

WAYNE GRUDEM

EDITED BY

ALEXANDER GRUDEM

Bible Doctrine

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SECOND EDITION

Essential Teachings of the Christian Faith

A PDF COMPANION TO THE AUDIOBOOK

ZONDERVAN ACADEMIC

Bible Doctrine, Second Edition

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CHAPTER 1

Introduction to Systematic Theology

REVIEW QUESTIONS

1. Define *systematic theology* and discuss its relationship with other theological disciplines (historical theology, philosophical theology, apologetics, Old Testament theology, New Testament theology, and biblical theology).
2. What is a “doctrine,” and how does this relate to the study of systematic theology?
3. Give four reasons why Christians should study systematic theology.
4. Name six attitudes or activities that should characterize or accompany the study of systematic theology.

QUESTIONS FOR PERSONAL APPLICATION

Because I believe doctrine is to be felt at the emotional level as well as understood at the intellectual level, for many chapters I have included some questions about how a reader *feels* regarding a point of doctrine. I think these questions will prove quite valuable to those who take the time to reflect on them.

1. In what ways (if any) has this chapter changed your understanding of what systematic theology is? What was your attitude toward the study of systematic theology before reading this chapter? What is your attitude now?
2. What is likely to happen to a church or denomination that gives up learning systematic theology for a generation or longer? Has that been true of your church?
3. Are there any doctrines listed in the contents for which a fuller understanding would help to solve a personal difficulty in your life at the present time? What are the spiritual and emotional dangers that you personally need to be aware of in studying systematic theology?
4. Pray for God to make this study of basic Christian doctrines a time of spiritual growth and deeper fellowship with him, and a time in which you understand and apply the teachings of Scripture rightly.

SPECIAL TERMS

apologetics

biblical theology

Christian ethics

contradiction

doctrine

historical theology

major doctrine

minor doctrine

New Testament theology

Old Testament theology

paradox

philosophical theology

presupposition

systematic theology

SCRIPTURE MEMORY PASSAGE

Students have repeatedly mentioned that one of the most valuable parts of any of their courses in college or seminary has been the Scripture passages they were required to memorize. “I have stored up your word in my heart, that I might not sin against you” (Ps. 119:11). For each chapter, therefore, I have included an appropriate memory passage so that instructors may incorporate Scripture memory into the course requirements wherever possible. (Scripture memory passages for each chapter are taken from the ESV, the version used in this book, but some may prefer other versions.)

Matthew 28:18–20

Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

CHAPTER 2

The Authority and Inerrancy of the Bible

REVIEW QUESTIONS

1. Defend the following statement: “All the words in Scripture are God’s words.”
2. What is meant by the idea that the words of Scripture are “self-attesting”?
3. How can we know that God’s words are truthful?
4. Define the term *inerrancy* and discuss how this idea can be consistent with the Bible’s use of the language of ordinary, everyday speech.
5. List and respond to three objections to the concept of the inerrancy of Scripture.
6. Name four possible problems that may result from a denial of biblical inerrancy.

QUESTIONS FOR PERSONAL APPLICATION

1. Who would try to make people want to disbelieve something in Scripture? To disobey something in Scripture? Is there anything in the Bible that you do not want to believe? To obey? If your answers to either of the preceding two questions were positive, what is the best way to approach and to deal with the desires that you have in this area?
2. Do you know of any proven fact in all of history that has shown something in the Bible to be false? Can the same be said about other religious writings such as the *Book of Mormon* or the *Qur’an*? If you have read other books such as these, can you describe the spiritual effect they had on you? Compare that with the spiritual effect that reading the Bible has on you.
3. Do you ever find yourself believing something, not because you have external evidence for it, but simply because it is written in Scripture? Is that proper faith according to Hebrews 11:1? Do you think that trusting and obeying everything that Scripture affirms will ever lead you into sin or away from God’s blessing in your life?
4. If you thought there were some small errors affirmed by Scripture, how do you think that would affect the way you read Scripture? Would it affect your concern for truthfulness in everyday conversation?

SPECIAL TERMS

absolute authority

authority of Scripture

circular argument

dictation

faith and practice

God-breathed

inerrant

infallible

inspiration

liberalism

neoorthodoxy

Scripture

self-attesting

textual variant

SCRIPTURE MEMORY PASSAGE

2 Timothy 3:16

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.

MACHEN'S ARGUMENT

Doctrine	Liberalism	Christianity	Relevant Scripture Passages	Pages in Machen, <i>Christianity and Liberalism</i>
Basic worldview	Naturalism (the natural world is all we can know)	Supernaturalism (we can also know supernatural events that God reveals to us)	Gen. 1:1; 1 Cor. 2:1–16; Heb. 11:6	2, 98–116
The Bible	A merely human book	Both human and divine	2 Tim. 3:16; 2 Peter 1:21	72–79
	Not God's words	God's very words	2 Tim. 3:16; Exod. 20:1	72–79
	A human record of people's religious experiences and ideas	A divine revelation from God	John 16:13; 1 Cor. 2:9–10; 2 Tim. 3:16	69–79
	Reports of supernatural events are myths	Reports of supernatural events are true	Prov. 30:5; 2 Peter 1:16–18	98–116
Doctrine	Doctrine is not important. People's experiences should be the test of truth.	Doctrine is a statement of historical facts with their meaning. Without true doctrine, there is no Christian faith.	1 Tim. 3:15; Titus 1:9; Jude 3	18–32, 78–79
God	God loves all people no matter what they do.	God holds all people accountable for their actions, and he calls all people to repent of their sins.	Acts 17:30–31; Rom. 1:18–32; 1 Peter 4:4–5	58–68, 157–58
	God is the Father of all people; all religions worship the same God.	The only way to know God is through Jesus Christ.	John 14:6; Acts 4:11–12; 1 Tim. 2:5	59–62, 122–24
Human beings	Human beings are inherently good.	All human beings are sinners in need of God's forgiveness.	Rom. 3:23; 6:23	68

MACHEN'S ARGUMENT (continued)

Doctrine	Liberalism	Christianity	Relevant Scripture Passages	Pages in Machen, <i>Christianity and Liberalism</i>
Jesus Christ	Jesus was a great moral teacher, a remarkable human being.	Jesus is both God and man.	John 1:1-3, 14; Col. 2:9; Heb. 1:1-4	80-116
	Jesus is an example whose life we should imitate.	Jesus is the Savior who died for our sins, and in whom we trust.	Mark 10:45; John 11:25-26; Rom. 5:8; 1 Cor. 15:3-4	80-116, 125-56
	The idea of the virgin birth of Christ is scientifically impossible.	Jesus was miraculously born to the virgin Mary.	Isa. 7:14; Matt. 1:23-25; Luke 1:34-35; 3:23	98-109
Salvation	Salvation comes through human self-improvement and improvement of society.	Salvation comes through trusting in Christ for forgiveness of our sins.	John 1:12; Rom. 10:5-17; 1 Cor. 15:3-4	65, 117-56
	The idea that God poured out his wrath on Christ contradicts the truth of the love of God.	Jesus bore the wrath of God against sin that we deserved.	Isa. 53:4-12; Rom. 3:25; Heb. 2:17	117-40
The church	The church is an association for human self-improvement.	The church was created by Jesus Christ to be a fellowship of redeemed people.	Matt. 16:18; Eph. 5:25, 29; 1 Tim. 3:15	65, 157-59, 180
	The purpose of the church is to renew society, not to evangelize individual people.	The purpose of the church is to worship God, build up believers, and proclaim the gospel to unbelievers.	Isa. 43:6-7; Eph. 1:12-14; 1 Cor. 14:12; Matt. 28:19-20	157-59, 178-80
	The church should not have doctrinal boundaries for its leadership.	Pastors must believe and teach sound Christian doctrine.	1 Tim. 3:15; Titus 1:9; Jude 3	159-66
Conclusion		Liberalism is not Christianity. It is another religion altogether.		6-8, 52, 160, 172-78

CHAPTER 3

The Clarity, Necessity, and Sufficiency of the Bible

REVIEW QUESTIONS

1. Define “clarity of Scripture.” Why can we say that Scripture is clear?
2. Given the above definition, why do people sometimes misunderstand Scripture?
3. Name and describe at least three things for which the Bible is necessary.
4. Can people know anything about God apart from the Bible? If so, what can they know about him?
5. Since God added to the words of Scripture over a long period of time, did the doctrine of the sufficiency of Scripture apply to people in the Old Testament who had only portions of what we now call the Bible? Why or why not?
6. Is there anything required of us by God or forbidden to us by God that is not commanded or forbidden in Scripture? Explain.

QUESTIONS FOR PERSONAL APPLICATION

1. If the doctrine of the clarity of Scripture is true, why does there seem to be so much disagreement among Christians about the teaching of the Bible? Observing the diversity of interpretations of Scripture, some conclude, “People can make the Bible say anything they want.” How do you think Jesus would respond to this statement?
2. Do you think that there are right and wrong interpretations of most or all passages of Scripture? If you thought the Bible was generally unclear, how would your answer change? Will a conviction about the clarity of Scripture affect the care you use when studying a text of Scripture? Will it affect the way you approach Scripture when trying to gain a biblical answer to some difficult doctrinal or moral problem?
3. When you are witnessing to an unbeliever, what is the one thing above all others that you should want him or her to read? Do you know of anyone who ever became a Christian without either reading the Bible or hearing someone tell him what the Bible said? What, then, is the primary task of an evangelistic missionary?
4. When we are actively seeking to know God’s will, where should we spend most of our time and effort? In practice, where do you? Do God’s principles

in Scripture and the apparent guidance we receive from feelings, conscience, advice, circumstances, human reasoning, or society ever seem to conflict? How should we seek to resolve the conflict?

5. Have you ever wished that the Bible would say more than it does about a certain subject? Or less? What do you think motivated that wish? After reading this chapter, how would you approach someone who expressed such a wish today?

SPECIAL TERMS

blameless

clarity of Scripture

exegesis

general revelation

hermeneutics

necessity of Scripture

special revelation

sufficiency of Scripture

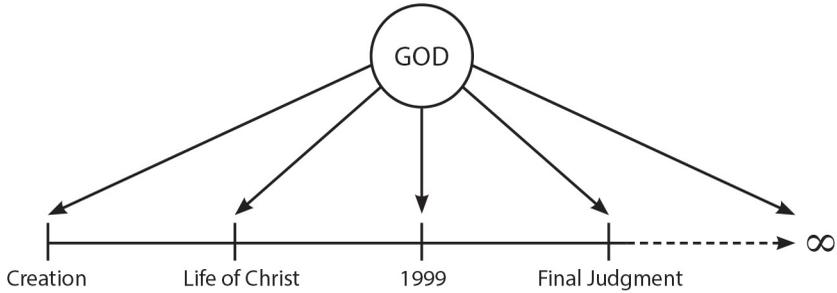
SCRIPTURE MEMORY PASSAGE

Deuteronomy 6:6–7

“And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.”

CHAPTER 4

The Character of God: “Incommunicable” Attributes



The Relationship of God to Time
figure 4.1

REVIEW QUESTIONS

1. In addition to the Bible, what evidence do we have that God exists?
2. How would you reconcile the incomprehensibility of God and the fact that we can know God truly?
3. Differentiate between incommunicable attributes of God and communicable attributes of God.
4. Define God’s “independence.” How can the two parts of this definition be reconciled?
5. In light of God’s unchangeableness, what does Scripture mean when it speaks of God changing his mind?
6. Does time have any effect on God? Explain.
7. If God is present everywhere, how can he be present in hell if it is a place of terrible suffering?
8. Is there any attribute of God that is *more* true about him than other attributes? Explain.

QUESTIONS FOR PERSONAL APPLICATION

1. Do most people today believe in the existence of God? Has this been true throughout history? If they believe that God exists, why have they not worshiped him rightly? Why do some people deny the existence of God? Does Romans 1:18 suggest there is often a moral factor influencing their intellectual denial of God's existence (compare Ps. 14:1–3)?
2. Why do you think God decided to reveal himself to us? Do you learn more about God from his revelation in nature or his revelation in Scripture? Why do you think it is that God's thoughts are "precious" to us (Ps. 139:17)? Would you call your present relationship to God a personal relationship? How is it similar to your relationships with other people, and how is it different? What would make your relationship with God better?
3. As you think of God's independence, unchangeableness, eternity, omnipresence, and unity, can you see some faint reflections of these five incommunicable attributes in yourself as God created you to be? What would it mean to strive to become more like God in these areas? At what point would it be wrong to even want to be like God in each of these areas because it would be attempting to usurp his unique role as Creator and Lord?
4. Explain how the doctrine of God's immutability or unchangeableness helps to answer the following questions: Will we be able to do a good job of bringing up children in such an evil world as we have today? Is it possible to have the same close fellowship with God that people had during biblical times? What can we think or do in order to make Bible stories seem more real and less removed from our present life? Do you think that God is less willing to answer prayer today than he was in Bible times?
5. If you sin against God today, when would it start bringing sorrow to God's heart? When would it *stop* bringing sorrow to God's heart? Does this reflection help you understand why God's character requires that he punish sin? Why did God have to send his Son to bear the punishment for sin, instead of simply forgetting about sin and welcoming sinners into heaven without having given the punishment for sin to anyone? Does God now think of your sins as forgiven or as unforgiven sins?

SPECIAL TERMS

aseity	incomprehensible	omnipresence
communicable attributes	independence	self-existence
eternity	infinite	unchangeableness
inner sense of God	infinity with respect to space	unity
immutability	infinity with respect to time	
incommunicable attributes	knowable	

SCRIPTURE MEMORY PASSAGE

Psalm 102:25–27

Of old you laid the foundation of the earth,
and the heavens are the work of your hands.
They will perish, but you remain;
they will all wear out like a garment.
You will change them like a robe, and they will pass away,
but you are the same, and your years have no end.

CHAPTER 5

The “Communicable” Attributes of God

REVIEW QUESTIONS

1. Name and differentiate between the two attributes that describe God’s being.
2. What does it mean that God knows all things “actual and possible”?
3. Differentiate between God’s attributes of mercy, grace, and patience.
4. Why is it appropriate for God to be jealous for his own honor?
5. Is God’s wrath inconsistent with his love? Explain.
6. What is the difference between God’s secret will and his revealed will?
7. Are there any limitations to God’s power? Explain, using the definition of his attribute of omnipotence.

