

Biola's Doctrinal Background

By Robert Saucy, April 29, 1992

[00:00:04.79]

...going to have it divided.

[00:00:08.13] - Robert Saucy

It's good to be here. I suspect I was asked to do this because I've simply been around here so long. I haven't been around for all of the history of Biola so I can't give you the whole details of it but we do want to share something of Biola's doctrinal background and then particularly I think where Biola is today doctrinally but I think it is interesting to kind of get a flavor of where we are today by understanding the nature of this institution and out of which it came.

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So something of its background at first. Did you all get the little hand out there there's a one page on both sides that has some sort of rough notes that I think will help us as we think through. Biola's doctrinal background together. Biola really started as a part of the Bible institute movement in America. And that began in the late 19th and early 20th century and the purpose of it really was to expedite the cause of Christ by educating Christian people in biblical doctrine and soul winning technique. I think those two things are the things that were well together in the Bible institute movement understanding the Bible.

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But also being very active in the cause of Christ. Of course that was the time also when what is known as modernism was strong in the church and the Bible institute movement was also I don't think that's the main reason it wanted to serve Christ but it did want to stem the tide so to speak. Of the modernism that was rising we probably think of it more in terms of liberalism today.

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Now the establishment of the schools began in New York in 1882. The most prominent I'm sure that you all know is Moody Bible Institute which began in 1886 Biola was a little bit later in 1908 and by 1930 there were some 50 schools in this general realm of the Bible institute that had been established. Basically all. I would probably say somewhat sister in their mentality their doctrine their purpose as far as the church was concerned. Now it's interesting to think of some of the men that were involved in this and particularly from a doctrinal perspective.

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The denominations and the churches from which they came for example you have A.J. Gordon who was a Baptist and Gordon College back near Boston is named after him. You have D.L. Moody. I'm not sure what his church affiliation was. Anyone know. But at any rate obviously he was from Chicago and founded the school there although I think he also had a school in New York. A.B. Simpson whose name has been associated the Christian and Missionary Alliance in New York was part of the this movement and then see Scofield who I think was in Philadelphia and then later in Dallas with reference to buy all those first leadership.

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And you can see on the little handout there was a strong and I think up until fairly recently maybe still a strong Presbyterian influence. In fact there was a strong Presbyterian influence in this whole.

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Bible institute mentality will will come when we come to that doctrinal position. We will see that this was a Bible. Conference prophecy conference if you will. A movement as well that was behind all of this Bible institute movement.

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But the first leadership here at Biola Lyman's Stewart was a Presbyterian layman. He was a rich man who had I guess a I don't know who was controlling interest but what was then union oil. A.B. Pritchard was a Presbyterian minister T.C. Horton the superintendent was also a Presbyterian minister. He came from a church out here to a Presbyterian church. I don't know if

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he's a lifelong Presbyterian. W.E. Blackstone who wrote a very popular book Jesus is coming that had a great deal to do to influence people toward pre-millennial faith.

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He was the dean and it was interesting in looking through this a little bit to find that Charles Fuller.

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Was the chairman of the board of Biola. At one point you all know who Charles Fuller was the radio voice of the. Or was it old fashioned revival hour. That's right. And so he had an affinity you see with Biola back in the 30s. Now the doctrinal stance of this early Bible school movement these five things that were a strong affirmation of the authority of the Bible and as we indicated modernism was basically denying that authority so the Bible school movement affirmed that strongly the inspiration of the Bible. Strong affirmation of the deity of Christ again in the face of a lot of denial denial of the Virgin Birth in many things in modernism at that point.

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In general I would say on your point three there was an affirmation of what were then known as the fundamentals of the Faith and Lineman's Stewart actually gave money to publish a whole series of books called the fundamentals and they covered things like inspiration virgin birth of return of Christ resurrection of Christ bodily resurrection and so forth. Now under four Biola own doctrinal position I found this little statement it says of the management holds to the divine origin inspiration integrity and supreme authority of the scriptures of the Old and New Testament.

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And then a kind of a general statement. It is in accord with the historic teaching of the church and holds neither to new theologies fads or vagaries.

