³

The ways of life have their origin there, and it is the task of life to guide them aright. . . . The heart is a specifically human organ that differentiates man from animals. . . . The heart can fulfill its function only when God enables it to do so. By nature the heart of man is not absolutely pure, Ps 101:4; Rev 11:20; 17:20.

¹Theological Dictionary of the New Testament, s.v. "καρδία," by Johannes Behm, 3:614.

²Theological Dictionary of the New Testament, s.v. "פֶּה," by Edmond Jacob, 9:626.

³Theological Dictionary of the New Testament, s.v. "καρδία," by Friedrich Baumgartel, 3:606-7.

. . . By God's action it can become the principle of a new life. The circumcision of the heart, Lu 26:41; Dt 10:16; 30:6; Jer 4:4; 9:25, and the changing of a heart of stone into a heart of flesh and blood, Ez 11:19; 36:26; Ps 51:10, express the fact that the new creation begins with the heart.¹

Jacob assumes that regeneration is expressed by several Old Testament terms but this will be established later in this chapter. The last link in this argument is provided by Behm.

The NT use of the word agrees with the OT use as distinct from the Greek. Even more strongly than the LXX it concentrates on the heart as the main organ of psychic and spiritual life, the place at which God bears witness to Himself.²

The four following conclusions can now be drawn from Acts 16:14: (1) Luke records Lydia's conversion in the verse, (2) the active role of God in opening her heart bears great similarity to the Old Testament concepts of circumcising the heart and giving a new heart (this is seen in the similarity of connotation for heart in both Testaments), (3) these Old Testament concepts are expressions of regeneration, and (4) this circumstantial evidence suggests that "διήνοιξεν τὴν καρδίαν" is a metaphor which includes regeneration. Two further considerations lend greater credibility to finding regeneration in the text but the evidence is still somewhat circumstantial. First, the context expresses an act which is completely theocentric. Second, Luke would certainly have been saturated with Paul's theological jargon. Obviously, this would have included Old

¹Theological Dictionary of the New Testament, s.v. "ψυχή," by Edmond Jacob, 9:627-28.

²Theological Dictionary of the New Testament, s.v. "καρδιά," by Johannes Behm, 3:611.

Testament terms relating to regeneration and the heart.

Regeneration in John 3:1-8

John 3:1-8 is a key New Testament text concerning regeneration. The text contains two instructions relevant to this discussion. Regeneration is not experimental; that is, it is not something experienced rather it is evidenced.¹ This concept is developed in verse 8. The wind is likened to the work of the Holy Spirit in regeneration. Just as the wind is only perceived through the effects it produces, so also the Holy Spirit's regenerative work is only perceived by its effects. Second, the New Testament teaching on regeneration is based on the Old Testament; in fact, the Old Testament teaching is perspicuous.²

John 3 and Ezekiel 36:26

Consider what the Lord was teaching in his conversation with Nicodemus. Jesus told him that one must be born again in order to have eternal life. Nicodemus was perplexed. He questioned how this could be. Christ's response was a rebuke. "How is it that you being a teacher in Israel do not understand these things," (John 3:10). But why the rebuke? Was not Christ teaching something completely new? How was Nicodemus supposed to be acquainted with this new doctrine? No, evidently Christ did not consider it to be totally new. The very fact that Jesus rebuked him indicates that there was enough information available in the Old Testament revelation for him to have been able to understand exactly what Jesus was teaching. When Jesus mentioned being born of water and of the spirit, it should have reminded this Pharisee of the teaching of many of the Old Testament passages concerning regeneration.³

¹John Murray, Redemption--Accomplished and Applied, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 122.

²Ibid., p. 121.

³Peer, "Regeneration: Its Effects," p. 20.

In John 3 new birth is made a requirement for entering the Kingdom of God which reaches fruition in the millenium. In Ezekiel 36:28, the prophesied reception of a new heart is inextricably linked to the millennial consummation of the Mosaic covenant promises originally found in Exodus 6:7 and also found in Leviticus 26:12, Deuteronomy 26:17-18, and 2 Samuel 7:24. In Ezekiel 11:19-20 the same phraseology is used but the reception of a new heart is represented as, at least, a requirement for the perfected covenantal relationship.¹ So also in John 3 new birth is a requirement for kingdom participation. Furthermore, the metaphor of new birth carries with it implications of newness or a beginning. The concept is similar in Judaism, "The proselyte does not become a true man until his conversion. . . . The proselyte is literally a new born child in his new environment."² Built upon the rabbinic idea, "in John γεννηθῆναι is always used with a reference to the point of origin."³ In light of this link to Ezekiel 36:26 (including Ezek 11:18-20), the reception of the new heart must be seen as the basis of Christ's question in John 3:10. Many of the best conservative scholars concur with this

¹James Luther Mays, Ezekiel, Second Isaiah in Proclamation Commentaries, ed. Foster R. McCurley (Philadelphia: Fortress Press, 1978), p. 43.