QUESTIONS FOR PERSONAL APPLICATION

1. (Spirituality) Why is God so strongly displeased at carved idols, even those that are intended to represent him? How then shall we picture God or think of God in our minds when we pray to him?
2. (Knowledge) With regard to the circumstances of your life, will God ever make a mistake, fail to plan ahead, or fail to take into account all the eventualities that occur? How is the answer to this question a blessing in your life?
3. (Wisdom) Do you really believe that God is working wisely in your life today? In the world? If you find this difficult to believe at times, what might you do to change your attitude?
4. (Truthfulness) Why are people in our society, sometimes even Christians, quite careless with regard to truthfulness in speech? Do you need to ask God’s help to more fully reflect his truthfulness in speech in any of the following areas: promising to pray for someone; saying that you will be some place at a certain time; exaggerating events in order to make a more exciting story; taking care to remember and then be faithful to what you have said in business commitments; reporting what other people have said or what you think someone else is thinking; fairly representing your opponent’s viewpoint in an argument?
5. (Love) Is it possible to decide to love someone and then to act on that decision, or does love between human beings simply depend on spontaneous emotional feelings? In what ways could you imitate God’s love specifically today?

6. (Mercy) If you were to reflect God's mercy more fully, for whom among those you know would you show special care during the next week?
7. (Holiness) Are there activities or relationships in your present pattern of life that are hindering your growth in holiness because they make it difficult for you to be separated from sin and devoted to seeking God's honor?
8. (Righteousness) Do you ever find yourself wishing that some of God's laws were different than they are? If so, does such a wish reflect a dislike for some aspect of God's moral character? What passages of Scripture might you read to convince yourself more fully that God's character and his laws are right in these areas?
9. (Jealousy) Do you reflect God's jealousy for his own honor instinctively when you hear him dishonored in conversation or on television or in other contexts? What can we do to deepen our jealousy for God's honor?
10. (Wrath) Should we love the fact that God is a God of wrath who hates sin? In what ways is it right for us to imitate this wrath, and in what ways is it wrong for us to do so?
11. (Will) As children grow toward adulthood, what are proper and improper ways for them to show in their own lives greater and greater exercise of individual will and freedom from parental control? Are these to be expected as evidence of our creation in the image of God?
12. (Power) If God's power is his ability to do what he wills to do, then is power for us the ability to obey God's will and bring about results in the world that are pleasing to him? Name several ways in which we can increase in such power in our lives.
13. (Perfection) How does God's attribute of perfection remind us that we can never be satisfied with the reflection of only some of God's character in our own lives? Can you describe some aspects of what it would mean to "be perfect" as our heavenly Father is perfect, with respect to your own life?
14. (Blessedness) Are you happy with the way God created you—with the physical, emotional, mental, and relational traits he gave you? In what ways is it right to be happy or pleased with our own personalities, physical characteristics, abilities, positions, and so on? In what ways is it wrong to be pleased or happy about these things? Will we ever be fully "blessed" or happy? When will that be and why?
15. (Beauty) If we refuse to accept our society's definition of beauty, or even the definitions we ourselves may have worked with previously, and decide that that which is truly beautiful is the character of God himself, then how will our understanding of beauty be different from the one we previously held? Will we still be able to rightly apply our new idea of beauty to some of the things we previously thought to be beautiful? Why or why not?

SPECIAL TERMS

attributes of being	jealousy	revealed will
attributes of purpose	justice	righteousness
beauty	knowledge	secret will
blessedness	love	sovereignty
communicable attributes	mental attributes	spirituality
faithfulness	mercy	summary attributes
freedom	moral attributes	theophany
goodness	omnipotence	truthfulness
grace	omniscience	will
holiness	perfection	wisdom
invisibility	power	wrath

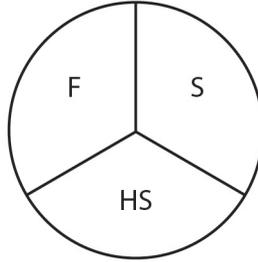
SCRIPTURE MEMORY PASSAGE

Exodus 34:6-7

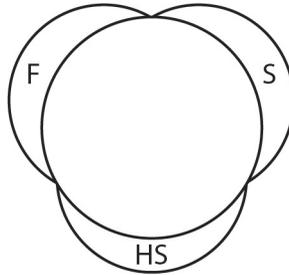
The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.”

CHAPTER 6

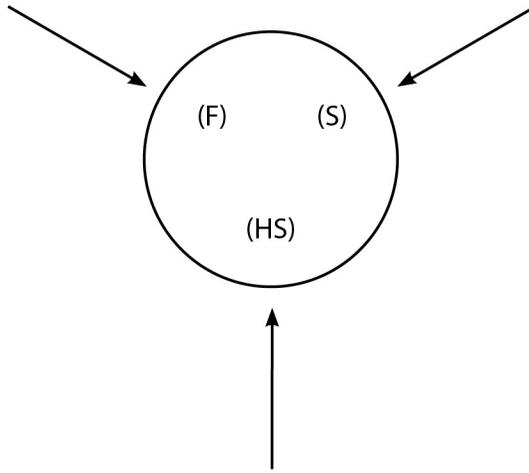
The Trinity



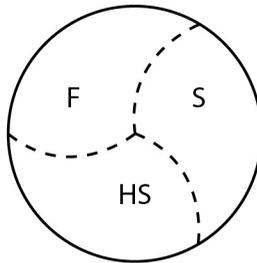
**God's Being Is Not Divided Into Three Equal Parts
Belonging to the Three Members of the Trinity**
figure 6.1



**The Personal Distinctions in the Trinity Are Not
Something Added onto God's Real Being**
figure 6.2



**The Persons of the Trinity Are Not Just Three Different
Ways of Looking at the One Being of God**
figure 6.3



**There Are Three Distinct Persons, and the Being of Each
Person Is Equal to the Whole Being of God**
figure 6.4

REVIEW QUESTIONS

1. Provide scriptural evidence for the doctrine of the Trinity from both the Old and New Testaments.
2. List the three statements given in the chapter that summarize the biblical teaching on the Trinity and give scriptural support for each one.
3. Which of the above three statements does each of the following heresies deny?
 - Modalism
 - Arianism
 - Subordinationism
 - Tritheism
4. What are the distinctions between the persons of the Trinity? How do these distinctions apply to the work of creation? Of redemption?

QUESTIONS FOR PERSONAL APPLICATION

1. Why is God pleased when people exhibit faithfulness, love, and harmony within a family? What are some ways in which members of your family reflect the diversity found in the members of the Trinity? What are some ways in which your family relationships could reflect the unity of the Trinity more fully? How might the diversity of persons in the Trinity encourage parents to allow their children to develop different interests from each other, and from their parents, without thinking that the unity of the family will be damaged?
2. Have you ever thought that if your church allows new or different kinds of ministries to develop, it might hinder the unity of the church? How might the fact of unity and diversity in the Trinity help you to approach those questions?
3. Do you think that the trinitarian nature of God is more fully reflected in a church in which all the members have the same racial background, or one in which the members come from many different races (see Eph. 3:1–10)?
4. In addition to our relationships within our families, we all exist in other relationships to human authority—as in government, employment, voluntary societies, educational institutions, and athletics. Whether in the family or one of these other areas, give one example of a way in which your use of authority or your response to authority might become more like the pattern of relationships in the Trinity.
5. In the being of God we have infinite unity combined with the preservation of distinct personalities belonging to the members of the Trinity. How can this fact reassure us if we ever begin to fear that becoming more united to Christ, and to one another in the church, might tend to obliterate our individual personalities? In heaven, do you think you will be exactly like everyone else, or will you have a personality that is distinctly your own? How do Eastern religions (such as Buddhism) differ from Christianity in this regard?

SPECIAL TERMS

Arianism

economic subordination

homoiousios

homoousios

modalism

only-begotten

ontological equality

subordinationism

Trinity

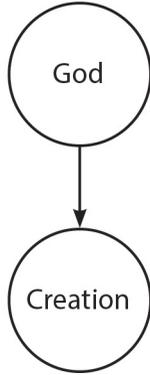
tritheism

SCRIPTURE MEMORY PASSAGE

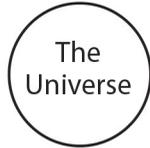
Matthew 3:16–17

And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

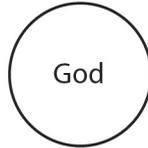
Creation



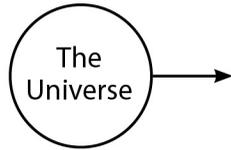
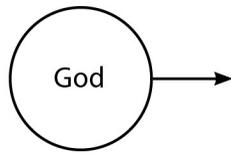
Creation Is Distinct From God Yet Always Dependent on God (God Is Both Transcendent and Immanent)
figure 7.1



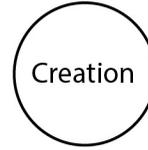
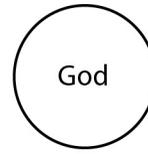
Materialism
figure 7.2



Pantheism
figure 7.3



Dualism
figure 7.4



Deism
figure 7.5

REVIEW QUESTIONS

1. Define the doctrine of creation.
2. How does the Bible's description of creation give special significance to the creation of man?
3. Distinguish between the Bible's teaching about God's relationship to creation and each of the following philosophies:
 - Materialism
 - Pantheism
 - Dualism
 - Deism
4. Why did God create the universe? Was it necessary that he do so?
5. Why is the theory of theistic evolution inconsistent with Scripture's teaching on creation?
6. List four scientific arguments against the theory of evolution.

QUESTIONS FOR PERSONAL APPLICATION

1. Are there ways in which you could be more thankful to God for the excellence of his creation? Look around you and give some examples of the goodness of the creation that God has allowed you to enjoy. Are there ways in which you could be a better steward of the parts of God's creation that he has entrusted to your care?
2. Might the goodness of all that God created encourage you to try to enjoy different kinds of foods than those you normally prefer? Can children be taught to thank God for variety in the things God has given us to eat?
3. To understand something of the despair felt by contemporary non-Christians, try to imagine for a moment that you believe that there is no God and that you are just a product of matter plus time plus chance, the

spontaneous result of random variation in organisms over millions of years. How would you feel differently about yourself? About other people? About the future? About right and wrong?

4. Why do we feel joy when we are able to “subdue” even a part of the earth and make it useful for serving us—whether it be in growing vegetables, developing a better kind of plastic or metal, or using wool to knit a piece of clothing? Should we feel joy at such times? What other attitudes of heart should we feel as we do them?
5. When you think about the immensity of the stars, and that God put them in place to show us his power and glory, how does it make you feel about your place in the universe? Is this different from the way a non-Christian would feel?

SPECIAL TERMS

asceticism

creation

creation *ex nihilo*

deism

dualism

immanent

intelligent design

macroevolution

materialism

microevolution

natural selection

old earth theory

pantheism

random mutation

theistic evolution

transcendent

young earth theory

SCRIPTURE MEMORY PASSAGE

Nehemiah 9:6

“You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you.”

CHAPTER 8

God's Providence

REVIEW QUESTIONS

1. Define and give scriptural support for the doctrine of preservation. How does this teaching provide a basis for scientific activity?
2. How can an event be fully caused by God and fully caused by a creature as well?
3. How would you describe the relationship of God to evil in the world?
4. From the perspective of the author, in what way can we say that people have “free will”?
5. If God is in control of all things, are human actions significant? Why?
6. What is the primary difference between the doctrine of providence as described in this chapter and the viewpoint of Arminianism?

QUESTIONS FOR PERSONAL APPLICATION

1. Has thinking about the doctrine of providence increased your trust in God? How has it changed the way you think about the future? Cite an example of a specific difficulty that you are now facing, and explain how the doctrine of providence will help you in the way you think about it.
2. Can you name five good things that have happened to you so far today? Were you thankful to God for any of them?
3. Do you sometimes think of luck or chance as causing events that happen in your life? Does that thought increase or decrease your anxiety about the future? Think about some events that you might have attributed to luck in the past and, instead, begin to think about those events as under the control of your wise and loving heavenly Father. How does that make you feel differently about them and about the future generally?
4. Do you ever fall into a pattern of little “superstitious” actions or rituals that you think will bring good luck or prevent bad luck (such as not walking under a ladder or being afraid when a black cat walks across your path)? Do you think those actions tend to increase or decrease your trust in God during the day and your obedience to him?
5. Explain how a proper understanding of the doctrine of providence should lead a Christian to a more active prayer life.

SPECIAL TERMS

Arminian

Calvinist

concurrency

free choices

free will

government

preservation

primary cause

providence

Reformed

secondary cause

voluntary choices

willing choices

SCRIPTURE MEMORY PASSAGE

Romans 8:28

We know that for those who love God all things work together for good, for those who are called according to his purpose.

CHAPTER 9

Prayer

REVIEW QUESTIONS

1. Give three reasons why God wants us to pray.
2. In what way does Jesus make our prayers effective?
3. What does it mean to pray “according to God’s will”?
4. What role does our obedience play in answers to our prayers?
5. Give three reasons why our prayers may go unanswered.

QUESTIONS FOR PERSONAL APPLICATION

1. Do you often have difficulty with prayer? What things in this chapter have been helpful to you in this regard?
2. When have you known the most effective times of prayer in your own life? What factors contributed to making those times more effective?
3. How does it help and encourage you (if it does) when you pray together with other Christians?
4. Have you ever tried waiting quietly before the Lord after making an earnest prayer request? If so, what has been the result?
5. Do you have a regular time each day for private Bible reading and prayer? Are you sometimes easily distracted and turned aside to other activities? If so, how can distractions be overcome?

SPECIAL TERMS

faith

Mediator

“in Jesus’ name”

prayer

SCRIPTURE MEMORY PASSAGE

Hebrews 4:14–16

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Angels, Satan, and Demons

REVIEW QUESTIONS

1. What are angels?
2. Name three purposes for angels.
3. What should be our relationship to angels?
4. How did demons originate?
5. Can Christians be influenced by demons? Explain.
6. In what ways can Christians exert authority over demons?

QUESTIONS FOR PERSONAL APPLICATION

1. Do you think there are angels watching you right now? What attitude or attitudes do you think they have as they watch you? What difference would it make in your attitude in worship if you consciously thought about being in the presence of angels when you were singing praises to God?
2. Have you ever had a remarkable rescue from physical or other kinds of danger and wondered if angels were involved in helping you at the time?
3. Before reading this chapter, did you think that most demonic activity was confined to the time of the New Testament or to other cultures than your own? After reading this chapter, are there areas in your own society where you think there might be some demonic influence today? Do you feel some fear at the prospect of encountering demonic activity in your own life or the lives of others around you? What does the Bible say that will specifically address that feeling of fear? Do you think that the Lord wants you to feel that fear, if you do?
4. Are there any areas of sin in your own life now that might give a foothold to some demonic activity? If so, what would the Lord have you do with respect to that sin?