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And you can put anything you want to I guess in those last three words that I thought you'd like this last statement. It goes on to say that the purpose of Biola was to train accredited men and women free of cost. In the knowledge and use of the Bible. So some things have changed since the inauguration of this school. Now number five there was also a strong emphasis in the Bible school movement on evangelism. We already mentioned that before it was strong on the Orthodox historic doctrine of the church.

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But it really did. And if you read through a history of Biola and I was just thinking whether we have kept up this same sense of urgency. The Bible institute movement was to train people to witness and they had all kinds of clubs like the Fisherman's Club and another club that would go out and we'd go on the streets of Los Angeles and seek to win people to Christ. So and I think that's true probably of Ollo certainly it's true of moody and probably the other Bible institutes as well. So it was a wedding of an attempt to hold to the orthodox doctrine and understand the Bible feeling that that's the way they could serve God and Christ the cause of Christ the best.

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Now going on to the second page more the question of the position of Biola today. In general I think one could define the Biola position as a contemporary dispensation lissome and Norman Krauss who is not a dispensation list. I think he's from a Mennonite background wrote a book dispensation is America in which he defines this sensationalism somewhat. He says it's somewhat eclectic with basic affinities to Calvinism but its emphasis upon the necessity of a personal experience with Christ which results in assurance of salvation and verbal testimony and praise akin to piety ism and reflects the influence of revivalism.

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He also goes on to note that the doctrine of the church is also nearer to sectarian than to a reform tradition. We'll talk about that later.

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But I think he's talking sectarian sounds a little bit strange but probably he's speaking of more the believers baptism and that type of thing rather than a church form on a covenant basis analogous to Israel.

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Now what I would like to do is simply go very briefly through our doctrinal statement.

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I would imagine that there are no questions in most of your mind on many of these things. I wouldn't like though to offer you the opportunity. In fact I might stop at any one point but if you have a question of clarification on anything that we're saying feel free to speak up. I'd rather it would be that way than you just hold the question until the end. So feel free to stop me at any time for a question of clarification or perhaps a comment you would like to make. By all those very strong on the authority of the Bible I think from the very beginning they have seen that kind of as a watershed.

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As you know that's obviously a debated doctrine even within evangelicalism. Biola stance I think from the beginning and until today has been on the side of a conservative. Orthodox traditional I think certainly back to the beginning belief that the Bible or verbally inspired and that it is an errant. And as of course the discussion of inerrancy is developed. It's had to be looked at and perhaps stated more precisely. But the position is basically inerrancy and spelled out to include the historical I know nothing was said in there about the scientific way.

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I think that's implied. So that in everything that the Bible intends to teach it is to be accepted as an inerrant infallible statement. As far as understanding the Bible Viola's position has basically been that the Bible is to be understood it's difficult to explain this lots of times it's said interpreted literally maybe a more general term is taken normally. But everyone recognizes that there are metaphors there's symbolic language or figurative language but in reality I think we say we take the Bible like we would take any other reading. And we understand if there's is

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figurative language in the same sense that we would determine whether it's figurative in any other language.

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So it's a kind of a normal hermeneutics and that comes out particularly when we think of prophecy later on. I put the literal word there per person security one of the things that was big and I think it is still strong in the Bible institute movement was that the Bible is really a book for all Christians not just for the intelligentsia. And the great Reformation principle that the Bible could basically be understood by the Christian layman I think is at the bottom of the Bible institute movement. Now I would probably have to confess this may have led to some error as some of you are smiling you recognize that on the other hand there has been a tendency in some areas of the church to almost take the Bible into the realm of academia leaving the layman feeling that they just can't understand the Bible.

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And I think the principle of the Bible institute bible college and it's carried on to today is of the position what is known as the perspicuity of scripture that the normal person can understand at least the basic things with regard to salvation and the Christian walk.

[00:13:12.29]

Yes sir.

[00:13:13.08] - Audience

[question from audience, inaudible]

[00:13:26.82] - Robert Saucy

Well the question of hermeneutics very often comes up in one of the areas least in prophecy and many groups tend to interpret the Old Testament prophecies rather spiritually making Israel the church and so forth. I personally don't think it's an a priori hermeneutic. Another thing I would say we are dealing with today is and Walt could discuss this better than I could is the whole concept of hermeneutic - where is the meaning? Is it in the reader or is it in the author's intent

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originally. That whole question and Biola I think traditionally would argue that the meaning was in the original author including the human and divine author and that it can be understood by us through proper methods of interpretation.