²Theological Dictionary of the New Testament, s.v. "γεννάω," by Friedrich Buchsel, 1:667.

³Ibid., p. 671.

assessment.¹

Objections to Linking
John 3 and Ezekiel 36:26

Denied Theologically. Some like Chafer, have objected to finding regeneration in the Old Testament or else they have restricted it to only prophetic passages.²

Davis responds by asserting

to state that salvation is essentially the same in both Testaments is not an accurate statement if regeneration is denied to one. To argue that "grace and faith" and the basic elements of salvation are in the O.T. and then exclude regeneration makes these terms meaningless.³

Durnham aptly summarizes Davis's three main arguments for contending that regeneration was a part of Old Covenant salvation.

He points out that the depravity of the human heart, certainly true of people living in Old Testament times, makes regeneration a necessity for them. . . . Also the fact that men who lived in Old Testament times were justified (Romans 4) argues for the necessity of regeneration, else you have the anomalous situation of a person being declared righteous while at the same time having an unchanged heart. Furthermore Old Testament saints are cited in the New Testament and held up before

¹Marcus Dods, "The Gospel of St. John," in vol. 1 of The Expositor's Greek Testament, ed. W. Robertson Nicoll, 5 vols. (reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979), p. 713; Murray, Redemption, pp. 120-25; R. V. G. Tasker, The Gospel According to St. John in Tyndale New Testament Commentaries, ed. R. V. G. Tasker (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), p. 60; John C. Whitcomb, (Class notes and syllabus from "Kingdom and the Church," Grace Theological Seminary, Fall 1981), p. 46.

²Lewis Sperry Chafer, Pneumatology, vol. 6, in Systematic Theology, 8 vols. (Dallas: Dallas Seminary Press, 1948), pp. 106-7.

³John J. Davis, "Regeneration in the Old Testament" (Master of Theology Thesis, Grace Theological Seminary, 1964), p. 25.

New Testament believers as examples of faith and practice. This writer contends that such a tendency on their part would be impossible apart from the regenerating and indwelling presence of the Holy Spirit.¹

That which makes salvation distinctive under the New Covenant is not regeneration, it is baptism of the Spirit into the body of Christ (1 Cor 12:13).² With this in mind, several passages in the Old Testament stand out as referring to regeneration (Jer 31:33, 32:39-40; Ezek 11:19-20, and 36:26-27). "That these passages in Jeremiah and Ezekiel refer to the national regeneration of Israel in the future millenium is a generally accepted fact among dispensationalists."³

Denied by the Metaphors. If it is true that regeneration is to be found in the Old Testament, and John 3 implies that it is, then under what figures or what metaphors should the exegete expect to find it other than the "new heart" or "circumcision of the heart" metaphors?

In the mediatorial kingdom of the Old Testament, circumcision was the rite which secured for the individual membership in the nation and gave to him a share in the promises of God to the nation. "The prophets often reminded

¹Richard D. Durham, "The Work of the Holy Spirit in the Old Testament" (Postgraduate Seminar Paper on Old Testament Theology, Grace Theological Seminary, Fall 1970), p. 31.

²Davis, "Regeneration," p. 29.

³Mitchell Book, "Regeneration in the Old Testament" (Postgraduate Seminar Paper on Old Testament Theology, Grace Theological Seminary, Fall 1979), p. 14; J. Dwight Pentecost, Things to Come, (Grand Rapids: Zondervan Publishing House, 1958), pp. 116-28.

the Israelites that the outward rite, to have any significance, must be accompanied by a circumcision of the heart."¹ Is it highly possible that "circumcision of the heart" is the Old Testament metaphor for regeneration?

Regeneration in the Old Testament

Positive Evidence

If regeneration is found in Ezekiel 36:26, a prophetic context, then it is difficult to exclude regeneration from Deuteronomy 30:4-6. In Ezekiel 36, regeneration is displayed as the qualification for the millenium. The conditional promise in Deuteronomy 30:4-6 may not be directly prophetic of the millenium, but it is certainly an apt description of the prophecy. What is given as a conditional promise in Deuteronomy is unconditionally promised in Ezekiel. Note the correspondence of Ezekiel 36:24 with Deuteronomy 30:4, Ezekiel 36:30 with Deuteronomy 30:5, and Ezekiel 36:26 with Deuteronomy 30:6. In many ways Deuteronomy 30 anticipates Ezekiel 36.² The similarities are too strong to deny.