SPECIAL TERMS

angel	demonized	principalities and powers
archangel	demons	Satan
cherubim	living creature	seraphim
demon possession	Michael	watchers

SCRIPTURE MEMORY PASSAGES

Two Scripture passages are suggested for this chapter:

Revelation 5:11–12

Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice,

“Worthy is the Lamb who was slain,
to receive power and wealth and wisdom and might
and honor and glory and blessing!”

James 4:7–8

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

The Creation of Man

REVIEW QUESTIONS

1. What was the purpose for which God created man? On that basis, what is to be the primary purpose of our lives?
2. What does it mean to be made “in the image of God”? In what ways is our existence like God’s?
3. What effect did the fall of mankind have on our being made in the image of God? What is God’s remedy for this?
4. Differentiate between the trichotomist and the dichotomist views of man.
5. Does there appear to be any difference between Scripture’s use of the word *spirit* and its use of the word *soul*? Explain.
6. List two of the Scripture passages that are used to support the trichotomist position and give the dichotomist response to them.

QUESTIONS FOR PERSONAL APPLICATION

1. According to Scripture, what should be the major purpose of your life? If you consider the major commitments or goals of your life at the present time (with respect to friendships, marriage, education, job, use of money, church relationships, etc.), are you acting as though your goal were the one that Scripture specifies? Or do you have some other goals that you have acted upon (perhaps without consciously deciding to do so)?
2. How does it make you feel to think that you, as a human being, are more like God than any other creature in the universe? How does that knowledge make you want to act? Do you think that God has made us so that we become happier or less happy when we grow to become more like him? In which areas would you now like to make more progress in likeness to God?
3. Do you think an understanding of the image of God might change the way you think and act toward people who are racially different, or elderly, or weak, or unattractive to the world? How would this affect your relationship with non-Christians?
4. In your own Christian experience, are you aware that you have a nonphysical part that might be called a soul or spirit? Can you describe what it is like to have in your spirit a consciousness of God’s presence (John 4:23; Rom. 8:16; Phil. 3:3), to be troubled in your spirit (John 12:27; 13:21; Acts 17:16), or to have your spirit worship God (Ps. 103:1; Luke 1:47)?

SPECIAL TERMS

dichotomy

image of God

likeness

monism

soul

spirit

trichotomy

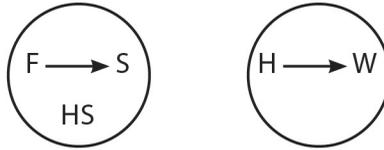
SCRIPTURE MEMORY PASSAGE

Genesis 1:26—27

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

So God created man in his own image,
in the image of God he created him;
male and female he created them.

Man as Male and Female



Equality and Differences in the Trinity Are Reflected
in Equality and Differences in Marriage

figure 12.1

REVIEW QUESTIONS

1. Explain how the creation of mankind as male and female reflects the image of God in interpersonal relationships.
2. If man and woman are created equally in God's image, what does this say about their relative importance before God?
3. What can the differences in roles among the members of the Trinity teach us about the roles of men and women in marriage?
4. Name five indications that distinct roles for men and women existed before the fall.
5. What effect did the fall have on the roles and functions of Adam and Eve?
6. What effect does our redemption in Christ have on these roles?

QUESTIONS FOR PERSONAL APPLICATION

1. If you are being honest about your feelings, do you think it is better to be a man or a woman? Are you happy with the gender God gave you, or would you rather be a member of the opposite sex? How do you think God wants you to feel about that question?
2. Can you honestly say that you think members of the opposite sex are *equally valuable* in God's sight?
3. Before reading this chapter, had you thought of relationships in the family as reflecting something of the relationships between members of the Trinity? Do you think that is a helpful way of looking at the family? Are there ways in which you might reflect God's character more fully in your own family?
4. How does the teaching of this chapter on differences in roles between men and women compare with some of the attitudes expressed in society

today? If there are differences between what much of society is teaching and what Scripture teaches, do you think there will be times when it will be difficult to follow Scripture? What could your church do to help you in those situations?

SPECIAL TERMS

complementarian
difference in role

distortion of roles
egalitarian

equality in personhood
primogeniture

SCRIPTURE MEMORY PASSAGE

Colossians 3:18–19

Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them.

Sin

REVIEW QUESTIONS

1. Define sin.
2. Explain the term “inherited guilt.” How would you respond to the objection that this teaching is unfair?
3. How did Adam’s sin affect our own human natures? Does this mean that all people are as bad as they could be? Explain.
4. What effect does our ability to obey God have on our responsibility before God?
5. When a Christian sins, how does this affect his legal standing before God? What effect does sin have on a Christian?
6. What is the primary reason that God punishes sin?

QUESTIONS FOR PERSONAL APPLICATION

1. Has reading this chapter increased your awareness of the sin remaining in your own life? Did the chapter increase in you any sense of the hatefulness of sin? Why do you not feel more often a deeper sense of the hatefulness of sin? What do you think the overall effect of this chapter will be on your personal relationship with God?
2. Would it ultimately be more comforting to you to think that sin came into the world because God ordained that it would come through secondary agents, or because he could not prevent it, even though it was against his will? How would you feel about the universe and your place in it if you thought that evil had always existed and there was an ultimate “dualism” in the universe?
3. Can you name some parallels between the temptation faced by Eve and temptations that you face even now in your Christian life?
4. How can the biblical teaching of degrees of seriousness of sin help your Christian life at this point? Have you known a sense of God’s “fatherly displeasure” when you have sinned? What is your response to that sense?

SPECIAL TERMS

dualism	original guilt	sin
impute	original pollution	the unpardonable sin
inherited corruption	original sin	total depravity
inherited guilt	Pelagius	total inability
inherited sin	propitiation	

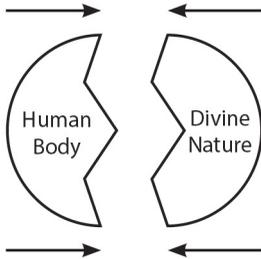
SCRIPTURE MEMORY PASSAGE

Psalm 51:1-4

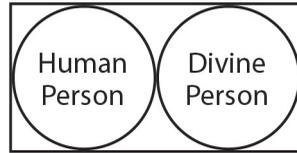
Have mercy on me, O God,
 according to your steadfast love;
according to your abundant mercy
 blot out my transgressions.
Wash me thoroughly from my iniquity,
 and cleanse me from my sin!

For I know my transgressions,
 and my sin is ever before me.
Against you, you only, have I sinned
 and done what is evil in your sight,
so that you may be justified in your words
 and blameless in your judgment.

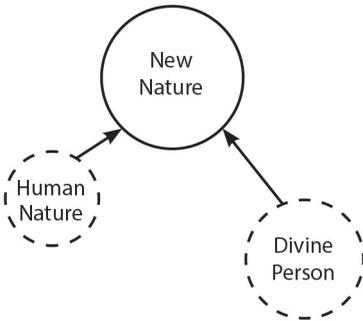
The Person of Christ



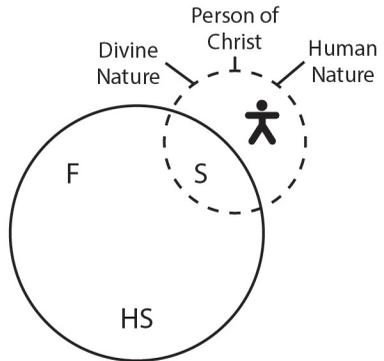
Apollinarianism
figure 14.1



Nestorianism
figure 14.2



Eutychianism
figure 14.3



Chalcedonian Christology
figure 14.4

REVIEW QUESTIONS

1. Give three evidences from Scripture for the humanity of Christ.
2. Why was it necessary for Jesus to be fully human? Give two reasons.
3. Name three ways in which the Bible explicitly states that Jesus is God or that he is divine.
4. Why was Jesus' deity necessary?
5. In what ways were the following views erroneous in their view of Christ?
 - Arianism
 - Apollinarianism
 - Nestorianism
 - Monophysitism
6. Describe the Chalcedonian Definition's contribution to a proper understanding of the person of Christ.

QUESTIONS FOR PERSONAL APPLICATION

1. After reading this chapter, are there specific ways in which you now think of Jesus as being more like you than you did before? What are these? How can a clearer understanding of Jesus' humanity help you face temptations? How can it help you to pray?
2. What are the most difficult situations in your life right now? Can you think of any similar situations that Jesus might have faced? Does that encourage you to pray confidently to him?
3. Can you picture what it would have been like if you had been present when Jesus said, "Before Abraham was, I am"? What would you have felt? Now try visualizing yourself as present when Jesus made some of the other "I am" statements recorded in John's gospel.¹
4. After reading this chapter, is there anything that you understand more fully about the deity of Jesus? Do you think Jesus is the one person you would be able to trust with your life for all eternity? Will you be happy to join with thousands of others in worshiping around his throne in heaven? Do you delight in worshiping him now?

SPECIAL TERMS

Apollinarianism	God	Monophysitism
Arianism	impeccability	Nestorianism
Chalcedonian Definition	incarnation	Son of God
docetism	kenosis theory	Son of Man
Eutychianism	Lord	virgin birth

1. See the list of "I am" statements at p. 291, n. 8, above.

SCRIPTURE MEMORY PASSAGE

John 1:14

The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

The Atonement

REVIEW QUESTIONS

1. To which two aspects of God's character can we trace the ultimate cause of the atonement?
2. Was the atonement necessary? Explain.
3. Explain the two aspects of Christ's obedience in the atonement.
4. Why was it necessary for Jesus to bear the wrath of God?
5. What do both the moral influence theory of the atonement and the example theory of the atonement deny that the penal substitution theory affirms?
6. Give the scriptural evidence against the view that Christ descended into hell after he died.

QUESTIONS FOR PERSONAL APPLICATION

1. In what ways has this chapter enabled you to appreciate Christ's death more than you did before? Has it given you more or less confidence in the fact that your sins have actually been paid for by Christ?
2. If the ultimate cause of the atonement is found in the love and justice of God, then was there anything in you (as a sinner in rebellion against him) that required God to love you or to take steps to save you? Does your answer to this question help you to appreciate the character of God's love for you as a person who did not at all deserve that love? How does that realization make you feel in your relationship to God?
3. Do you think that Christ's sufferings were enough to pay for your sins? Are you willing to rely on his work to pay for all your sins? Do you think he is a sufficient Savior, worthy of your trust? Will you now and always rely on him with your whole heart for complete salvation?
4. If Christ bore all the guilt for our sins, all the wrath of God against sin, and all the penalty of the death that we deserved, then will God ever turn his wrath against you as a believer (see Rom. 8:31–39)? Can any of the hardships or sufferings that you experience in life be due to the wrath of God against you? If not, then why do we as Christians experience difficulties and sufferings in this life (see Rom. 8:28; Heb. 12:3–11)?
5. If Christ has indeed redeemed you from bondage to sin and to the kingdom of Satan, are there areas of your life in which you could more fully realize this to be true? Could this realization give you more encouragement in your Christian life?

SPECIAL TERMS

active obedience

atonement

consequent absolute

necessity

example theory

governmental theory

impute

moral influence theory

passive obedience

penal substitution

propitiation

ransom to Satan theory

reconciliation

redemption

sacrifice

vicarious atonement

SCRIPTURE MEMORY PASSAGE

Romans 3:23–26

For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Resurrection and Ascension

REVIEW QUESTIONS

1. Did Jesus have a physical body after his resurrection? Give scriptural support for your answer.
2. Give three reasons for the significance of Christ's resurrection.
3. What implications does Christ's resurrection have for the state of Christians after they die?
4. Where did Christ go when he ascended? Is this an actual place?
5. What significance does Christ's ascension have for our lives as believers?

QUESTIONS FOR PERSONAL APPLICATION

1. As you read this chapter, what aspects of the Bible's teaching about Christ's resurrection body were new to your understanding? As you realize that we will someday have a body like his, can you think of some characteristics of the resurrection body that you especially look forward to? How does the thought of having such a body make you feel?
2. What things would you like to do now but find yourself unable to do because of the weakness or limitations of your own physical body? Do you think these activities would be appropriate to your life in heaven? Will you be able to do them then?
3. When you were born again, you received new spiritual life within. If you think of this new spiritual life as part of the resurrection power of Christ working within you, how does that give you encouragement in living the Christian life and in ministering to people's needs?
4. The Bible says that you are now seated with Christ in the heavenly places (Eph. 2:6). As you meditate on this fact, how will it affect your prayer life and your engaging in spiritual warfare against demonic forces?
5. When you think of Christ now in heaven, does it cause you to focus more attention on things that will have eternal significance? Does it increase your assurance that you will someday be with him in heaven? How do you feel about the prospect of reigning with Christ over the nations and over angels as well?

SPECIAL TERMS

ascension

firstfruits

incorruptible

raised in glory

raised in power

resurrection

session

spiritual body

SCRIPTURE MEMORY PASSAGE

1 Corinthians 15:20–23

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

Common Grace

REVIEW QUESTIONS

1. If the punishment for sin is death (Rom. 6:23), how can God continue to give blessings to mankind?
2. Differentiate between “saving grace” and “common grace.”
3. Give an example of common grace in each of the following realms:
 - The physical realm
 - The intellectual realm
 - The moral realm
 - The creative realm
 - The societal realm
 - The religious realm
4. List four reasons for God’s bestowal of common grace.

QUESTIONS FOR PERSONAL APPLICATION

1. Before you read this chapter, did you have a different viewpoint on whether unbelievers deserved the ordinary benefits of the world around them? How has your perspective changed, if at all?
2. Do you know of examples when God has answered the prayers of unbelievers who were in difficulty, or answered your prayers for the needs of an unbelieving friend? Has it provided an opening for sharing the gospel? Did the unbeliever eventually come to salvation in Christ? Do you think that God often uses the blessings of common grace as a means to prepare people to receive the gospel?
3. In what ways will this doctrine change the way you relate to an unbelieving neighbor or friend? Will it tend to make you thankful for the good that you see in their lives?
4. Has this chapter changed the way you view demonstrations of skill and creativity in areas such as music, art, architecture, poetry, or (something that is very similar) the creativity expressed in athletic activities?
5. If you are kind to an unbeliever and he or she never comes to accept Christ, has it done any good in God’s sight (see Matt. 5:44–45; Luke 6:32–36)? What good has it done? Why do you think that God is good even to those who will never be saved? Do you think we have any obligation to give more effort to showing good to believers than to unbelievers?

SPECIAL TERMS

common grace

saving grace

SCRIPTURE MEMORY PASSAGE

Luke 6:35–36

Love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful.