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So it gets into a very philosophical question is Where is the meaning of language as well as then sort of a practical question as to whether prophecy is supposed to be taken more normally or whether it's reinterpreted by the New Testament does that. Any other questions on the scriptures. That's as I said I think that's a watershed Biola and I would express it certainly in my personal opinion. It is a question finally of whether the authority is with God. And I might add at this point in our doctrinal statement does not clearly state that I think.

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But we argue for the inerrancy of scripture in the original togethery in the original manuscripts. We would not argue that that Bible sitting on a table there has absolutely no mistakes in it. Because as you know we do not have the original Hebrew and Greek and Aramaic manuscripts. We have very early copies and we have many of them so that through textual criticism they have been able to determine pretty closely what the original texts were but I don't think anyone would feel that they know exactly what it is and I might simply say a lot of people say well what's the point of affirming inerrancy for documents.

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We do not even have. Well let me just say this and I think it's very significant. If you believe in and an original inerrant manuscript you are free to adjust your tax today. Only on the basis of textual criticism to try to determine what the original text was on the basis of a scientific textual criticism. If on the other hand you don't believe the original was inerrant and in your search for truth you are free to change it anywhere you want to. You see what I mean. And so despite the fact that we do not have the originals we are still in a sense bound by them in the sense that we cannot alter this part from what we believe objectively the original text said.

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And so it seems to me it's still a very very significant doctrine. The final issue I think in theology and certainly for Biola is who is the final authority.

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Is it God or is it some kind of human mind scholarship collective or individual and leaving it in the Bible means that we finally submit to the revelation of God rather than put human mind above that.

[00:17:19.03]

Now as far as the try and God we simply hold the orthodox traditional doctrine of the Trinity. And I think you're probably all aware of that that God is one. And yet he manifests itself in three personal manifestations Christ again nothing particular let me just say with regard to speaking of Biola as a contemporary dispensation wisdom.

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Talk about that at the end a little more but basically despite what a recent book tries to say. Have any of you read Gerstner's book wrongly dividing the word of God toward truth. That's good. I'm sorry I brought it up. Now you want to go and read it but to me dispensation ism is not a concern. Basically Biblio ology on the Bible it's not a concern of Christology it's not really a concern of salvation. It concerns more in the area of the church and prophecy. And so I would say in terms of Christ Biola holds the orthodox position the deity of Christ that he was both God and holy man and the virgin birth bodily resurrection visible bodily return and so forth the atoning work of Christ again we are within standard probably close to reformed orthodoxy and believing that Christ died.

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Substitution for our sins. And that in a sense our sins were put on him and that he died taking our sins paying the price and through him we come to new life in Christ on the Holy Spirit.

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That is one that the Biola started obviously with the orthodox doctrine the Holy Spirit as a person of the Godhead he's Divine. He has a personality throughout the history of Biola of course the whole issue of the Holy Spirit particularly in relationship to the charismatic movement has Dibella and Biola has had to think about that and they've made a statement in their doctrinal position. I'd like to read it and then perhaps explain a little bit.

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It says though there may be many fillings of the Holy Spirit. There is only one baptism which occurs at the time of regeneration.

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Many in the church and interestingly are a Tory who was one of the deans of Biola he he spoke of the Baptism of the spirit and the filling of the spirit. Basically as synonyms and so he could urge a believer to be baptized with this spirit. But. More examination and more study when it came out. You know when people were all talked about being baptized with a spirit and in some denominations their official doctrine is that Christians need that and the the evidence of it is speaking in tongues. Biola is taken that position that the baptism with the spirit belongs to the conversion of the individual.

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I'd have to say here that there's probably if we were to go here even among some of the Tao people will be interesting to see how we would define this. I think traditionally it was understood as the spirit placing us in the body of Christ. I personally have come to believe that it is Christ pouring out his spirit to form less into his body. But the point is that the Bible seems to teach that all believers are in fact baptized with the spirit and part of the body of Christ. So that's why Biola believes there is only one baptism which occurs at the time of regeneration.