Consider the similarity of expressions in the following metaphors: circumcise the heart, given a new heart, and regeneration. All three denote acts that are

¹Book, "Regeneration in the Old Testament," p. 15.

²P. C. Craigie, The Book of Deuteronomy in The New International Commentary on the Old Testament, ed. R. K. Harrison (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976), p. 364.

performed upon a recipient by another. Two of these concern acts performed upon the heart. All three imply that the action comes from without but are explicit that a change is effected within the man. This is in distinction to calling which, apart from theological considerations, describes no sort of change within the man. Even when theological considerations are taken into account, the changes wrought by calling are not as specific as those wrought by the other three metaphors.

The interpretation that holds circumcision of the heart to be regeneration is also substantiated by Romans 2:29. If one agrees with the arguments of Book that by ἐν πνεύματι Paul refers to the Holy Spirit, then circumcision of the heart is directly connected to the New Testament. This is circumstantially affirmed by texts such as Philippians 3:3. The implication of all this is that the "circumcision of the heart, Lu 26:41; Dt 10:16; 30:6; Je 4:4; 9:25, and the changing of a heart of stone into a heart of flesh and blood, Ez 11:19; 36:26; Ps 51:10, express the fact that the new creation begins with the heart."¹

Enigmatic Evidence

The chief problem with identifying regeneration with circumcision of the heart is that the latter seems to be commanded of Israel in Deuteronomy 10:16 and Jeremiah 4:4.

¹Theological Dictionary of the New Testament, s.v. "ψυχή," by Edmond Jacob, 9:628.

It would be a simple matter to explain if they were commanded to repent or to believe, but that is not the case.¹ If these passages refer to regeneration alone, apart from any intimation of other salvific effects, and if regeneration is something which is completely outside of man's control, then why do they command self-regeneration?

An analogous situation is found in 2 Corinthians 5:20. In verse 11 of the chapter Paul begins to speak of his evangelistic ministry. Verse 18 elaborates that their ministry is based on God's act of reconciling them to himself and then giving to them a ministry of reconciliation. This ministry is partially explained in verse 19 as the proclamation of the reconciliation accomplished by Christ. Therefore, with the preceding context prominently in mind, Paul concludes that his message is an exhortation to be reconciled to God. This may initially appear paradoxical since it is clear in verse 18 and 19 that God does the reconciling, not man. However, Paul simply is stating that men must exercise faith in Christ which is God's requirement for all who would be reconciled. Reconciliation is used rhetorically as God's requirement though it is properly

¹Davis has taken John 3:7 to be a command in "Regeneration" (p. 55), but this is clearly not the case. The verb in the verse is an aorist, passive, infinitive. "Very often in present-day preaching this word is misinterpreted. It should be clearly understood that, in harmony with the entire context, it does not refer to the realm of morality, but to that of divine decree." William Hendriksen, Exposition of the Gospel According to John in New Testament Commentary (Grand Rapids: Baker Book House, 1953), p. 134. The statement is a requirement, not a command. If it were a command, then Nicodemus would have been responsible to obey and to regenerate himself.

man's goal and belief is the requirement. Verse 20 is a condensed version of Paul's message since he would necessarily follow his exhortation with the explanation of the means whereby one may be reconciled--faith in Christ.

With the discussion concerning 2 Corinthians 5:20 in mind, it is possible to come to Jeremiah 4:4 and Deuteronomy 10:16 with a different perspective. Add to this a slightly different translation of Jeremiah 4:4. The verb, niphal, imperative of **נָחַל**, need not be translated reflexively. It can be translated passively; in fact, this is the more characteristic intention. Therefore, the translation would be, "Let yourself be circumcised." Taking Jeremiah 4:4 as explanatory of the kal perfect verb in Deuteronomy 10:16 and understanding them analogously to 2 Corinthians 5:20 removes the difficulties.

Implications from the Evidence

It is clear from the context of Deuteronomy 10:16 "to circumcise the heart is to take an attitude to God which is the opposite of being stubborn."¹ From Deuteronomy 30 the effects of circumcision are stated, "when God 'operated' on the heart, then indeed the people would be able to love the Lord and live (v. 6). Being once again within a true relationship to God."² Stated more

¹Craigie, Deuteronomy, p. 205.