Election

REVIEW QUESTIONS

1. Define election, and give three evidences from the New Testament in support of this doctrine.
2. Give three ways in which the New Testament views the doctrine of election.
3. Is God's election of people based on his foreknowledge of their faith? Explain.
4. What is the relationship between God's election and a person's choice to accept Christ?
5. Since both Reformed and Arminian theologians agree that in some sense God wills everyone to be saved (1 Tim. 2:4; 2 Peter 3:9), and since it is also true that not all *are* saved, how would each side of the debate answer the question, "What does God apparently deem more important than saving everyone?"
6. What are the differences between Scripture's presentation of the doctrine of election and the doctrine of reprobation?

QUESTIONS FOR PERSONAL APPLICATION

1. Do you think that God chose you individually to be saved before he created the world? Do you think he did it on the basis of the fact that he knew you would believe in Christ, or was it "unconditional election," not based on anything that he foresaw in you that made you worthy of his love? No matter how you answered the previous question, explain how your answer makes you feel when you think about yourself in relationship to God.
2. Does the doctrine of election give you any comfort or assurance about your future?
3. After reading this chapter, do you honestly feel that you would like to give thanks or praise to God for choosing you to be saved? Do you sense any unfairness in the fact that God did not decide to save everyone?
4. If you agree with the doctrine of election as presented in this chapter, does it diminish your sense of individual personhood or make you feel somewhat like a robot or a puppet in God's hands? Do you think it should make you feel this way?
5. What effect do you think this chapter will have on your motivation for evangelism? Is this a positive or negative effect? Can you think of ways in which the doctrine of election can be used as a positive encouragement to evangelism (see 1 Thess. 1:4–5; 2 Tim. 2:10)?

SPECIAL TERMS

determinism

election

fatalism

foreknowledge

order of salvation

predestination

reprobation

SCRIPTURE MEMORY PASSAGE

Ephesians 1:3–6

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved.

The Gospel Call

REVIEW QUESTIONS

1. In what order would you place the following three aspects of the blessings of salvation: effective calling, justification, and predestination. Why?
2. What is the difference between “effective calling” and “general calling” (or the “gospel call”)?
3. What three elements must be present in the gospel call?
4. In light of the doctrine of election (ch. 18), is the gospel call really necessary? Why?

QUESTIONS FOR PERSONAL APPLICATION

1. Can you remember the first time you heard the gospel and responded to it? Can you describe what it felt like in your heart? Do you think the Holy Spirit was working to make that gospel call effective in your life? Did you resist it at the time?
2. In your explanation of the gospel call to other people, have some elements been missing? If so, what difference would it make if you added those elements to your explanation of the gospel? What is the one thing most needed to make your proclamation of the gospel more effective?
3. Before reading this chapter, have you thought of Jesus in heaven speaking the words of the gospel invitation personally to people even today? If non-Christians do begin to think of Jesus speaking to them in this way, how do you think it will affect their response to the gospel?
4. Do you understand the elements of the gospel call clearly enough to present them to others? Could you easily turn in the Bible to find four or five appropriate verses that would explain the gospel call clearly to people? (Memorizing the elements of the gospel call and the verses that explain it should be one of the first disciplines of the Christian life.)

SPECIAL TERMS

effective calling
external calling

internal calling
the gospel call

SCRIPTURE MEMORY PASSAGE

Matthew 11:28-30

“Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and will find rest for your souls. For my yoke is easy, and my burden is light.”

Regeneration

REVIEW QUESTIONS

1. Does a person play any active role in regeneration? Explain.
2. Compare and contrast effective calling and regeneration.
3. What is the relationship between regeneration and saving faith?
4. Can a person be regenerated and show no evidence in his life? Support your answer from Scripture.

QUESTIONS FOR PERSONAL APPLICATION

1. Have you been born again? Is there evidence of the new birth in your life? Do you remember a specific time when regeneration occurred in your life? Can you describe how you knew that something had happened?
2. If you (or a friend who comes to you) are not sure whether you have been born again, what would Scripture encourage you to do in order to gain greater assurance (or to be truly born again for the first time)? (Note: Further discussion of repentance and saving faith are given in chapter 21.)
3. What do you think about the fact that your regeneration was totally a work of God and that you contributed nothing to it? How does it make you feel toward yourself? How does it make you feel toward God?
4. Are there areas where the results of regeneration are not very clearly seen in your own life? Do you think it is possible for a person to be regenerated and then stagnate spiritually so that there is little or no growth? Under what conditions might that happen? To what degree do the kind of church one attends, the teaching one receives, the kind of Christian fellowship one has, and the regularity of one's personal time of Bible reading and prayer affect one's own spiritual life and growth?

SPECIAL TERMS

born again

born of the spirit

born of water

irresistible grace

regeneration

SCRIPTURE MEMORY PASSAGE

John 3:5–8

Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

Conversion (Faith and Repentance)



Conversion Is a Single Action of Turning from Sin in Repentance and Turning to Christ in Faith

figure 21.1

REVIEW QUESTIONS

1. Describe the two components of conversion.
2. What three factors are necessary for there to be true, saving faith?
3. Define repentance. How does this differ from worldly grief or remorse (see 2 Cor. 7:9–10)?
4. Can a person have true saving faith without repentance? Explain.
5. Do faith and repentance occur only at the beginning of the Christian life? Why or why not?

QUESTIONS FOR PERSONAL APPLICATION

1. Have you come to trust in Christ personally, or are you still at the point of intellectual knowledge and emotional approval of the facts of salvation without having personally put your trust in Christ? If you have not put your trust in Christ yet, what do you think is making you hesitate?
2. If your knowledge about God has increased through reading this book, has your faith in God increased along with that knowledge? Why or why not? If not, what can you do to encourage your faith to grow more than it has?

3. In terms of human relationships, do you trust a person more when you do not know that person very well or after you have come to know him or her quite well? What does that fact tell you about how your trust in God might increase? What things might you do during the day to come to know God better and to come to know Jesus and the Holy Spirit better?
4. Have you ever truly repented of sin, or do you think you have been taught a watered-down gospel that did not include repentance? Do you think it is possible for someone genuinely to trust in Christ for forgiveness of sins without also sincerely repenting for sins?
5. Have faith and repentance remained a continuing part of your Christian life, or have those attitudes of heart grown somewhat weak in your life? What has been the result in your Christian life?

SPECIAL TERMS

belief

faith

saving faith

conversion

repentance

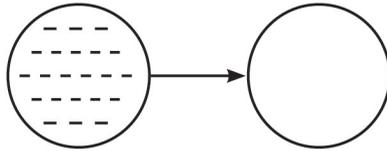
trust

SCRIPTURE MEMORY PASSAGE

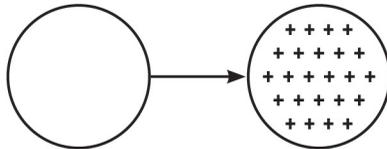
John 3:16

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Justification and Adoption



Forgiveness of Sins Is One Part of Justification
figure 22.1



Imputation of Christ's Righteousness to Us Is the Other Part of Justification
figure 22.2

REVIEW QUESTIONS

1. Define the word *justify* as used in the New Testament in verses such as Romans 3:20, 26, 28; 4:5; and 8:33.
2. Does God's act of justification actually change our internal nature or character at all? Why or why not?
3. God's declaration of justification involves what two factors?
4. How can God declare us righteous when we are in fact guilty sinners? Is this righteousness based on our own actions or actual inner nature? If not, then on what is it based?
5. Briefly explain the difference between the Protestant view of justification and the traditional Roman Catholic understanding.
6. What is the relationship between faith and justification? Does faith earn us salvation? Explain.
7. Define the biblical doctrine of adoption. How is this privilege different from the blessing of justification?

QUESTIONS FOR PERSONAL APPLICATION

1. Are you confident that God has declared you “not guilty” forever in his sight? Do you know when that happened in your own life? Did you do or think anything that resulted in God’s justifying of you? Did you do anything to deserve justification? If you are not sure that God has justified you fully and for all time, what would persuade you that God has certainly justified you?
2. If you think of yourself standing before God on the day of judgment, would you think that it is enough simply to have your sins all forgiven, or would you also feel a need to have the righteousness of Christ reckoned to your account?
3. Do you think the difference between the Roman Catholic and Protestant understanding of justification is an important one? Describe how you would feel about your relationship to God if you held the Roman Catholic view of justification.
4. Have you ever wondered if God is still continuing to punish you from time to time for sins you have done in the past, even long ago? How does the doctrine of justification help you deal with those feelings?
5. How many benefits can you think of that come to you because you are a member of God’s family? Had you previously thought of these as automatically yours because you had been born again? Now how do you feel about the fact that God has adopted you into his family compared with the way you felt before reading this chapter?

SPECIAL TERMS

adoption
forensic

impute
infused righteousness

justification

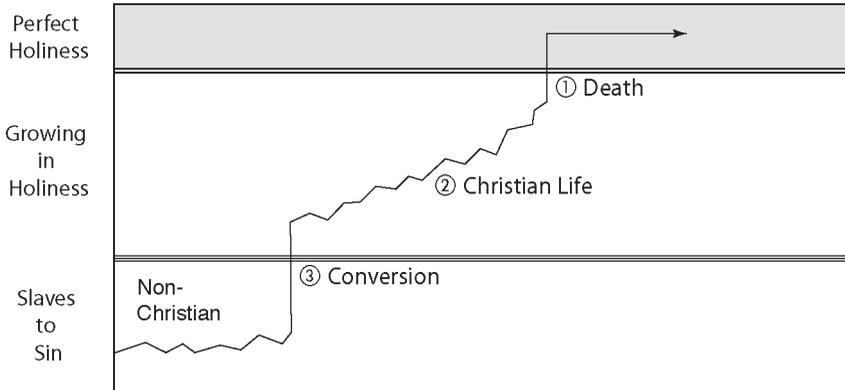
SCRIPTURE MEMORY PASSAGE

Romans 3:27–28

Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.

CHAPTER 23

Sanctification (Growth in Likeness to Christ)



The Process of Sanctification
figure 23.1

REVIEW QUESTIONS

1. Describe at least three ways in which sanctification differs from justification.
2. What are the three stages of sanctification?
3. Will sanctification ever be completed in this life? Explain.
4. Differentiate between God's role and man's role in sanctification. Whose role is primary, and why is this so?
5. Is it wrong to say that we are to strive for holiness and greater obedience in our lives? Why or why not?
6. Name at least five motives for obedience to God given in Scripture.

QUESTIONS FOR PERSONAL APPLICATION

1. Can you remember in your own experience the definite beginning to sanctification that occurred when you became a Christian? Did you sense a clear break from the ruling power and love of sin in your life? Do you really believe that you are even now dead to the ruling power and love of sin in your life? How can this truth of the Christian life be of help to you in specific areas of your life where you still need to grow in sanctification?

2. As you look back over the last few years of your Christian life, can you see a pattern of definite growth in sanctification? What are some things that you used to delight in that no longer interest you? What are some things that you used to have no interest in that now hold great interest for you?
3. How does it affect your life to realize that the Holy Spirit is continually at work in you to increase your sanctification? Have you maintained a balance between your passive role and your active role in sanctification, or have you tended to emphasize one aspect over the other, and why? If there is imbalance in your life, what might you do to correct it?
4. Have you thought previously that sanctification affects your intellect and the way you think? What areas of your intellect still need growth in sanctification? With regard to your emotions, in what areas do you know that God still needs to work to bring about greater sanctification? Are there areas or aspects of sanctification that need to be improved with respect to your physical body and its obedience to God's purposes?
5. Are there areas where you have struggled for years to grow in sanctification, but with no progress at all in your life? Has this chapter helped you regain hope for progress in those areas? (For Christians who have serious discouragement over lack of progress in sanctification, it is very important to talk personally to a pastor or other mature Christian about this situation, rather than letting it go on for a long period of time.)

SPECIAL TERMS

perfectionism

sanctification

sinless perfection

SCRIPTURE MEMORY PASSAGE

Romans 6:11–14

So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

The Perseverance of the Saints (Remaining a Christian)

REVIEW QUESTIONS

1. Is it true that all who are truly born again will persevere in the Christian faith until the end of their lives? Support your answer from Scripture.
2. Given our earlier discussions on election, effective calling, and regeneration (chs. 18–20), is continuing in the Christian life a necessary evidence of genuine faith? Explain.
3. How is it possible for a person to give external signs of conversion and later to fall away from the Christian faith?
4. From an Arminian perspective, can a believer ever really have any assurance of salvation? Explain.
5. List three evidences of genuine faith that can give assurance to a true believer.

QUESTIONS FOR PERSONAL APPLICATION

1. Do you have assurance that you are truly born again? What evidence do you see in your own life to give you that assurance? Do you think that God wants true believers to have this assurance? (See 1 John 5:13.) Have you seen a pattern of growth in your Christian life over time? Are you trusting in your own power to keep on believing in Christ, or in God's power to keep your faith active and alive?
2. If you have doubts about whether you are truly born again, what is it in your life that is giving reason for those doubts? What would Scripture encourage you to do to resolve those doubts (see 2 Peter 1:5–11; also Matt. 11:28–30; John 6:37)?
3. Have you known people, perhaps in your church, whose fruit is always destructive, divisive, or harmful to the ministry of the church and the faith of others? Do you think that an evaluation of the fruit of one's life and influence on others should be a qualification for church leadership? Is it possible that people would profess agreement with every true Christian doctrine and still not be born again? What are some more reliable evidences of genuine conversion other than intellectual adherence to sound doctrine?

SPECIAL TERMS

assurance of salvation
eternal security

perseverance of the saints
temporary blessings

SCRIPTURE MEMORY PASSAGE

John 10:27–29

My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

Death, the Intermediate State, and Glorification

REVIEW QUESTIONS

1. If the penalty for sin is death (Rom. 6:23), is death a punishment for Christians, since all Christians have sinned (Rom. 3:23)? Why or why not? If not, then why do Christians die?
2. What is the purpose of death for the Christian?
3. Is death to be seen as a good thing for a Christian? Explain your answer.
4. What happens to a believer who dies? (Support your answer from Scripture.) Contrast this with the Roman Catholic teaching of purgatory.
5. What happens to an unbeliever who dies? Will nonbelievers receive a second chance to trust in Christ after death? Support your answer from Scripture.