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Now filling mains control and obviously that's an issue that we all need to deal with every day. And so Biola says there may be many filling. There may be many times when we submit to the spirit and biblically could be said that we are filled with this spirit so many fillings many times

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we submit to the spirit and he works through us. But one time when we receive this spirit and are joined to Christ in the body.

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The other issue that comes along with the Holy Spirit. The statement says God gives His gifts to his people in his sovereignty and not on demand.

[00:22:00.41]

The charismatic manifestations for example tongues and healing had special significance during the rubble of the Tory period of the New Testament Apostolic era and are not at all a necessary Spritzer special work of the holy spirit today. Now that goes back a little bit to what we were saying. Some groups talked that Christians in order to be baptized or they needed to be baptized to the spirit to really reach the level of what should I say spirituality that God calls all of us to do and to do that they would speak in tongues.

[00:22:38.63]

When Biola says at the end they are not at all a necessary spirit. Special were. I think they are denying that. Now what Biola has historically taken on this I think is that Biola is not anti charismatic It is perhaps more described as non charismatic the statement and I think it's fairly well worded. It does not deny the possibility of speaking in tongues. The dead it does not deny the possibility of miraculous healing but it does try to point out that indicates it had special significance during the rubble of period.

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In other words the belief is that many of these supernatural phenomena you find in the Gospels and with the apostles when everybody that came to these people was healed. For example had something to do in fact it had special significance as a sign to it test to Jesus and the Apostles as bearers of new revelation. And since none of us are like Jesus and I don't think anyone here would claim to be an apostle. There is an indication in the Bible than that and it even speaks of the signs of an apostle that some of these things are probably not to be understood as happening exactly in the same way.

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So without denying the possibility I think I could say positively. Well it's kind of a negative statement. We do not take the Apostles and let's say everything in the book of Acts as normative for the church today we probably should be glad right. Because some of us would be struck dead for lying like an X5 any questions on that. That's of course a controversial area. We are delighted at least I am to have people from the vineyard in our classes and we've even had them from the Assembly of God. The Assembly of God has the more official doctrine that the speaking in tongues is evidence of the Baptism of the spirit.

[00:24:54.77]

But that is not the position of Biola that speaking in tongues is evidence of the Baptism of the spirit.

[00:25:02.63]

Yes

[00:25:03.13] - Audience

[question from audience, inaudible]

[00:25:19.81] - Robert Saucy

Well I think that the acts and the epistles actually teach two kinds of filling. There is to be a normative filling expressed in Ephesians 5 which says be continually fill. In other words God's desire for us would be to be continually under the control of the spirit. Now the fact that it comes as a command to me perhaps suggests that I am not always there. So that in that sense I could wax and wane in my actual fulfilment of lesions. Five On the other hand I used to understand in the beginning of X and X to see it says all the disciples were Phil..

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The day of Pentecost and they spoke in tongues and then you come over to x4 and here's Peter being filled again. And I used to teach well he must have leaked the little bit between x 2 and x

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4 and used that as an example that we probably all do. You see we can be filled one day and then drift away and then fill again. But I've come to realize it. I think it's expressed in different terminology that. There are times in the Book of Acts and probably in our lives when God asks us to do something significant and he will as it were anoint probably misusing that term but he will fill us in Taoists with this spirit to do that act CMAX for Peter.

[00:26:54.64]

They were under persecution. They were told not to preach and the church prayed to give them boldness and it says they were filled with the spirit of God and they went out and preached with boldness. And I think that that would have been a special feeling not indicate that Peter had been carnal before but rather indicating that he had a task. He needed a special filling. I think it's also true probably with Stephen when he dies he's filled with the Holy Spirit and he can say Father forgive them you know tremendous power of the spirit to be able to do that.

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So I think God comes on people at certain times for certain concerns probably and in special situation then it says they are filth but there is also supposedly a normal feeling. And there is a characteristic filling of people like the seven x 6 it says pick out people filled with his spirit.

[00:27:45.25]

Their life is characterized by being dominated by a spirit.

[00:28:35.11] - Audience

[question from audience, inaudible]

[00:28:45.95] - Robert Saucy

You mean the one that says the charismatic manifestations had special significance.

[00:28:51.59] - Audience

[response from audience, inaudible]

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[00:28:55.89] - Robert Saucy

In the parenthesis it has e.g. tongues and healing.