²Ibid., p. 364.

specifically,

an uncircumcised heart is one which is, as it were, closed in and impervious to God's incoming, just as an uncircumcised ear (Je 6:10) is one which hears imperfectly being covered over, and uncircumcised lips (Ex 6:12, 30) are lips which speak incoherently because they are sealed wholly or in part. If that which hinders is cut away (the parallel with physical circumcision is obvious), then the circumcised heart becomes open and, being freed from hindering obstructions, it can become pliable and amenable to the direction of God. . . . Indeed, without circumcision of the heart true fear of God and true love of God are both impossible.¹

In both testaments regeneration is presented as changing man's disposition; that is to say, changing the ethical impetus of man's will, emotion, and intellect.

Prophetic Allusions

Even though it has already been established that regeneration is spoken of in Ezekiel 36:26, and 11:19-20, there yet remains significant concepts to be gleaned concerning regeneration in Old Testament prophecy. Other texts evidence new birth images and the total prophetic witness reinforces the essential place of the second birth in salvation throughout history.

Psalms 87 is entitled by Delitzsch, "The City of the New Birth of the Nations."² In this psalm Whitcomb sees a statement of the qualifications for entering the millenium

¹J. A. Thompson, Deuteronomy in Tyndale Old Testament Commentaries, ed. D. J. Wiseman (Downers Grove: Inter Varsity Press, 1974), p. 149.

²Franz Delitzsch, Biblical Commentary on the Psalms, trans. Francis Bolton, in Biblical Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), p. 16.

at the sheep and goat nation judgment.¹

In verse 4 the psalm lists two nations as being among those who **לִי־נָצְרִי**. It is impossible to divorce religious or salvific connotations from this terminology.

To know Him or His name is to confess or acknowledge Him, to give Him honour and to obey His will (I S 2:12; Is 1:3; Jer 2:8; 9:2-5; Ps 9:10; 36:10; 87:4; Job 18:21; Du 11:32).²

Following the list of foreign nations, the psalter appends that **וְכָל־הָעַמִּים יִלְבְּשׁוּ־לָהֶם**. The import within the context, especially verse 6, is clear, "the peoples of all these nations will be considered citizens of Zion as if they were born there."³ Note the agreement of this assessment with Isaiah 2:3,

And many peoples will come and say,
"Come, let us go up to the mountain of the Lord,
To the house of the God of Jacob;
That He may teach us concerning His ways,
And that we may walk in His paths,"
For the law will go forth from Zion,
And the word of the Lord from Jerusalem.

In verse 5 the word **יִאמַר** "is a niph'al imperfect third singular, from **אָמַר** meaning 'say'. The imperfect here means that these things will be spoken of Zion in the future."⁴

The key phrase in verse 5 is **אֵיךְ וְאֵיךְ**. Elsewhere this

¹Whitcomb, "Kingdom and the Church," p. 52.

²Theological Dictionary of the New Testament, s.v. "נָצַר," by Rudolf Bultmann, 1:698.

³James R. Koscheski, "An Exegetical Study of Psalm 87" (Master of Divinity Thesis, Grace Theological Seminary, 1974), p. 40.

⁴Ibid., p. 40.

idiom "affirms a progressus in infinitum, where one is ever added to another. Of an immeasurable multitude, and of each individual in this multitude in particular, it is said that he was born in Zion."¹

The prophecies of this psalm have never been fulfilled. The premillennialist is compelled to look for their consummation in the coming Kingdom age. At that time, at least several nations will be among those receiving millennial blessings. The birth of these nations in Zion is repeated three times. Obviously, literal birth is not the point. This is a metaphor for that which qualifies each member of those nations to take part in the millenium (v. 6). Whitcomb very plausibly suggests that regeneration is presented in this psalm as the qualification for entering the millenium.² Soteriologically, Calvin is remarkably similar when he likens the birth metaphor in Psalm 87 to the second birth of the church.³

Though certainly not as compellingly, other scholars have argued for seeing regeneration in Psalm 110:3 in much the same way as it is found in Psalm 87.⁴ However, in this text the evidence is not nearly as conclusive as in Psalm 87.

The import of Psalm 87 with the converging data from

¹Delitzsch, Psalms, p. 20.

²Whitcomb, "Kingdom and the Church," p. 52.

³John Calvin, Commentary on the Book of Psalms, vol. 5, in Calvin's Commentaries, 22 vols. (reprint ed., Grand Rapids: Baker Book House, 1979), p. 402.

⁴Whitcomb, "Kingdom and the Church," p. 28.

Ezekiel 11 and 36 is that new birth will be the decisive factor for participation in the millenium. In fact, new birth is presented as the act of God which transfers one into the state of salvation.