QUESTIONS FOR PERSONAL APPLICATION

1. Have you thought very much about the possibility of your own death? Has there been an element of fear connected with those thoughts? What, if anything, do you fear about death, and where do these fears come from? How would the teachings of Scripture encourage you to deal with these fears?
2. Has this chapter changed your feelings about your own death in any way? Can you honestly contemplate it now as something that will bring you nearer to Christ and increase your own trust in God and faithfulness to him? How would you express your hopes regarding your own death?
3. Do you think you would have the courage to refuse to sin even if it meant being thrown to the lions in a Roman coliseum, or burned at the stake during the Reformation, or thrown in prison for years in some foreign country today? What happened to Christian martyrs in history to equip them for this suffering (read 1 Cor. 10:13)? Have you settled in your own mind that obedience to Christ is more important than preserving your own life? What would make you hesitant to believe this or act on this conviction?
4. If death itself is viewed as part of the process of sanctification, then how should we view the process of growing older and weaker in this world? Is that the way the world views aging?

5. Paul says that the expectation of a future bodily resurrection is the “hope” in which we were saved (Rom. 8:24). Is the hope of a future resurrection of your body one of the major things you look forward to in the future? If not, why not?

SPECIAL TERMS

death

purgatory

spiritual body

glorification

soul sleep

SCRIPTURE MEMORY PASSAGE

Philippians 1:20–24

As it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account

The Nature of the Church

REVIEW QUESTIONS

1. Does the definition of *church* in this chapter include only New Testament believers? Explain.
2. Define the terms *invisible church* and *visible church*. Compare and contrast the two.
3. Does God have two distinct plans for Israel and the church, or should they be viewed as both constituting one people of God? Support your answer from Scripture.
4. What are the two primary marks of a true church? Why are these important?
5. Name and describe the three primary purposes of the church.

QUESTIONS FOR PERSONAL APPLICATION

1. When you think of the church as the invisible fellowship of all true believers throughout all time, how does it affect the way you think of yourself as an individual Christian? In the community in which you live, is there much visible unity among genuine believers (that is, is there much visible evidence of the true nature of the invisible church)? Does the New Testament say anything about the ideal size for an individual church?
2. Would you consider the church that you are now in to be a true church? Have you ever been a member of a church that you would think to be a false church? Viewed from the perspective of the final judgment, what good and what harm might come from our failure to state that we think unbelieving churches are false churches?
3. Did any of the metaphors for the church give you a new appreciation for the church that you currently attend?
4. To which purpose of the church do you think you can most effectively contribute? Which purpose has God placed in your heart a strong desire to fulfill?

SPECIAL TERMS

body of Christ
church
ekklēsia

invisible church
marks of the church
purity of the church

unity of the church
visible church

SCRIPTURE MEMORY PASSAGE

Ephesians 4:11–13

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

Baptism

REVIEW QUESTIONS

1. How was baptism carried out in the New Testament? Support your answer with three pieces of evidence:
 - The meaning of the word translated *baptize* in the Bible
 - Scriptural references
 - The symbolism of baptism
2. Who should be baptized? Use both scriptural evidence and the meaning of baptism in your answer.
3. The Roman Catholic Church teaches that baptism is necessary for salvation and that the act of baptism by itself causes regeneration. How is this different from the view of baptism advocated in this chapter?
4. Unlike the Roman Catholic view, the Protestant paedobaptist view does not teach that baptism actually saves infants. What purpose does baptism serve in this view? What differences do you see between circumcision under the old covenant and baptism under the new covenant?
5. If baptism is not necessary for salvation, is it really important for believers to be baptized? Explain.

QUESTIONS FOR PERSONAL APPLICATION

1. Have you been baptized? When? If you were baptized as a believer, what was the effect of the baptism on your Christian life (if any)? If you were baptized as an infant, what effect did the knowledge of your baptism have in your own thinking when you eventually learned that you had been baptized as an infant?
2. What aspects of the meaning of baptism have you come to appreciate more as a result of reading this chapter (if any)? What aspects of the meaning of baptism would you like to see taught more clearly in your church?
3. When baptisms occur in your church, are they a time of rejoicing and praise to God? What do you think is happening to the person being baptized at that moment (if anything)? What do you think should be happening?
4. Have you modified your own view on the question of infant baptism versus believers' baptism as a result of reading this chapter? In what way?
5. How can baptism be an effective help to evangelism in your church? Have you seen it function in this way?

SPECIAL TERMS

believable profession
of faith

covenant community
ex opere operato

paedobaptism

believers' baptism

immersion

SCRIPTURE MEMORY PASSAGE

Romans 6:3–4

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death.

The Lord's Supper

REVIEW QUESTIONS

1. Why is baptism observed only once by each believer while the Lord's Supper is observed repeatedly throughout the believer's life?
2. Name at least four things symbolized by the Lord's Supper.
3. Respond to the following points of the Roman Catholic view of transubstantiation:
 - The bread and the wine of the Lord's Supper actually become the body and blood of Christ.
 - The Mass is in some sense a repetition of the death of Christ and a real sacrifice.
4. In the view held by most of Protestantism outside of Lutheranism, what relationship do the elements of the Lord's Supper have with the body and blood of Christ? In this view, in what way is Christ said to be present in the Lord's Supper?
5. Who should participate in the Lord's Supper? Why is self-examination for the participant in the Lord's Supper important?

QUESTIONS FOR PERSONAL APPLICATION

1. What things symbolized by the Lord's Supper have received new emphasis in your thinking as a result of reading this chapter? Do you feel more eager to participate in the Lord's Supper now than before you read the chapter? Why?
2. In what ways (if any) will you approach the Lord's Supper differently now? Which of the things symbolized in the Lord's Supper is most encouraging to your Christian life right now?
3. What view of the nature of Christ's presence in the Lord's Supper have you been taught in your church previously? What is your own view now?
4. Are there any broken personal relationships that you need to make right before you come to the Lord's Supper again?
5. Are there areas in which your church needs to do more teaching about the nature of the Lord's Supper? What are they?

SPECIAL TERMS

Communion

Eucharist

"in, with, and under"

Lord's Supper

not discerning the body

spiritual presence

symbolic presence

transubstantiation

SCRIPTURE MEMORY PASSAGE

1 Corinthians 11:23–26

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Gifts of the Holy Spirit (I): General Questions

REVIEW QUESTIONS

1. What is the purpose of spiritual gifts in the New Testament age? How do spiritual gifts relate to the age to come after Christ's return?
2. Considering the lists of spiritual gifts in this chapter:
 - What differences do you observe between the lists?
 - Which gifts are repeated on more than one list?
 - What inferences do you draw from these observations?
3. What evidence is there that spiritual gifts vary in strength from person to person?
4. Do we have scriptural warrant for desiring and seeking spiritual gifts? (Support your answer from Scripture.) List four recommendations as to how a person should go about this.
5. Did some spiritual gifts cease after the time of the apostles? Support your answer from Scripture.
6. Was the purpose of miracles only to accompany the giving of Scripture? What other purposes do miracles serve?

QUESTIONS FOR PERSONAL APPLICATION

1. Before reading this chapter, what spiritual gift or gifts did you think you had? Has your understanding of your own spiritual gift(s) changed after studying this chapter? In what way?
2. What can you do to stir up or strengthen the spiritual gifts in you that need strengthening? Are there some gifts that you have been given but have neglected? Why do you think you have neglected them?
3. As you think about your own church, which spiritual gifts do you think are most effectively functioning at present? Which are most needed in your church? Is there anything you can do to help meet those needs?
4. What do you think could be done to help churches avoid having controversies and divisions over the question of spiritual gifts? Are there tensions in your own church with regard to these questions today? If so, what can you do to help alleviate these tensions?

5. Do you think that some spiritual gifts mentioned in the New Testament ceased early in the history of the church and are no longer valid for today? Has your opinion on this question changed as a result of reading this chapter?

SPECIAL TERMS

See the list for the next chapter.

SCRIPTURE MEMORY PASSAGE

1 Peter 4:10–11

As each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

CHAPTER 30

Gifts of the Holy Spirit (II): Specific Gifts



**Prophecy Occurs When a Revelation from God Is Reported
in the Prophet's Own (Merely Human) Words**

figure 30.1

REVIEW QUESTIONS

1. Did prophets in the New Testament speak with the same authority as that of Scripture? Give scriptural support for your answer.
2. If prophecy is not equal to Scripture in authority, in what sense may we say that it is from God? Distinguish between a revelation (as defined in this chapter) and a prophecy.
3. How is the gift of teaching different from prophecy? Which is to carry greater authority in the church?
4. What is the relationship between the gift of healing in the church age and the resurrection bodies Christians will receive upon Christ's return?
5. Name at least four purposes for healing.
6. Define "speaking in tongues." To whom is speaking in tongues directed?
7. In a public church setting, what other spiritual gift is to accompany the gift of speaking in tongues? Can a person speak in tongues in private? Support your answer from Scripture.

QUESTIONS FOR PERSONAL APPLICATION

1. Have you ever experienced a gift of prophecy as defined in this chapter? What have you called it? Has this gift (or something like it) functioned in your church? If so, what have been the benefits—and dangers? If not, do you think this gift might be of help to your church? Why or why not?

2. Does the gift of teaching function effectively in your church? Who uses this gift in addition to the pastor or elders? Do you think your church adequately appreciates sound Bible teaching? In what areas (if any) do you think your church needs to grow in its knowledge and love of the teachings of Scripture?
3. Of the other gifts discussed in this chapter, have you ever used any of them yourself? Are there any that you think your church needs but does not have at this time? What do you think would be best for you to do in response to this need?

SPECIAL TERMS

(This list applies to chapters 29 and 30.)

apostle	healing	prophecy
cessationist	interpretation of tongues	speaking in tongues
gifts of the Holy Spirit	office	teaching

SCRIPTURE MEMORY PASSAGE

1 Corinthians 12:7–11

To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

CHAPTER 31

The Return of Christ: When and How?

REVIEW QUESTIONS

1. List Bible verses that support each of the following characteristics of the return of Christ:
 - Sudden
 - Personal
 - Visible
 - Bodily
2. What should be the Christian's attitude toward the return of Christ? How should the expectation of Christ's return affect the plans we make in life?
3. What should we think about predictions that are made about the timing of Christ's return? Support your answer from Scripture.
4. List five of the signs that according to Scripture will precede Christ's return. Which of these do you think have already occurred?
5. How does the author reconcile the Scriptures that teach that Christ could come at any time with those that refer to signs that will precede Christ's return?

QUESTIONS FOR PERSONAL APPLICATION

1. Before reading this chapter, did you think that Christ could return at any hour? How did that affect your Christian life? If your viewpoint has changed, what effect do you think it will have on your own life?
2. Why do you think Jesus decided to leave the world for a time and then return, rather than staying on earth after his resurrection and preaching the gospel throughout the world himself?
3. Do you now eagerly long for Christ's return? Have you had a greater longing for it in the past? If you do not have a very strong yearning for Christ's return, what factors in your life do you think contribute to that lack of longing?
4. Have you ever decided not to undertake a long-term project because you thought Christ's return was near? If so, do you think that hesitancy has any negative consequences on your life?
5. Are you ready for Christ to return today? If you knew he were going to return within twenty-four hours, what situations or relationships would you want to straighten out before he returned? Do you think that the command

to “be ready” means that you should attempt to straighten out those things now, even if you think it unlikely that he would return today?

SPECIAL TERMS

eschatology

Maranatha

second coming of Christ

general eschatology

personal eschatology

imminent

preterism

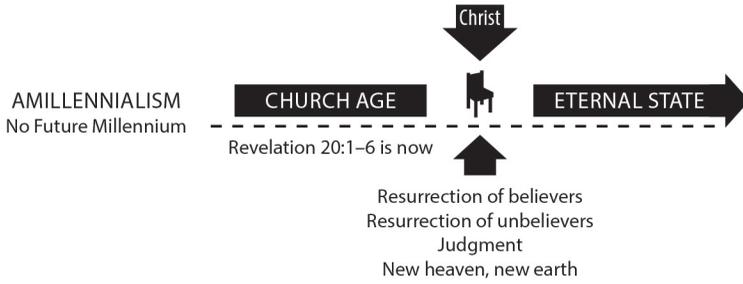
SCRIPTURE MEMORY PASSAGE

1 Thessalonians 4:15–18

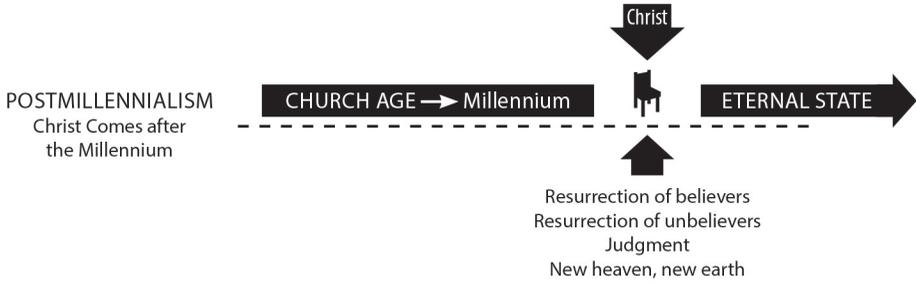
For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

CHAPTER 32

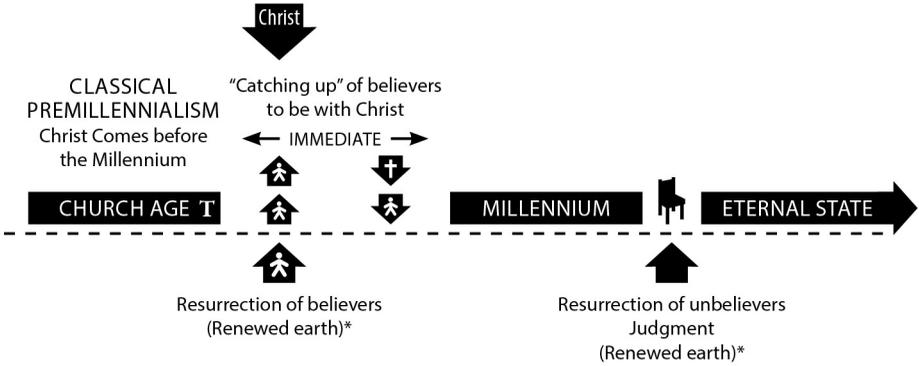
The Millennium



Amillennialism
figure 32.1



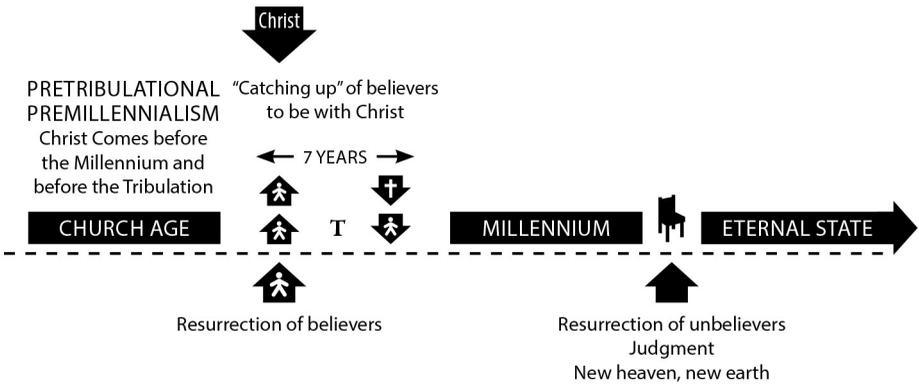
Postmillennialism
figure 32.2



*Classical Premillennialists differ over whether the renewed earth will begin in the millennium or the eternal state.