[00:29:09.25] - Audience

[response from audience, inaudible]

[00:29:30.03] - Robert Saucy

Well I can only explain a little bit of the background of that. Obviously in a school and I've been here this is my thirty first year.

[00:29:39.48]

I have seen in that time a change of emphasis. But his school is very often known by some of the past things particularly if they were strongly stated by a strong spokesman for the school. And even this statement there was a draft of that that would have said.

[00:30:03.98]

The charismatic manifestations ceased after the regulatory age. This statement does not say that it's simply one to point out that there was a reason we understand biblically why there was more of this phenomenon in relationship to Jesus and the Apostles than there is any place in the church today. It's an attempt to say and in my opinion absolutely correctly that things are not the same in the church as they were with the apostles in Jesus. And I have a lot of interesting times in my class with the vineyard students who who use statements like The Shield and the commission to the apostles you are given all authority over all diseases and so forth.

[00:31:01.54]

And I simply ask them how many people in your church are actually healed. Miraculously and you compare that to what Jesus did when all of this sick came out to him and he healed them. And the same way with the apostles and I would have to say fairly there is absolutely no comparison whatsoever. I have asked many of them and they're hard pressed. In fact I know one was a pastor in a vineyard down along the coast. He's never seen a miracle. You said I've heard of them. That's what I get from a lot of people they hear of them.

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[00:31:37.98]

They report them from someplace else. Now I'm not saying nothing happened. I think they do happen. And I believe in miracles and Biola believes in miracles. But what we're trying to say is that I think we need a better theology than to go to those Apostolate commissions and feel that we have the same kind of authority as they did the Bible does as I said use the term they work the signs of an apostle and that seems to me to imply that unless we have the same apostles we may not have exactly the same size.

[00:32:15.03]

Yes.

[00:32:15.03] - Audience

[question from audience, inaudible]

[00:32:47.69] - Robert Saucy

Yes and I don't think I personally I don't think Biola would deny that but.

[00:33:52.73]

What I would say is that there is more. Let me just put it another way those are not exactly like Apostolic days. In other words you do not have anyone bringing revelation. You don't have anyone writing the Bible.

[00:34:06.76]

And throughout the Bible signs - by the very definition of a sign it is an attesting miracle. And as far as I know it is used basically when revelation is being given. But I would not deny. I read many of those in the early church in China and various places. I have a feeling that where the enemy exercises his power overtly God will not be denied God will probably exercise his power overtly demonic control for example. I firmly believe that the church has the power to cast out demons and that's a very obvious thing if even as demonic control is very obvious in a person's life.

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[00:34:57.54]

So God is not going to be defeated. So I have no problem with miracles and having those I just have a problem. Jack dear at the vineyard is a good friend of mine. I've had him in several classes keep asking him to come give me a theology of healing and he keeps coming back to those commissions that we have all authority over all diseases. But I would just ask you if you ask them to. How many people do you pray for for healing.

[00:35:26.73]

And what percentage is miraculously healed. It is a slim percentage. And therefore it is simply it doesn't add up and you say well why doesn't it well we're not as holy as they were wait a minute.

[00:35:44.90]

Peter was so holy I'm not so sure though his disciples were holier than some of the people in the church.

[00:35:52.34]

Did Judas do miracles. He would have kind of looked pretty odd if he didn't. Probably. He certainly wasn't very holy. Well we want to get into that. Yes.

[00:36:06.55] - Audience

[question from audience, inaudible]

[00:39:10.98] - Robert Saucy

Well let me just respond to that and it's going to be pretty straightforward. This business of the charismatic has absolutely nothing to do with this sensationalism mode.

[00:39:23.44]

And I want to get that across to you all today. That is something you read all the time. But if there's anybody that most of these dispensations were following on this it's B.B. Warfield and

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B.B. Warfield would probably not like to be called the dispensation list the reformed traditional reformed position is absolutely no different than the dispensation of viewpoint. You read Holcomb's book on tongues. It is absolutely no different. WARFIELD is the one who wrote the classic book on miracles yesterday today and tomorrow something like that.

[00:40:06.88]

So I want to get it clear and I hope I never hear from any of you that this is a dispensation issue.