Summary

The effectual call needs a regeneration type of effect to be salvific. Without that kind of effect, regeneration is denied having a fundamental change upon a person or else effectual call cannot be causative in salvation. The inability of this later alternative is based on Ephesians 2:1-10 which demands that the fundamental salvific change is instantaneous rather than processive.

The New Testament pictures regeneration as giving a new life principle and a disposition to believe. The Old Testament also emphasizes the dispositional change as a result of regeneration. The Old Testament prophetic passages indicate that new birth is the most prominent theocentric act in initial salvation and that it is the qualification for entering the millenium.

Based on the totality of the preceding arguments in this chapter, manipulation of regeneration within the ordo salutis is excluded. Those who, because of an analytic approach to soteriological passages, denude regeneration of its causal function in effecting salvation are not doing justice to the concept. Furthermore, their methodology is suspect.

The vital function in changing man's disposition

makes it impossible to see new birth as a post-belief act. Though its position has not been developed, the effectual call has a prominent place in the New Testament. The preferred resolution is to view regeneration as the pinnacle and consummation of the effectual call.¹

¹Murray, Redemption, pp. 115, 120.

CHAPTER III

METHODOLOGICAL CONSISTENCY: A VERIFICATION OF THE PERSPECTIVAL APPROACH

Categorizing Texts Related to Faith and Regeneration

The following list is a categorization of New Testament passages in which a relationship between two aspects of initial salvation is expressed. The categorization, in every instance, assumes that the grammatical relations of the text bear the greatest possible significance. Furthermore, context is not taken into account nor are theological considerations taken into account. Each phrase when examined was treated as an isolated text which expressed implications to the ordo salutis.

1. Believing precedes being saved, Luke 7:50, 8:12; Acts 16:30-31; Romans 1:16; 1 Corinthians 1:21; Ephesians 2:8; 2 Timothy 3:15; James 2:14; 1 Peter 1:9
2. Believing precedes having eternal life, John 3:15-18, 6:26, 29, 40, 11:25-27, 20:31; 1 Timothy 1:16
3. Believing precedes having authority which precedes being a child, John 1:12-13
4. Believing precedes being a child of God, Galatians 3:26
5. Believing precedes cleansing, Acts 15:9
6. Believing precedes being sealed, Ephesians 1:13
7. Believing precedes forgiveness, Acts 10:43

8. Believing precedes justification, Romans 3:28, 30, 5:1-2; Galatians 2:16, 3:2-6, 8, 24; James 2:23
9. Believing plus sanctification precedes salvation, 2 Thessalonians 2:13
10. Believing plus works precedes justification, James 2:24
11. Believing plus confessing precedes salvation, Romans 10:9
12. Believing is coterminus with new life, John 3:36, 5:24, 6:47, 12:36
13. Believing has an uncertain relation to call, Titus 1:1-2
14. Believing has an uncertain relation to eternal life, John 10:25-29
15. Being righteous is coterminus with being a child of God, 1 John 2:29, 3:9, 4:7
16. Calling precedes new life, 1 Timothy 6:12, Hebrews 9:15
17. Calling precedes salvation, Acts 2:21, Romans 10:13
18. Calling has an uncertain relation to salvation, 2 Timothy 1:9
19. Regeneration plus renewing precede salvation, Titus 3:5
20. New birth precedes believing, 1 John 5:1, 4
21. Opening of the heart precedes the response to the gospel, Acts 16:14
22. Sorrowing precedes repentance precedes salvation, 2 Corinthians 7:10
23. Having the Son is coterminus with new life, 1 John 5:12

Direct Problems from the Categorization

If believing precedes being a child of God (#4 in the list) or the cleansing that takes place in regeneration

(#5), then how can new birth also precede believing (#20) and opening of the heart (regeneration) precede man's response (#21)? How long and far can the steps precede salvation? From just #4 and #5 the order becomes believing, cleansing, regeneration, and then becoming a child of God.

Obviously faith and works do not synergistically effect salvation but the inferential methodology used in the chart is the same as that used in other texts to erect an ordo salutis. The confidence placed in the chart's order drawn from James 2:24 (#10) should equal the confidence in the order drawn from διὰ τῆς πίστεως in Colossians 2:12. If the context denies the inferences from James 2:24, then the context of Acts 16 denies the inferences from Acts 16:31 and the context also denies the inferences from Colossians 2:12.

Indirect Problems from the Categorization

If John says that belief is coterminus with new life (#12), then how can he also, along with Paul, affirm that belief precedes new life or eternal life (#2, #3, #4)? Temporality cannot be the issue; therefore, John 3:15-18 and 1 Timothy 1:16 must be asserting a logical priority for belief. Such a subtle distinction should hardly be expected from these passages!