Classic or Historic Premillennialism

figure 32.3



Pretribulational Premillennialism

figure 32.4

REVIEW QUESTIONS

1. Summarize the sequence of events concerning Christ's return and the millennium for each of the following views:
 - Amillennialism
 - Postmillennialism
 - Classic premillennialism
 - Pretribulational premillennialism
2. How would a proponent of amillennialism answer the following questions concerning the interpretation of Revelation 20:1–6?
 - When did (or will) the binding of Satan in verses 1–2 occur?
 - Where does the scene described in verse 4 occur?
 - To what does the phrase “they came to life” in verse 4 refer?
 - Verse 4 says that the believers reigned with Christ for a thousand years. Where does this reigning take place? When?
 - To what does this “thousand years” refer?
3. Answer the previous questions from a classical premillennial perspective.
4. Describe the “millennium” that is envisioned by the postmillennial perspective.
5. What are the primary distinctions between the classical premillennial view and the dispensational premillennial view?
6. List four reasons in support of the view that Christ's return will come *after* a period of tribulation (the posttribulational rapture view).

QUESTIONS FOR PERSONAL APPLICATION

1. Before reading this chapter, did you have any conviction about whether Christ's return would be amillennial, postmillennial, or premillennial? Or whether it would be posttribulational or pretribulational? If so, how has your view now changed, if at all?
2. Explain how your present view of the millennium affects your Christian life today. Similarly, how your view of the tribulation affects your Christian life.
3. What do you think it will feel like to be living on earth with a glorified body and with Jesus Christ as King over the whole world? Can you describe in any detail some of the attitudes and emotional responses you will have toward various situations in such a kingdom? (Your answers will differ somewhat depending on whether you expect a glorified body during the millennium or not until the eternal state.)
4. What might be both the positive and the negative results of a pretribulation rapture position in the everyday lives and attitudes of Christians? Similarly, what might be the positive and negative results of a posttribulation rapture position?

SPECIAL TERMS

amillennialism

dispensational

 premillennialism

great tribulation

historic premillennialism

millennium

postmillennialism

posttribulation rapture

posttribulational

 premillennialism

pretribulation rapture

pretribulational

 premillennialism

rapture

SCRIPTURE MEMORY PASSAGE

Revelation 20:4–6

Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

The Final Judgment and Eternal Punishment

REVIEW QUESTIONS

1. Provide three scriptural evidences for the final judgment.
2. When will the final judgment occur?
3. How will the judgment of believers be different from that of unbelievers? Will the judgment of believers affect their legal standing before God? Explain.
4. Name four moral influences that the doctrine of final judgment should have on our lives.
5. Define *hell* and provide scriptural support for its existence.
6. What is “annihilationism”? Is this teaching scriptural? How would you respond to this teaching?

QUESTIONS FOR PERSONAL APPLICATION

1. Have you thought before that there will be a final judgment for believers? How do you think of it now? How does the awareness of the fact that we will all stand before the judgment seat of Christ affect your life today? What do you think it will feel like to have all your words and deeds made public on that last day? Is there an element of fear as you contemplate that day? If so, meditate on 1 John 4:16–18.
2. Have you previously thought very much about laying up treasures in heaven or about earning greater heavenly reward? If you really believe this doctrine, what kind of effect do you think it should have on your life?
3. Think of some of your Christian friends in your church. How do you think you will feel when you watch them stand before Christ at the final judgment? How will they feel about you at that time? Does the contemplation of this future judgment affect the way you think of your fellowship with each other as brothers and sisters in Christ today? Does the doctrine of final judgment help you to be more able to forgive people?
4. Are you glad that there will be a final judgment of both believers and unbelievers? Does it make you feel a sense of God’s justice, or do you sense some unfairness and injustice in the whole idea?

5. Are you convinced that Scripture teaches that there will be eternal conscious punishment of the wicked? When you think of that idea in relationship to Satan and demons, do you feel that it is right?

SPECIAL TERMS

annihilationism	final judgment
eternal conscious punishment	hell

SCRIPTURE MEMORY PASSAGE

Revelation 20:11–13

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.

The New Heavens and New Earth

REVIEW QUESTIONS

1. Where will believers exist after the final judgment?
2. What is heaven? Is this an actual place?
3. Will the earth as we know it be destroyed? Support your answer from Scripture.
4. Will believers have a physical existence after the judgment? Explain.
5. What will be the most important characteristic of the new creation?

QUESTIONS FOR PERSONAL APPLICATION

1. Have you spent much time thinking about life in the new heavens and new earth? Do you think there is a very strong longing for this in your heart? If it has not been strong, why do you think this has been the case?
2. In what ways has this chapter made you more excited about entering the heavenly city? What positive effects on your Christian life do you think would come about because of a stronger longing for the life to come?
3. Are you convinced that the new creation is a place where we will exist with physical bodies that are made perfect? If so, are you encouraged or discouraged by this idea? Why? Why do you think it is necessary to insist that heaven is an actual place even today?
4. What are some ways in which you already have stored up treasure in heaven rather than on earth? Are there more ways you could do that in your own life now? Do you think you will?
5. Sometimes people have thought that they would be bored in the life to come. Do you feel that way yourself? What is a good answer to the objection that the eternal state will be boring?

SPECIAL TERMS

- heaven
- new heavens and new earth

SCRIPTURE MEMORY PASSAGE

Revelation 21:3-4

And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

APPENDIX 1

Historic Confessions of Faith

This appendix reprints three of the most significant confessions of faith from the ancient church: the Apostles' Creed (AD third–fourth centuries), the Nicene Creed (AD 325/381), and the Chalcedonian Creed (AD 451). I have also included the Chicago Statement on Biblical Inerrancy (1978) because it was the product of a conference representing a broad variety of evangelical traditions, and because it has gained widespread acceptance as a valuable doctrinal standard concerning an issue of recent and current controversy in the church.

THE APOSTLES' CREED

(third–fourth centuries AD)

I believe in God the Father Almighty; Maker of heaven and earth.

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit,¹ born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried;² the third day he rose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Spirit; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THE NICENE CREED

(AD 325; revised at Constantinople AD 381)

I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of Gods, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and

1. I have used the modern translation “Holy Spirit” instead of the archaic name “Holy Ghost” throughout the ancient creeds.

2. I have not included the phrase “he descended into hell,” because it is not attested in the earliest versions of the Apostles' Creed, and because of the doctrinal difficulties associated with it.

sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord and Giver of Life; who proceedeth from the Father and the Son;³ who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE CHALCEDONIAN CREED

(AD 451)

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.

THE CHICAGO STATEMENT ON BIBLICAL INERRANCY

(1978)

PREFACE

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Savior are called to show the reality of their discipleship by humbly and faithfully obeying God's written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded

3. The phrase "and the Son" was added after the Council of Constantinople in 381 but is commonly included in the text of the Nicene Creed as used by Protestant and Roman Catholic churches today. The phrase is not included in the text used by Orthodox churches.

that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own word which marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.

This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and an accompanying Exposition. It has been prepared in the course of a three-day consultation in Chicago. Those who have signed the Summary Statement and the Articles wish to affirm their own conviction as to the inerrancy of Scripture and to encourage and challenge one another and all Christians to growing appreciation and understanding of this doctrine. We acknowledge the limitations of a document prepared in a brief, intensive conference and do not propose that this Statement be given creedal weight. Yet we rejoice in the deepening of our own convictions through our discussions together, and we pray that the Statement we have signed may be used to the glory of our God toward a new reformation of the Church in its faith, life, and mission.

We offer this Statement in a spirit, not of contention, but of humility and love, which we purpose by God's grace to maintain in any future dialogue arising out of what we have said. We gladly acknowledge that many who deny the inerrancy of Scripture do not display the consequences of this denial in the rest of their belief and behavior, and we are conscious that we who confess this doctrine often deny it in life by failing to bring our thoughts and deeds, our traditions and habits, into true subjection to the divine Word.

We invite responses to this statement from any who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we speak. We claim no personal infallibility for the witness we bear, and for any help which enables us to strengthen this testimony to God's Word we shall be grateful.

A SHORT STATEMENT

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

4. Being wholly and verbally God-given, Scripture is without error or fault in all

its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

ARTICLES OF AFFIRMATION AND DENIAL

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in His work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Bible authors were moved to speak and write.

We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

APPENDIX 2

Glossary

Numbers in parentheses refer to the chapter and section where the term is discussed.

- absolute authority.** The highest authority in one's life; an authority that cannot be disproved by appeal to any higher authority. (2A)
- active obedience.** Christ's perfect obedience to God during his entire earthly life, which earned the righteousness that God credits to those who place their faith in Christ. (15C.1)
- adoption.** An act of God whereby he makes us members of his family. (22G)
- amillennialism.** The view that there will be no literal thousand-year bodily reign of Christ on earth prior to the final judgment and the eternal state. In this view, scriptural references to the millennium in Revelation 20 are understood to describe the present church age. (32A)
- angel.** A created spiritual being with moral judgment and high intelligence but without a physical body. (10A)
- annihilationism.** The teaching that after death, unbelievers suffer the penalty of God's wrath for a time and then are "annihilated," or destroyed, so that they no longer exist. Some forms of this teaching hold that annihilation occurs immediately upon death. (33G)
- antichrist.** The "man of lawlessness" who will appear prior to the second coming of Christ and will cause great suffering and persecution, only to be destroyed by Jesus. The term is also used to describe other figures who embody such an opposition to Christ and are precursors of the final antichrist. (31F.3.e)
- Apollinarianism.** The fourth-century heresy that held that Christ had a human body but not a human mind or spirit, and that the mind and spirit of Christ were from the divine nature of the Son of God. (14C.1.a)
- apologetics.** The discipline that seeks to provide a defense of the truthfulness of the Christian faith for the purpose of convincing unbelievers. (1A.1)
- apostle.** A recognized office of the early church. Apostles were the New Testament counterparts to the Old Testament prophets and as such had the authority to write words of Scripture. (30A.1)
- archangel.** An angel with authority over other angels. (10A.4)
- Arianism.** The erroneous doctrine that denies the full deity of Jesus Christ and the Holy Spirit. (6C.2)

- Arminianism.** A theological tradition that seeks to preserve the free choices of human beings and denies God's providential control over the details of all events. (8E)
- ascension.** The rising of Jesus from the earth into heaven forty days after his resurrection. (16B.1)
- asceticism.** An approach to living that renounces many comforts of the material world and practices rigid self-denial. (7D)
- aseity.** Another name for the attribute of God's independence or self-existence. (4D.1)
- assurance of salvation.** The confidence we may have based on certain evidences in our lives that we are truly born again and will persevere as Christians until the end of our lives. (24D)
- atonement.** The work Christ did in his life and death to earn our salvation. (15)
- attributes of being.** Aspects of God's character that describe his essential mode of existence. (5A)
- attributes of purpose.** Aspects of God's character that pertain to making and carrying out decisions. (5D)
- authority of Scripture.** The idea that all the words in Scripture are God's words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God. (2)
- beauty.** The attribute of God whereby he is the sum of all desirable qualities. (5E.16)
- belief.** In contemporary culture, this term usually refers to the acceptance of the truth of something, such as facts about Christ, with no necessary element of trust in Christ as a person. In the New Testament, this term often includes a sense of personal trust in or reliance on Christ (or, in other verses, trust in God the Father and reliance on him) (see John 3:16; see also "faith"). (21A.3)
- believable profession of faith.** A central component of the "Baptistic" view of baptism, which holds that only those who have given reasonable evidence of believing in Christ should be baptized. (27B)
- believer's baptism.** The view that baptism is appropriately administered only to those who give a believable profession of faith in Jesus Christ. (27B)
- biblical theology.** The study of the teaching of the individual authors and sections of the Bible and of the place of each teaching in the historical development of the Bible. (1A.1)
- blameless.** Morally perfect in God's sight, a characteristic of those who follow God's Word completely (Ps. 119:1). (3C)
- blessedness.** The attribute of God whereby he delights fully in himself and in all that reflects his character. (5E.15)
- body of Christ.** Scriptural metaphor for the church. This image is used for two different metaphors in the New Testament, one to stress the interdependence

- of the members of the body and one to stress Christ's headship of the church. (26A.4)
- born again.** Scriptural term (John 3:3–8) referring to God's work of regeneration by which he imparts new spiritual life to us. (20A)
- born of the Spirit.** Another term for regeneration that indicates the special role played by the Holy Spirit in imparting new spiritual life to us. (20C)
- born of water.** Phrase used by Jesus in John 3:5 that refers to the spiritual cleansing from sin that accompanies God's work of regeneration (cf. Ezek. 36:25–26). (20C)
- Calvinism.** A theological tradition named after the sixteenth-century French reformer John Calvin (1509–64) that emphasizes the sovereignty of God in all things and man's inability to do spiritual good before God. (8)
- certain knowledge.** Knowledge that is established beyond doubt or question. Because God alone knows all the facts of the universe and never lies, the only absolutely certain knowledge we can have in this age is found in God's words in Scripture. (3B.3)
- cessationist.** Someone who thinks that certain miraculous spiritual gifts (such as healing, prophecy, tongues, and interpretation of tongues) ceased when the apostles died and Scripture was complete. (29C)
- Chalcedonian Definition.** The statement produced by the Council of Chalcedon in AD 451, which has been regarded by most branches of Christianity as the orthodox definition of the biblical teaching on the person of Christ. (14.C.2; appendix 1)
- charismatic.** Term referring to any groups or people that trace their historical origin to the charismatic renewal movement of the 1960s and 1970s, seek to practice all the spiritual gifts mentioned in the New Testament, and allow differing viewpoints on whether baptism in the Holy Spirit is subsequent to conversion and whether tongues is a sign of baptism in the Holy Spirit. (29)
- cherubim.** A class of created spiritual beings who once guarded the entrance to the Garden of Eden and over whom God is enthroned. (10A.3.a)
- Christian ethics.** Any study that answers the question, "What does God require us to feel, think, and do today?" with regard to any given situation. (1A.1)
- church.** The community of all true believers for all time. (26A.1)
- circular argument.** An argument that seeks to prove its conclusion by appealing to a claim that depends on the truth of the conclusion. (2A.5)
- clarity of Scripture.** The idea that the Bible is written in such a way that its teachings are able to be understood by all who will read it seeking God's help and are willing to follow it. (3A)
- common grace.** The grace of God by which he gives people innumerable blessings that are not part of salvation. (17A)

