

## EXERCISE ELEVEN

1. a. Claim: There is no iron-clad distinction between actual and original sin.  
b. Warrant: Things that appear distinct but are actually complementary modes of consciousness can never be fully separated.
2. a. (1) Like creation, [Christ's resurrection] takes place as a sovereign act of God, and only in that way.  
b. Grounds: Christ resurrected from the dead, which continued his being (contrary to death).  
c. Backing: Death precludes decision and action.
3. a. (4)                      c. (1) & (2)  
b. (3)                      d. The backing is Scripture: Ezek 18<sup>24</sup> and James 2<sup>10</sup>.
4. a. The messiahship of Jesus is central to Locke's understanding of Christianity. This passage attempts to justify that centrality in light of Jesus' attempts at times, especially in Mark's Gospel, to minimize or conceal his messiahship.  
b. That Jesus would conceal his messiahship.  
c. (4)  
d. (6)
5. a. The last box in c. contains Thomas's main claim.  
b. To handle objections to the main claim.  
[c. W<sub>1</sub>: (10) + (17)    B<sub>1</sub>: (6)    B<sub>2</sub>: (7)] Skip this question  
I found this d'sa grammarly cumbersome and unhelpful →

5. c. (cont'd)

At the heart of Thomas's argument is the distinction between knowing a cause through its effects or knowing it directly. The former is always mediate knowledge. The latter is immediate. Since God is the source of our being, he is also the source of our happiness, and the greater happiness will thus come from knowing God immediately.

6. a. Eschatology, the Kingdom of God, but without mythological elements.
- b. The Bible contains references to supernatural interventions that are not consonant with a scientific materialistic view of the world.

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c. The subject of interpretation/translation is the Bible. According to Bultmann, mythological language is translated.

d. The question of presuppositions relates grounds to claims and thus falls under warrants

e. Backing

f. Existentialist philosophy.

- g. (i) It offers an adequate conception of human existence.  
(ii) Since the Bible is concerned with human existence, it offers an adequate framework within which to interpret the Bible.

## EXERCISE TWELVE

1. a. C: We should likewise exemplify non-resistance  
R: Unless creation implies ethical norms distinct from redemption (which Yoder argues they don't since Christ combines creation and redemption).
- b. Ethics.
- c. See parenthesis in a.
- d. Theology (doctrines of creation and redemption)
- e. The passage, according to Yoder, makes the life of Christ normative for all human ethical behavior.
- f. The only historical reference I see is to the life of Jesus. This passage recounts no specific incident/fact in the life of Jesus.
- g. Jesus' nonresistance could be challenged by citing his casting out the money changers from the temple. In that case you might argue that Jesus preached nonresistance (although in that case making nonresistance normative for us becomes a case of do as I say, not as I do).
- h. Homiletics.

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2. a. theology and history
  - b. biblical studies ("commentary") and theology ("monograph")
  - c. history (controversial as they trace out his forefathers)
  - d. doctrines and systematics
  - e. doctrines
  - f. communications
  - g. Since conversion is experiential and conversion for Lourenço belongs to foundations, experience probably belongs here in his scheme.

2. h. Lonergan places ethics under "doctrines" and thus does not sharply distinguish systematic Theology from theological ethics. This is more consistent with Murphy's nonfoundational holistic model of Theology than with the standard model.

3. a. According to Wood Theological claims are about testing Christian witness.

b. Historical Theology

c. Scripture, ancient manuscripts more generally, archeology.

d. Historical Theology: criteria for Christianness  
Philosophical Theology: logical principles for assessing truth of theological claims.

e. Wood's integration is holistic and thus seems more in line with Murphy's model than with the standard model.

f. Wood describes it where he distinguishes his use of "systematic Theology" from its standard use.

g. Wood uses neither of these designations, but he seems more on the side of the holists (nowhere does he cite any theological foundations).

h. My evidence is his failure to cite such foundations (if he were a foundationalist, he would simply need to point to them) and his rejection of the standard understanding of systematic theology for a more holistic one.