Acts 16:14 and 30-31 develop in one chapter problems similar to those discussed in the preceding paragraph. The burden of proof rests upon those who make the subtle priority distinctions from an analytical approach. Is every passage

which states that faith is necessary to be saved attempting to communicate of faith's logical priority to regeneration? Is that the import of those texts? Is it even a legitimate deduction from the texts?

Basic Considerations Related to

Faith and Regeneration

Contextual Considerations

When one finally does look at the context of all the passages taken to assert the priority of belief to some aspect of salvation, he finds that almost every context is primarily considering faith in opposition to works. All the others are stating man's responsibility regarding initial salvation. None of the contexts are concerned with a priority arrangement of salvific components. The grammar of these contexts should not be theologically extrapolated upon in isolation from the context or from other texts. Perhaps there is validity in allowing the context and intent of the phrase or verse to limit the kind and degree of implications drawn from the grammar. The grammatical relations may be as dependent upon the greater context for their significance as the meaning of a word.

Presuppositional Considerations

Murray's and Best's argument that attempts to construct an ordo salutis are valid since Romans 8 does so are non sequitor.¹ Romans 8 builds an ordo in only a very

¹Murray, Redemption, pp. 35f.

general way, not in minute detail. In addition, the texts from which they try to extrapolate an ordo do not have the context of Romans 8.

The Perspectival Approach to Faith and Regeneration

If the exegete does not pursue the analytical approach in soteriological texts, what options are left to him? This author suggests that a perspectival approach be adopted. The soteriological terminology relating to initial salvation (i.e. regeneration, calling, justification, adoption, belief, etc.) should not be viewed as beads which need to be arranged on a string. The terminology should be taken as offering various perspectives on salvation. For example, a statue can be viewed from the front, the back, or either side. There are at least four perspectives from which the statue can be viewed. These perspectives cannot be separated from the statue and arranged by order of priority. To do so would destroy the statue.

Taking this approach to Colossians 2:12, the exegete makes some common sense discoveries. The context presents an overwhelmingly theocentric perspective. However, in verse 12 the perspective briefly switches to the perspective of human responsibility--faith. This in no way denies the overall emphasis of the text nor does it provide impetus for an analytical approach. Furthermore, this approach does not deny that Romans 8:29-30 presents an overall ordo salutis or that salvation is theocentric. This approach simply places

limits on the analytical approach to soteriological terminology.

Summary

The passages categorized in the list do not present a coherent ordo salutis because, whether considered collectively or individually, they are not attempting to reflect an ordo. This conclusion coincides with chapter two which showed that regeneration produces effects and has a position of importance which exceeds the position analytically deduced for it from John 3:15-18, Acts 16:30-31, and Galatians 3:26. The perspectival approach allows all the soteriological contexts to be interpreted literally and in a common sense manner without producing contradictions.

CONCLUSION

Throughout its history, the ordo salutis controversy has been clouded by an underlying methodological misconception. This misconception is illustrated in the approach that scholars take when exegeting Colossians 2:12. In interpreting the passage, many of the commentators have sought for or assumed there are implications to the ordo salutis in the phrase διὰ τῆς πίστεως τοῦ θεοῦ. The analytical and inferential exegetical method used in this and other soteriological passages must be reevaluated.

Some have taken the analytical method so far that they end up viewing the effectual call as the crux salvific dynamic. All other acts of grace are logically, post-belief. The instantaneous and supernatural aspects of new birth challenge the analytical ordo. Because the second birth produces a new life principle (Eph 2:5 and Col 2:13) and grants a new disposition to man (2 Cor 5:17), it is difficult to separate it from the fundamental change in initial salvation. The connections made with the Old Testament in Acts 16:14 and John 3:1-8 add much to the discussion. These texts and their Old Testament counterparts present the new birth concept as the most prominent and crucial act in the securing of salvation.

When the analytical method is given free reign in

the soteriological texts, hopeless confusion results. One finds contradiction after contradiction and the ordo grows unrealistically long. The best alternative is to adopt the perspectival approach and view the terms as various ways of considering the commencement of salvation.¹ Rather than viewing the terminology as beads on a string that can be separated and placed in an order, they should be viewed as facets on a diamond. The diamond can be viewed from the perspective of any one of the facets but the facets cannot be separated or placed in an order of priority. By this method the unity, integrity, and beauty of God's plan and practice are preserved.