[00:40:13.60]

It is not. That was a common belief among the conservative evangelical church. Now it just so happens that dispensation wisdom accepted that belief generally but it has nothing to do with dispensation. There is no dispensation that starts after the apostolate age. You see it in the dispensation of the church if you want starts at Pentecost then you still have the Apostle you still have the miracles going on. So there is no dispensation with the division. It is simply not a part of dispensation. It is not a distinctive dispensation isn't really I don't know I I feel very strongly because I read all these books I used to be a dispensation.

[00:40:58.71]

Listen now I got my eyes open and that has nothing to do with this man sectionalism I should ask my colleagues is that true. It really doesn't. Because Warfield is the one and if you read a lot of dispensation was there quoting Warfield and he is obviously a Princeton theologian that would not want to call a dispensation so dispensation wisdom is not in ball really in the charismatic movement. I mean as as a it is not the basis of a division. It just so happens that many dispensation was hold that position and then somehow it's been identified as that.

[00:41:36.30]

Yes.

[00:41:37.88] - Audience

I would suggest something you may meet later on this but it kind of goes back to your talking about [inaudible] It seems like the filling of the spirit in the past occurs when believers align.

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Their lives and purposes with the great commission world evangelisation the Pentecost, or thereafter and asked for when they pray and say how to speak the word boldly and they're filled with the spirit and they go and speak, albeit with Stephen and Philip, examples of those who speak the word boldly align their lives and result was that they were full of the spirit. If that is accurate. It is not a formula. That. We go through reinforces the to of the spirit. What is choices we make the light our lives with what God is doing. The spirit is doing of spreading the gospel.

[00:42:45.21] - Audience

Perhaps that would allow for various manifestations in various situations if we are to fill the spirit. He may be choosing to do certain things as appropriate to accomplish this purpose and that might make it a little bit open ended. You could still maybe want to clarify. There's a difference between apostolic manifestations as a sign but it might give us a little room to maneuver theologically and I think that's an. Accurate.

[00:43:22.90] - Robert Saucy

OK. We will talk about that. I'm not absolutely sure what you're driving.

[00:43:28.24]

I just want to say that I hope you don't understand that Biola for me and I when someone asks always what Biola's position is it's it's not necessarily my position but my understanding is in my plea with my charismatic brothers. Let's together and they say that to me in class. I'm glad you challenge us. We need to work on this together. We need to find a better theology. Then simply to say God wants all people to be well then most of them don't get well what is art theology say.

[00:44:03.27]

You see so I am not in any sense and I don't think by Aulus position is desirous of denying that God can heal and that he does heal. It is simply questioning that theological base for example can blues on healing and it's a book that's commanded by the vineyard for healing. He says the best approach is the doctor and prayer. I would agree with that. But that's not the way Jesus dealt with it. So can we use Jesus as the model when we turn around and say that. So we should

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not have the idea think that Biola was against the miraculous but in Ronsard your question earlier we carry some freight from the path.

[00:44:49.31]

And there were there is at without any question. Some of the spokesmen in the past would have affirmed that original statement just like we carry some freight in terms of an older dispensationalism compared to what's being taught today. And I don't know that you can get away from that. Unless you're going to constantly issue public statements and disseminate them to the whole constituency. You're inevitably going to lag a little bit probably in your PR as to the exact stance of today.

[00:45:22.96]

OK they will come back to that when we come to dispensation wisdom but going on here to humanity. I don't know that there's anything that we need to emphasize our time is getting fast away. Any questions on that. I think the statement and I probably should let others explain this on evolution is an interesting statement. It says the existence of creation is not explainable apart from the rules of God as the sovereign creator and sustainer of the entire natural realm.

[00:45:58.37]

Concepts such as theistic or threshold evolution do not adequately explain creation if I understand what that is say. It is saying that a theistic or threshold creationism is not the position of Biola and I will just leave it at that. Any questions.

[00:46:19.31] - Audience

[question from audience, inaudible]

[00:46:19.34] - Robert Saucy

Yes. Oh. Theistic creation theistic evolution really is the belief that God used evolution to actually create everything.

[00:46:31.62]

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And it could even mean that that our bodies were developed from a lower form of life and that God stepped in at the final point and breathed in what you might call a soul. But the image of God to make us persons. Other than that it was all natural evolution except that God was behind it.