- communicable attributes.** Aspects of God’s character that he more fully shares or “communicates” with us. (4C)
- Communion.** Term commonly used to refer to the Lord’s Supper. (28C.1)
- compatibilism.** Another term for the Reformed view of providence. The term indicates that absolute divine sovereignty is compatible with human significance and real human choices. (8A)
- complementarian.** The view that men and women are equal in value before God but have different roles in marriage and the church, specifically, that there is a unique leadership role for the husband in marriage and that some governing and teaching roles in the church are reserved for men. (12C.2.i)
- concurrence.** An aspect of God’s providence whereby he cooperates with created things in every action, directing their distinctive properties to cause them to act as they do. (8B)
- consequent absolute necessity.** The view that the atonement was not absolutely necessary, but as a “consequence” of God’s decision to save some human beings, the atonement was absolutely necessary, because there was no other way God could save any sinners except through the death and resurrection of his Son. (15B)
- contradiction.** A set of two statements, one of which denies the other. (1D.3)
- conversion.** Our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation. (21)
- covenant community.** The community of God’s people. Protestant proponents of infant baptism view baptism as a sign of entrance into the “covenant community” of God’s people. (27B.4)
- creation.** The doctrine that God created the entire universe out of nothing; it was originally very good; and he created it to glorify himself. (7)
- Darwinian evolution.** The general theory of evolution (see also “macroevolution”) named after Charles Darwin, the British naturalist who expounded this theory in his *Origin of Species by Means of Natural Selection* in 1859. (7E.3)
- death.** The termination of our bodily life brought about by the entrance of sin into the world. (For the Christian, death brings us into the presence of God because of Christ’s payment of the penalty for our sins.) (25A)
- decrees of God.** The eternal plans of God whereby, before the creation of the world, he determined to bring about everything that happens. (5D.12.b; 6D.1)
- deism.** The view that God created the universe but is not now directly involved in it. (7B)
- demon possession.** A misleading phrase found in some English translations of the Bible that seems to suggest that a person’s will is completely dominated by a demon. The Greek term *daimonizomai* is better translated “under demonic influence,” which could range from mild to strong influence or attack. (10G.3)

- demonized.** To be under demonic influence (Gk. *daimonizomai*); in the New Testament, the term often suggests more extreme cases of demonic influence. (10G.3)
- demons.** Evil angels who sinned against God and who now continually work evil in the world. (10D)
- depravity.** Another term for “inherited corruption.” (13C.2)
- determinism.** The idea that acts, events, and decisions are the inevitable results of some condition or decision prior to them that is independent of the human will. (18C.2.d)
- dichotomy.** The view that man is made up of two parts—body and soul/spirit. (11D.1)
- dictation.** The idea that God expressly spoke every word of Scripture to the human authors. (2A.6)
- difference in role.** The idea that men and women have been given by God different primary functions in the family and the church. (12C)
- discerning of spirits.** See “distinguishing between spirits.” (29A.3)
- dispensational premillennialism.** Another term for “pretribulational premillennialism.” The term *dispensational* is used because most proponents of this view wish to maintain a clear distinction between the church and Israel, with whom God deals under different arrangements or “dispensations.” (32C.2)
- dispensationalism.** A theological system that began in the nineteenth century with the writings of J. N. Darby (1800–1882). Among the general doctrines of this system are the distinction between Israel and the church as two groups in God’s overall plan, the pretribulational rapture of the church, a future literal fulfillment of Old Testament prophecies concerning Israel, and the dividing of biblical history into seven periods or “dispensations” of God’s ways of relating to his people. (32C.2)
- distinguishing between spirits.** A special ability to recognize the influence of the Holy Spirit or of demonic spirits in a person. (29A.3)
- distortion of roles.** The idea that in the punishments God gave to Adam and Eve after their sin, he did not introduce new roles or functions, but simply introduced pain and distortion into the functions they previously had. (12C.2.g)
- docetism.** The heretical teaching that Jesus was not really a man, but only seemed to be one (from the Greek verb *dokeō*, “to seem, to appear to be”). (14A.5)
- doctrine.** What the whole Bible teaches us today about some particular topic. (1A.4)
- dualism.** The idea that both God and the material universe (or some evil force) have eternally existed side by side as two ultimate forces in the universe. (7B; also 13B)
- economic subordination.** The teaching that certain members of the Trinity have roles or functions that are subject to the authority of other members;

specifically, that the Son is eternally subject to the Father, and the Holy Spirit is eternally subject to the Father and Son. (To be distinguished from ontological subordination or subordinationism, an erroneous teaching that has been rejected by the church.) (6D.1)

effective calling. An act of God the Father, speaking through the human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith. (19A)

egalitarian. The view that all functions and roles in the family and the church are open to men and women alike (except those based on physical differences, such as bearing children). Specifically, egalitarianism holds that there is no unique leadership role for the husband in marriage and that no governing or teaching roles in the church are reserved for men. (12C.2.i)

ekklesia. Greek term translated “church” in the New Testament. The word literally means “assembly” and in the Bible indicates the assembly or congregation of the people of God. (26A.1)

election. An act of God before creation in which he chose some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure. (18)

equality in personhood. The idea that men and women are both created in God’s image and therefore are equally important to God and equally valuable to him. (12B)

eschatology. The study of “the last things,” or future events (from Gk. *eschatos*, “last”). (31)

eternal begetting of the Son. See “eternal generation of the Son.”

eternal generation of the Son. Within the Trinity, the Son is eternally “from” the Father, in some sense. However, it does not mean that the Son was created by the Father. (6D.3)

eternal conscious punishment. Description of the nature of punishment in hell, which will be unending and of which the wicked will be aware. (33G)

eternal security. Another term for “perseverance of the saints.” However, this term can be misunderstood to mean that all who have once made a profession of faith are “eternally secure” in their salvation when they may not have been genuinely converted at all. (24D.3)

eternity. When used of God, the doctrine that God has no beginning, end, or succession of moments in his own being, and that he sees all time equally vividly yet sees events in time and acts in time. (4D.3)

ethics. See “Christian ethics.”

Eucharist. Another term for the Lord’s Supper (from Gk. *eucharistia*, “giving of thanks”). (28C.1)

Eutychanism. Another term for monophysitism, named after the fifth-century monk Eutyches. (14C.1.c)

- evangelism.** The proclamation of the gospel to unbelievers (from Gk. *euangelizō*, “to announce good news”). (19)
- ex nihilo.** Latin phrase meaning “out of nothing.” Refers to God’s creation of the universe “out of nothing,” or without the use of any previously existing materials. (7A.1)
- ex opere operato.** Latin phrase meaning “by the work performed.” In Roman Catholic teaching, the phrase is used to indicate that the sacraments (such as baptism or the Eucharist) are effective because of the actual activity done, and this effectiveness does not depend on a subjective attitude of faith in the participants. (28C.1)
- example theory.** The view that in the atonement Christ did not bear the just penalty of God for our sins but that he simply provided us with an example of how we should trust and obey God perfectly, even if this leads to death. (15C.2.d.[3])
- exegesis.** The process of interpreting a text of Scripture. (3A.2.c)
- external calling.** The general gospel invitation offered to all people that comes through human proclamation of the gospel. Also referred to as “general calling” or “the gospel call,” this call can be rejected by people. (19A)
- faith.** Trust or dependence on God based on the fact that we take him at his word and believe what he has said (see also “saving faith”). (9C.2; 21A.3)
- faith and practice.** Some people who deny the inerrancy of the Bible claim that the Bible’s purpose is only to tell us about these two subjects. (2D.2.a)
- faithfulness.** The attribute of God whereby he will always do what he has said and will fulfill what he has promised. (5B.5)
- fatalism.** A system in which human choices and human decisions make no real difference because things will turn out as they have been previously ordained. This is in contrast to the biblical doctrines of providence and election, in which people make real choices that have real consequences and for which they will be held accountable. (18C.1)
- final judgment.** The last and ultimate proclamation by Jesus Christ of the eternal destinies of all people, which will take place after the millennium and the rebellion that occurs at the end of it. (33A)
- firstfruits.** The first portion of a ripening harvest (Gk. *aparchē*). In describing Christ in his resurrection as the “firstfruits” (1 Cor. 15:20), the Bible indicates that our resurrection bodies will be like his when God raises us from the dead. (16A.4.c)
- foreknowledge.** Relative to the doctrine of election, the personal, relational knowledge by which God thought of certain people in a saving relationship to himself before creation. This is to be distinguished from the mere knowledge of facts about a person. (18C.2.a)
- forensic.** Having to do with legal proceedings; used to describe justification as being

a legal declaration by God that in itself does not change our internal nature or character. (22A)

free choices. Choices made according to our free will (see “free will”).

Free Grace theology. The belief that “justification by faith alone” implies that saving faith does not require repentance from sin (because, for most advocates of this view, repentance is understood as an initial change of mind rather than an inward resolve to turn from sin), that good works do not necessarily result from saving faith, and that good works should not ordinarily be used as a basis for giving someone an assurance of salvation. (21C, 24D.4)

free will. The ability to make willing choices that have real effects (however, other people define this in other ways, including the ability to make choices that are not determined by God). (8B.9)

freedom. The attribute of God whereby he does whatever he pleases. (5D.12.b)

general eschatology. The study of future events that will affect the entire universe, such as the second coming of Christ, the millennium, and the final judgment. (31)

general revelation. The knowledge of God’s existence, character, and moral law, which comes through creation to all humanity. (3B.4)

gifts of the Holy Spirit. All abilities that are empowered by the Holy Spirit and used in any ministry of the church. (29A)

glorification. The final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own. (25D)

God. In the New Testament, a translation of the Greek word *theos*, which is usually, but not always, used to refer to God the Father. (14B.1.a)

goodness. The attribute of God whereby he is the final standard of good and all that he is and does is worthy of approval. (5C.6)

gospel call. The general gospel invitation to all people that comes through human proclamation of the gospel. Also referred to as “external calling.” (19A)

government. An aspect of God’s providence that indicates that God has a purpose in all he does in the world and that he providentially governs or directs all things so they accomplish his purposes. (8C)

governmental theory. The theory that Christ’s death was not a payment for our sins but God’s demonstration of the fact that, since he is the moral governor of the universe, some kind of penalty must be paid whenever his laws are broken. (15C.2.d.[4])

grace. God’s goodness toward those who deserve only punishment. (5C.6)

- Great Commission.** The final commands of Jesus to the disciples recorded in Matthew 28:18–20. (1C.1)
- great tribulation.** Expression from Matthew 24:21 referring to a period of great hardship and suffering prior to the return of Christ. (32E)
- healing.** A gift of the Holy Spirit that functions to bring a restoration to health as a foretaste of the complete freedom from physical weakness and infirmity that Christ purchased for us by his death and resurrection. (30C)
- heaven.** The place where God most fully makes known his presence to bless. It is in heaven where God most fully reveals his glory and where angels, other heavenly creatures, and redeemed saints all worship him. (34A.1)
- hell.** A place of eternal conscious punishment for the wicked. (33G)
- hermeneutics.** The study of correct methods of interpreting texts. (3A.4)
- historic premillennialism.** The view that Christ will return to the earth after a period of great tribulation and establish a millennial kingdom. At this time, believers who have died will be raised from the dead and believers who are alive will receive glorified resurrection bodies, and both will reign with Christ on earth for a thousand years. (32C.1; 32E)
- historical theology.** The historical study of how Christians in different periods since the time of the New Testament have understood various theological topics. (1A.1)
- holiness.** The attribute of God whereby he is separated from sin and devoted to seeking his own honor. (5C.8)
- Holy Spirit.** One of the three persons of the Trinity, whose work is to manifest the active presence of God in the world, and especially in the church. (6)
- homoiousios.** Greek word meaning “of a similar nature,” which was used by Arius in the fourth century to affirm that Christ was a supernatural heavenly being but not of the *same* nature as God the Father. (6C.2)
- homoousios.** A Greek word meaning “of the same nature,” which was included in the Nicene Creed to teach that Christ was of the exact same nature as God the Father and therefore was fully divine as well as fully human. (6C.2)
- image of God.** The nature of man such that he is like God and represents God. (11C)
- immanent.** Existing or remaining in; used in theology to speak of God’s involvement in creation. (7B)
- immersion.** The mode of baptism in the New Testament in which the person was put completely underwater and then brought back up again. (27A)
- imminent.** Refers to the fact that Christ could return and might return at any time, and that we are to be prepared for him to come at any day. (31F.1)
- immutability.** Another term for God’s unchangeableness. (4D.2)
- impassibility.** The belief that God is incapable of suffering harm in the sense that his being cannot be changed or harmed by anything outside of himself. (4D.2.c)

- impeccability.** The doctrine that Christ was not able to sin. (14A.4)
- impute.** To think of as belonging to someone and therefore to cause it to belong to that person. God thinks of Adam's sin as belonging to us, and it therefore belongs to us. In justification, God thinks of Christ's righteousness as belonging to us, and on that basis he declares that it belongs to us, and therefore it does. (13C.1; 22C)
- "in Jesus' name."** Refers to prayer made on Jesus' authorization and consistent with his character. (9B.3)
- "in, with, and under."** Phrase descriptive of the Lutheran view of the Lord's Supper, which holds, not that the bread actually becomes the physical body of Christ, but that the physical body of Christ is present "in, with, and under" the bread of the Lord's Supper. (28C.2)
- incarnation.** The act of God the Son whereby he took to himself a human nature. (14C)
- incommunicable attributes.** Aspects of God's character that he less fully shares with us. (4D)
- incomprehensible.** Not able to be fully understood. As this applies to God, it means that nothing about God can be understood fully or exhaustively, although we can know true things about God. (4B.1)
- incorruptible.** The nature of our future resurrection bodies, which will be like Christ's resurrection body and therefore will not wear out, grow old, or be subject to any kind of sickness or disease. (16A.4.c)
- independence.** The attribute of God whereby he does not need us or the rest of creation for anything, yet we and the rest of creation can glorify him and bring him joy. (4D.1)
- inerrancy.** The idea that Scripture in the original manuscripts does not affirm anything that is contrary to fact. (2D.1)
- infallibility.** The idea that Scripture is not able to lead us astray in matters of faith and practice. (2D.2.a)
- infant baptism.** See "paedobaptism."
- infinite.** When used of God, refers to the fact that he is not subject to any of the limitations of humanity or of creation in general. (4D.2.d)
- infinity with respect to space.** Another term for God's omnipresence. (4D.4)
- infinity with respect to time.** Another term for God's eternity. (4D.3)
- infused righteousness.** Righteousness that God actually puts into us and that changes us internally. The Roman Catholic Church understands justification to be based on such an infusion, which differs from Protestantism's view that justification is a legal declaration by God based on imputed righteousness. (22C)
- inherited corruption.** The sinful nature, or the tendency to sin, which all people inherit because of Adam's sin (often referred to as "original pollution").