¹This perspectival approach to initial soteriological terminology is applicable to other theological issues. Recognizing that the analytical approach as an epistemological preference has become dominant in the Occident as a result of classic Hellenistic philosophy and that Eastern (including Hebrew) tendencies are more holistic or synthetic, the perspectival approach to theological issues should be preferred to the analytic. Possible areas of significant application include the human and divine dimensions of the incarnation and the constitutional nature of man. This recognition presents a fundamental hermeneutical challenge to all serious students of the Word.

BIBLIOGRAPHY

- Beasley-Murray, G. R. "The Second Chapter of Colossians." Review and Expositor 70 (Fall 1973):469-79.
- Berkhof, Louis. Systematic Theology. 4th ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939.
- Best, W. E. Regeneration and Conversion. Grand Rapids: Baker Book House, 1975.
- Book, Mitchell. "Regeneration in the Old Testament." Post-graduate Seminar Paper on Old Testament Theology, Grace Theological Seminary, Fall 1979.
- Bratcher, Robert G. and Nida, Eugene A. A Translator's Handbook on Paul's Letters to the Colossians and to Philemon. Helps for Translators. Vol. XX. Stuttgart: United Bible Societies, 1977.
- Bruce, F. F. The Epistle to the Hebrews. In The New International Commentary on the New Testament. Edited by F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964.
- Burkhardt, Helmut. The Biblical Doctrine of Regeneration. Translated by O. R. Johnston. Downers Grove: Inter Varsity Press, 1978.
- Butrin, Charles T. "He Saved Us, by the Washing of Regeneration and Renewing of the Holy Ghost." Master of Divinity Thesis, Grace Theological Seminary, 1955.
- Calvin, John. Commentary on the Book of Psalms. Vol. 5. Translated by James Anderson. In Calvin's Commentaries. 22 vols. Reprint ed. Grand Rapids: Baker Book House, 1979.
- Carson, Herbert M. The Epistles of Paul to the Colossians and Philemon. In Tyndale New Testament Commentaries. Edited by R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960.
- Chafer, Lewis Sperry. Pneumatology. Vol. 6. In Systematic Theology. 8 vols. Dallas: Dallas Seminary Press, 1948.

- Cochrane, Van S. "Is Regeneration Contingent Upon Conversion?" Master of Divinity Thesis, Grace Theological Seminary, 1979.
- Coughenour, Robert A. "Fullness of Life in Christ: Exegetical Study on Colossians 2:11, 12." Reformed Review 31 (Fall 1977):52-56.
- Craigie, P. C. The Book of Deuteronomy. In The New International Commentary on the Old Testament. Edited by R. K. Harrison. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976.
- Daalen, Rev. D. H. van. "'Faith' According to Paul." The Expository Times 87 (December 1975):83-85.
- Davis, John J. "Regeneration in the Old Testament." Master of Theology Thesis, Grace Theological Seminary, 1964.
- Delitzsch, Franz. Biblical Commentary on the Psalms. Translated by Francis Bolton. In Biblical Commentary on the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949.
- Dods, Marcus. "The Gospel of St. John." In vol. 1 of The Expositor's Greek Testament. Edited by W. Robertson Nicoll. 5 vols. Reprint ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979.
- Downing, Howard L. "πιστεύω--Dative Relationship in the New Testament." Master of Divinity Thesis, Grace Theological Seminary, 1978.
- Durham, Richard D. "The Work of the Holy Spirit in the Old Testament." Postgraduate Seminar Paper on Old Testament Theology, Grace Theological Seminary, Fall 1970.
- Fairman, Richard Gary. "Ordo Salutis." Paper for Theology 423, Grace Theological Seminary, Spring 1981.
- Geldenhugs, J. Norval. "Effectual Calling." Christianity Today, February 1962, pp. 26-27.
- Guthrie, Donald. The Pastoral Epistles. In Tyndale New Testament Commentaries. Edited by R. V. G. Tasker, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957.
- Harrisville, Roy A. "God's Mercy--Tested, Promised, Done!" Interpretation: A Journal of Bible and Theology 31 (April 1977):165-78.
- Hendricks, William L. "All in All: Theological Themes in Colossians." Southwestern Journal of Theology 16 (Fall 1973):23-25.