[00:46:54.45]

Threshold evolution means that you have a creation here and then there is some variation.

[00:47:01.62]

Some of the older ones my understanding it's much like progressive creation. Fact is probably another term. Then you had some evolution. Now some of them will say no macro only micro and I don't think there's any problem with that but a lot of them used to have some macroevolution. Then you would have god step in.

[00:47:21.00]

No the evidence is that there is certain gaps in the geological or it's at those points that progressive creationism or threshold creation and said God stepped in and directly created some new species. And then there was some evolution. Then he stepped in again.

[00:47:37.62]

That type thing.

[00:47:40.79]

Okay as far as salvation is concerned Biola holds a traditional position there.

[00:47:46.64]

We are justified by faith. Our justification is not due to what I do. It is a faith that places me in Christ and His righteousness is that which justifies me before God and I think Biola position is that that kind of faith will then begin to produce evidence and sanctification or growth maturity will follow from that. But salvation one thing by all is I think very clear on salvation as apart from our works. It is totally based on faith.

Saucy – Biola's Doctrinal Background

[00:48:26.14]

The church devils and demons.

[00:48:29.98]

We believe in devils and demons they are real and Biola has always had seemingly someone who has a kind of a special ministry in dealing with demons. One of the missions man. What was his name that used Ed Murphy. And on several occasions I have been at least three I can remember been with him when he cast demons out of individuals and Dr. Neal Anderson seems to have caught the mantle somehow at Biola in a ministry also with a problem of demons and people and the effect they have having a tremendous ministry.

[00:49:12.52]

Now as far as eschatology we would define Biola's position here as a dispensational Premillennialism. And I don't know how I can define this. Dispensationalism traditionally was the view point that looked at the scriptures as God having worked in different ways throughout history. A classic example that everyone would kind of jokingly use. You don't offer sacrifices anymore. You're a dispensationalist. See God obviously with Israel had one economy of life with us it's change. Now basically that's what dispensationalism did in reaction to a kind of theology that levelled everything out and even non dispensationalists will agree that there were the tendency to read the New Testament back into the Old Testament.

[00:50:06.34]

I would say dispensationalism puts a greater emphasis on the progression of revelation and the progression of God's working from the old testament to the New Testament. Now that in classical dispensationalism that was sort of solidified in some rather sharp distinction. Church Israel, law grace, and then it did come into the area of so theology maybe to make a long story short dispensation of him has been undergoing some revision. Should I say hopefully progressively in the right direction. Where today there is a much more. Well I'll make a general statement there is much more unity with non dispensationalists.

Saucy – Biola's Doctrinal Background

[00:50:48.29]

The emphasis is no longer on the seven or how many distinct economies you have. The emphasis now is to try to see the unity of the Bible. So there is now an emphasis I think on the unity. Most of the time I think around the kingdom program contemporary dispensation Islam still holds this distinctive however and that is that Israel remains Israel. I don't know when you've read the Old Testament recently. All through the prophets but the Old Testament has an amazing amount of theology with regard to Israel with regard to the return to the land with regard to their position among the nations and dispensation of Islam feel that those prophecies should still be understood.

[00:51:38.09]

Naturally or normally which in normal reading would mean Israel under God's plan is going to go back into the land and is going to have a kind of a special place. I enjoy talking sometimes to non dispensationalists that do believe in a millennium. I asked one once, where will the capital of the millennium be and he said I think it will be at Jerusalem and I said Who do you think might be living around there then. He says probably the Jews.

[00:52:10.18]

I see. You say why not have it in Los Angeles. The church or New York. The Bible teaches and it seems to me history is confirming that God does have a plan for Israel. So in my mind and I think in a lot of contemporary dispensations minds that is really the distinctive dispensation isn't simply that the Scriptures taken at face value teach that Israel will be brought back into the land in contrast to a great many Christians who out throughout church history have identified the church as the replacement of Israel and dispensation lums says no we are not the replacement.

[00:52:56.51]

We are one with them and the people of God. But we are not taking the place of that nation. In the plan of God that nation has something to do. It was called to be a priestly kingdom to the nations. It has not yet fully fulfilled that calling and so dispensation wisdom affirms that of necessity it has a millennium to carry that out.