- Hendriksen, William. Exposition of the Gospel According to John. In New Testament Commentary. Grand Rapids: Baker Book House, 1953.
- Hewitt, Thomas. The Epistle to the Hebrews. In Tyndale New Testament Commentaries. Edited by R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960.
- Hultgren, Arland J. "The Pistis Christou Formation in Paul." Novum Testamentum 22 (July 1980):248-63.
- Johnson, S. Lewis, Jr. "The Complete Sufficiency of Union with Christ." Bibliotheca Sacra 120 (January 1963): 13-23.
- Koscheski, James R. "An Exegetical Study of Psalm 87." Master of Divinity Thesis, Grace Theological Seminary, 1974.
- Kuiper, Herman. By Grace Alone. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955.
- Lenski, R. C. H. The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon. In Commentary on the New Testament. Minneapolis: Augsburg Publishing House, 1937.
- Lohse, Eduard. Colossians and Philemon. Translated by William R. Poehlmann and Robert J. Karris. In Hermenias: A Critical and Historical Commentary on the Bible. Edited by Helmut Koester. Philadelphia: Fortress Press, 1971.
- Maier, Ernest G. "Does Regeneration Precede Faith." Post-graduate Seminar Paper on New Testament Theology, Grace Theological Seminary, Spring 1974.
- Martin, Ralph P. Colossians: The Church's Lord and the Christian's Liberty. Greenwood: The Attic Press, Inc., 1972.
- Mays, James Luther. Ezekiel, Second Isaiah. In Proclamation Commentaries. Edited by Foster R. McCurley. Philadelphia: Fortress Press, 1978.
- Moule, C. F. D. The Epistles of Paul the Apostle to the Colossians and to Philemon. In Cambridge Greek Testament Commentary. New York: Cambridge University Press, 1957.
- Murray, John. Principles of Conduct. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957.

- _____. Redemption--Accomplished and Applied. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955.
- Packer, J. I. "The Way of Salvation." Bibliotheca Sacra 129 (October-December 1972):291-306.
- Peer, Peter. "Regeneration: Its Effects." Postgraduate Seminar Paper on Soteriology, Grace Theological Seminary, Spring 1981.
- Pentecost, J. Dwight. Things to Come. Grand Rapids: Zondervan Publishing House, 1958.
- Reicke, Bo. "The Historical Setting of Colossians." Review and Expositor 70 (Fall 1973):429-38.
- Ridderbos, Herman. Paul: An Outline of His Theology. Translated by John Richard De Witt. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975.
- Robertson, Archibald Thomas. The Epistles of Paul. Vol. 4. In Word Pictures in the New Testament. 6 vols. Nashville: Broadman Press, 1931.
- Sanders, Ed Parish. "Literary Dependence in Colossians." Journal of Biblical Literature 85 (March 1966):28-45.
- Shearer, Byron. "It is a Gift of God." Master of Divinity Thesis, Grace Theological Seminary, 1974.
- Showers, Renald E. "The New Nature." Doctor of Theology Dissertation, Grace Theological Seminary, 1975.
- Simpson, E. K. and Bruce, F. F. The Epistles of Paul to the Ephesians and to the Colossians. In The New International Commentary on the New Testament. Edited by F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957.
- Smith, Charles R. Class notes and syllabus from "Christian Theology: Salvation and the Christian Life," Grace Theological Seminary, Spring 1980.
- Stott, John R. W. Christian Mission in the Modern World. Downers Grove: Inter Varsity Press, 1975.
- Tasker, R. V. G. The Gospel According to St. John. In Tyndale New Testament Commentaries. Edited by R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960.
- Theological Dictionary of the New Testament. S.v. "γεννάω," by Friedrich Buchsel.

Theological Dictionary of the New Testament. S.v. "καρδία,"
by Friedrich Baumgartel.

Theological Dictionary of the New Testament. S.v. "καρδία,"
by Johannes Behm.

Theological Dictionary of the New Testament. S.v. "ἠτιζω,"
by Werner Foerster.

Theological Dictionary of the New Testament. S.v. "ψυχή."
by Edmond Jacob.

Theological Dictionary of the New Testament. S.v. "עֲרֵךְ,"
by Rudolf Bultmann.

Thompson, J. A. Deuteronomy. In Tyndale Old Testament Com-
mentaries. Edited by D. J. Wiseman. Downers Grove:
Inter Varsity Press, 1974.

Walvoord, John F. "The Work of the Holy Spirit in Salvation."
Bibliotheca Sacra 98 (July 1941):285-306.

Whitcomb, John C. Class notes and syllabus from "Kingdom and
the Church," Grace Theological Seminary, Fall 1981.

Youngmark, William B. "Faith and Regeneration in the Ordo
Salutis." Master of Theology Thesis, Grace
Theological Seminary, 1979.

Zemek, George J., Jr. "A Survey of the καὶνός and νέος Word
Complexes in Reference to Salvation and Sancti-
fication." Postgraduate Seminar Paper on New Test-
ament Theology, Grace Theological Seminary, Spring
1980.