Saucy – Biola's Doctrinal Background

[00:53:29.68]

Yes

[00:53:30.91] - Audience

[question from audience, inaudible]

[00:53:30.91] - Robert Saucy

Covenant theology looks at the Bible basically in terms of theological covenants. The covenant of redemption may be between the son and the father the covenant of grace which is really God's covenant to save people by grace through faith and the covenant of works which was there in the beginning you obey and you will have life that was broken. Consequently God initiated the covenant of grace based upon redemption. Now what that tends to do is to reduce the Bible to simply that question of salvation. And along with that it basically said the church has replaced Israel.

[00:54:14.81]

There is no place for the nation of Israel anymore in the plan of God.

[00:54:18.38]

God is simply working out the covenant of grace through faith. What do you need Israel for. So covenant theology normally is amillennial that kingdom somehow is spiritual and it's related to the age in which we are today. When the Lord comes we will go into eternity. I would say covenant theology in the strict sense of the term is also probably fading a little bit in terms of a recognition of more progression in God's program.

[00:54:51.33]

Yes sir

[00:54:52.43] - Audience

[question from audience, inaudible]

Saucy – Biola's Doctrinal Background

[00:54:52.43]

[regarding DL Moody's response to the Scopes Monkey Trial]

[00:57:21.35] - Robert Saucy

I would-- I am really surprised that anyone would conceive of why all as in any sense anti Jewish Dr. Fineberg the Dean first dean of Talbot completed you as you call it. He worked for the American Board. Now the chosen people his two sons do we've taught classes for the Jews for Jesus out in the valley. If there's any maybe I misunderstand theology totally but if there's any theology that is in a sense pro Jew it is a kind of dispensation theology. Well but see that that had absolutely nothing to do with dispensationalism and that's unfortunate that he made that --

[00:58:09.57] - Audience

[response from audience, inaudible]

[00:58:11.73] - Robert Saucy

Well but Moody never as far as I know had anything. You know he didn't hold office here so I don't know that his statement is his statement associated with Biola?

[00:58:21.39] - Audience

[response from audience, inaudible]

[00:58:28.32] - Robert Saucy

I don't think we hold that against Moody Bible Institute today. And I would suspect that Mudi just like my Aula has a tremendous interest. Louis Goldberg for example--

[00:58:40.00] - Audience

[response from audience]

[00:58:40.00] - Robert Saucy

Saucy – Biola's Doctrinal Background

Oh the Moody the person. Well that's like holding all the Lutherans accountable for what Martin Luther said about the Jews which is pretty serious. And I don't know that that's the way we would want to do that. In other words I think Moody himself has probably disassociated self by its actions from any kind of anti-Semitism that might be in that statement. I don't know all that they do. And I know Louis Golberg there is a lot in Jewish work or years.

[00:59:11.78] - Audience

[from audience, inaudible]

[00:59:12.05] - Robert Saucy

Yes.

[00:59:12.86] - Audience

[response from audience, inaudible]

[00:59:20.27] - Robert Saucy

Yes.

[00:59:20.86] - Audience

[response from audience, inaudible]

[00:59:40.93] - Robert Saucy

If you look in recent years at who and maybe I'm not going to say whether they've overall supported him or not but the Christians the evangelicals that have been pro Israel in America they are almost uniformly dispensational in theology Chuck Smith Jerry Falwell and just almost all of them that seem to be so pro Israel. I don't know if you saw a recent article in Christianity today about that but it essentially identified dispensation of theology as behind a lot of the pro Israel concept. So not just the state but even a love for Jewish people in terms of evangelism I think has been characteristic all the time dispensationalism and I'm sorry to hear that statement that Moody may have made I'll just leave it at that.

Saucy – Biola's Doctrinal Background

[01:00:33.60]

I've been reading the history of the Jews by Johnson and have you read that according to him, the Jewish thinkers lot of the Jewish thinkers were aligned and were related to some of the more liberal attacks on the church now I'm not saying Moody should have said it.

[01:00:59.38]

I guess I'm just asking whether there was any truth to what he said. But most of all I guess I would say that I don't think it should be taken as a general anti-Semitic statement.

[01:01:09.26] - Audience

[dismissal and thanks from moderator, inaudible]

[01:01:25.25] - Robert Saucy

You're welcome.