This idea entails that (1) in our nature we totally lack spiritual good before God, and (2) in our actions we are totally unable to do spiritual good before God. (13C.2)

inherited guilt. The idea that God counts all people guilty because of Adam's sin (often referred to as "original guilt"). (13C.1)

inherited sin. The guilt and the tendency to sin that all people inherit because of Adam's sin (often referred to as "original sin"). Inherited sin includes both inherited guilt and inherited corruption. (13C)

inner sense of God. An instinctive awareness of God's existence possessed by every human being. (4A)

inspiration. Refers to the fact that the words of Scripture are spoken by God. Because of the weak sense of this word in ordinary usage, this text prefers the term "God-breathed" to indicate that the words of Scripture are spoken by God. (2A.1)

intelligent design. The view that God directly created the world and its many life forms, which stands against the view that new species came about through an evolutionary process of random mutation. (7E.2)

intermediate state. The state of a person between his or her death and the time that Christ returns to give believers new resurrection bodies. In the intermediate state, believers exist as spirits without physical bodies. (25)

internal calling. Another term for "effective calling." (19A)

interpretation of tongues. The gift of the Holy Spirit by which the general meaning of something spoken in tongues is reported to the church. (30D.2.e)

invisible church. The church as God sees it. (26A.2)

invisibility. The attribute of God whereby his total essence, all of his spiritual being, will never be able to be seen by us, yet God still shows himself to us through visible, created things. (5A.2)

irresistible grace. The action of God whereby he effectively calls people and also gives them regeneration, both of which guarantee that we will respond in saving faith. This term is subject to misunderstanding since it *seems* to imply that people do not make a voluntary, willing choice in responding to the gospel. (20A)

jealousy. The doctrine that God continually seeks to protect his own honor. (5C.10)

judgment. See "final judgment."

justice. Another term for God's righteousness. (5C.9)

justification. An instantaneous legal act of God in which he (1) thinks of our sins as forgiven and Christ's righteousness as belonging to us, and (2) declares us to be righteous in his sight. (22)

kenosis theory. The erroneous theory that Christ gave up some of his divine attributes while he was on earth as a man (from the Greek verb *kenoō*, which means "to empty"). (14B.3)

- knowable.** Refers to the fact that we can know true things about God, and we can know God himself and not simply facts about him. (4B)
- knowledge.** The attribute of God whereby he fully knows himself and all things actual and possible in one simple and eternal act. (5B.3)
- liberalism.** The belief that the Bible is composed of merely human words reporting various people's religious experiences and ideas, but the Bible is not also the words of God. Therefore, theology consists of doctrines made by human beings, not truths revealed by God. (2F and 2: Additional Note)
- Libertarian free will.** The viewpoint that man has the ability, all things being just what they are, to choose differently. According to this view, God might know human choices before they occur, but he does not determine them. (8B.1)
- likeness.** Refers to something that is similar but not identical to the thing it represents (Heb. *demût* in Gen. 1:26: Man was made after God's "likeness"). (11C.1)
- living creatures.** A class of created spiritual beings with appearances like a lion, an ox, a man, and an eagle, who are said to worship around the throne of God. (10A.3.c)
- Lord.** In the New Testament, a translation of the Greek word *kyrios*, which is usually, but not always, used to refer to Christ. In the Greek translation of the Old Testament, this word is used to translate the Hebrew *yhwh*, the personal name of the omnipotent God. (14B.1.b)
- Lord's Supper.** One of the two ordinances that Jesus commanded his church to observe. This is an ordinance to be observed repeatedly throughout our Christian lives, as a sign of continuing in fellowship with Christ. (28)
- love.** When used of God, the doctrine that God eternally gives of himself to others. (5C.7)
- macroevolution.** The "general theory of evolution," or the view that nonliving substance gave rise to the first living material, which then reproduced and diversified to produce all living things that now exist or ever existed in the past. (7E.3)
- major doctrine.** A doctrine that has a significant impact on our thinking about other doctrines or that has a significant impact on how we live the Christian life. (1A.5)
- Maranatha.** Aramaic term used in 1 Corinthians 16:22 meaning "Our Lord, come," expressing eager longing for Christ's return. (31B)
- marks of the church.** The distinguishing characteristics of a true church. In Protestant tradition, these have usually been recognized as the right preaching of the Word of God and the right administration of the sacraments (baptism and the Lord's Supper). (26B.1)
- materialism.** The view that the material universe is all that exists. (7B)

- mediator.** The role that Jesus plays in coming between God and us, enabling us to come into the presence of God. (9B.2)
- mental attributes.** The aspects of God’s character that describe the nature of his knowing and reasoning. (5B)
- mercy.** God’s goodness toward those in misery and distress. (5C.6)
- Michael.** An archangel who appears as a leader in the angelic army. (10A.4)
- microevolution.** The view that small developments occur within individual species without creating any new species. (7E.3)
- millennium.** The period of one thousand years (mentioned in Rev. 20:4–5) when Christ will be physically present and reign in perfect peace and justice over the earth (from Lat. *millennium*, “thousand years”). (32)
- minor doctrine.** A doctrine that has very little impact on how we think about other doctrines and how we live the Christian life. (1A.5)
- modalism.** The heretical teaching that holds that God is not really three distinct persons, but only one person who appears to people in different “modes” at different times. Also called Sabellianism. (6C.1)
- Molinism.** The viewpoint that the future choices of people are not *directly* determined by God, but God knows them anyway, because he knows *how each free creature would respond* in any set of circumstances that might occur, and then he creates a world in which those circumstances will occur. (8G)
- monism.** The view that man is made of only one element, the physical body, and that his body is the person. (11D.1)
- monogenēs.** A Greek word that means “only begotten.” It is used to describe the relationship of the Son to the Father in John 1:14; 3:16, 18, and 1 John 4:9. However, in an alternative view, many scholars and Bible translations understand the term to mean “unique, only.” (6D.2)
- monophysitism.** The fifth-century heresy that held that Christ had only one nature, which was a mixture of divine and human natures (from Gk. *monos*, “one,” and *physis*, “nature”). (14C.1.c)
- moral attributes.** Aspects of God’s character that describe his moral or ethical nature. (5C)
- moral influence theory.** The theory that Christ’s death was not a payment for sins but simply a demonstration of how much God loved human beings, because it showed how God identified with their sufferings, even to the point of death. The atonement becomes, then, an example designed to draw from us a grateful response. (15C.2.d.[2])
- natural selection.** The idea, assumed in evolutionary theory, that living organisms that are most fitted to their environment survive and multiply while others perish (also called “survival of the fittest”). (7E.3)
- necessity of Scripture.** The idea that the Bible is necessary for knowing the gospel, for maintaining spiritual life, and for knowing God’s will, but is not

- necessary for knowing that God exists or for knowing something about his character and moral laws. (3B)
- neoorthodoxy.** Twentieth-century theological movement represented by the teachings of Karl Barth. Instead of the orthodox position that all the words of Scripture were spoken by God, Barth taught that the words of Scripture become God's words to us as we encounter them. (2A.2)
- Nestorianism.** The fifth-century heresy that taught that there were two separate persons in Christ, a human person and a divine person. (14C.1.b)
- new heavens and new earth.** A description of the entirely renewed creation in which believers will dwell after the final judgment. (34A)
- New Testament theology.** The study of the teaching of the individual authors and sections of the New Testament and of the place of each teaching in the historical development of the New Testament. (1A.1)
- “without discerning the body.”** Phrase used in 1 Corinthians 11:29 of the Corinthians' abuse of the Lord's Supper. In their selfish, inconsiderate conduct toward each other during the Lord's Supper, they were not understanding the unity and interdependence of people in the church, which is the body of Christ. (28D)
- office.** A publicly recognized position of a person who has the right and responsibility to perform certain functions for the benefit of the whole church. (29A.3)
- old earth theory.** A theory of creation that views the earth as very old, perhaps as old as 4.5 billion years. (7F)
- Old Testament theology.** The study of the teaching of the individual authors and sections of the Old Testament and of the place of each teaching in the historical development of the Old Testament. (1A.1)
- omnipotence.** The attribute of God whereby he is able to do all his holy will (from Lat. *omni*, “all,” and *potens*, “powerful”). (5D.13)
- omnipresence.** The attribute of God whereby he does not have size or spatial dimensions and is present at every point of space with his whole being, yet God acts differently in different places. (4D.4)
- omniscience.** The attribute of God whereby he fully knows himself and all things actual and possible in one simple and eternal act. (5B.3)
- only begotten.** A mistranslation of the Greek word *monogenēs* (John 3:16; etc.), which actually means “unique” or “one-of-a-kind.” The Arians used this word to deny Christ's deity, but the rest of the church understood it to mean that the Son eternally related as a son to the Father. (6C.2)
- ontological equality.** Phrase that describes the members of the Trinity as eternally equal in being or existence. (6D.5.c)
- open theism.** The belief that God is incapable of knowing any future free choices by human beings because the future has not yet occurred, and therefore it is not knowable. (5B.3.b)

- order of salvation.** A list of the events in which God applies salvation to us, arranged in the specific order in which they occur in our lives. (18)
- ordinary means.** The ordinary resources that people can use to help them understand Scripture. These include a Bible translation in one's own language, Bible teachers, commentaries, the history of interpretation, fellowship with others, concordances, dictionaries, and historical background information. (3A.2.c)
- original guilt.** Another term for "inherited guilt." (13C.1)
- original pollution.** Another term for our inherited sinful nature (see "inherited corruption"). (13C.2)
- original sin.** The traditional term for the doctrine referred to in this text as "inherited sin." Original sin includes both original guilt and original pollution. (13C)
- paedobaptism.** The practice of baptizing infants (the prefix *paido-* is derived from Gk. *pais*, "child"). (27B.4)
- pantheism.** The idea that the whole universe is God or part of God. (7B)
- paradox.** A seemingly contradictory statement that may nonetheless be true; an apparent but not real contradiction. (1D.3)
- passive obedience.** Refers to Christ's sufferings for us in which he took the penalty due for our sins and as a result died for our sins. (15C.2)
- Pelagius.** A fifth-century monk who taught that every person has the ability to obey God's commands and can take the first and most important steps toward salvation on his or her own. (13D.2)
- penal substitution.** The view of the atonement that holds that Christ in his death bore the just penalty of God for our sins and did so as a substitute for us. (15C.2.b.[4])
- Pentecostal.** Any denomination or group that traces its historical origin back to the Pentecostal revival that began in the United States in 1901 and that holds to the doctrinal positions (1) that baptism in the Holy Spirit is ordinarily an event subsequent to conversion; (2) that baptism in the Holy Spirit is made evident by the sign of speaking in tongues; and (3) that all the spiritual gifts mentioned in the New Testament are to be sought and used today. (29)
- perfection.** The attribute of God whereby he completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for him. (5E.14)
- perfectionism.** The view that sinless perfection, or freedom from conscious sin, is possible in this life for the Christian. (23B.4)
- perseverance of the saints.** The doctrine that all those who are truly born again will be kept by God's power and will persevere as Christians until the end of their lives and that only those who persevere until the end have been truly born again. (24)

- personal eschatology.** The study of future events that will happen to individuals, such as death, the intermediate state, and glorification. (25)
- philosophical theology.** The study of theological topics that primarily employs the tools and methods of philosophical reasoning and uses information that can be known about God from observing the universe, but not information that comes from Scripture. (1A.1)
- postmillennialism.** The view that Christ will return to the earth after the millennium. In this view, the millennium is an age of peace and righteousness on the earth that is brought about by the progress of the gospel and the growth of the church but not by Christ's physical presence on earth. (32B)
- posttributational premillennialism.** Another term for historic premillennialism (or "classic premillennialism"). This position is distinguished from other premillennial views by the idea that Christ will return after the great tribulation. (32C)
- posttributational rapture.** The taking up of believers after the great tribulation to meet with Christ in the air just a few moments prior to his coming to earth with them to reign during the millennial kingdom (or, on the amillennial view, during the eternal state). (32E)
- power.** Another term for God's omnipotence. (5D.13)
- prayer.** Personal communication from us to God. (9)
- predestination.** Sometimes used as another term for "election." However, in Reformed theology generally, predestination is a broader term that includes not only election (for believers) but also reprobation (for non-believers). (18)
- premillennialism.** Includes a variety of views that have in common the belief that Christ will return to the earth before the millennium. (32C)
- preterism.** The belief that Christ returned spiritually in AD 70 when the Jewish temple was destroyed, and that therefore we should not expect any additional future return of Christ. (31G)
- pretribulation rapture.** The taking up of believers into heaven when (according to this view) Christ returns secretly, prior to the great tribulation. (32E)
- pretributational premillennialism.** The view that Christ will return secretly before the great tribulation to call believers to himself, and then again after the tribulation to reign on earth for a thousand years. (32C.2)
- preservation.** An aspect of God's providence whereby he keeps all created things existing and maintaining the properties with which he created them. (8A)
- presupposition.** An assumption that forms the beginning point of any study. (1B)
- primary cause.** The divine, invisible, directing cause of everything that happens. (8B.4)

- primogeniture.** The Old Testament practice in which the firstborn in any generation in a human family has leadership in the family for that generation. (12C.2.a)
- principalities and powers.** Other names for demonic powers (and perhaps angelic powers) in some verses of the Bible. (10G.2)
- prophecy.** In the New Testament, a gift of the Holy Spirit that involves telling something that God has spontaneously brought to mind. (30A)
- propitiation.** A sacrifice that bears God's wrath to the end and in so doing changes God's wrath toward us into favor. (15C.2.b.[4])
- providence.** The doctrine that God is continually involved with all created things in such a way that he (1) keeps them existing and maintaining the properties with which he created them; (2) cooperates with created things in every action, directing their distinctive properties to cause them to act as they do; and (3) directs them to fulfill his purposes. (8)
- purgatory.** In Roman Catholic doctrine, the place where the souls of believers go to be further purified from sin until they are ready to be admitted into heaven. (25C.1.a)
- purity of the church.** The church's degree of freedom from wrong doctrine and conduct, and its degree of conformity to God's revealed will for the church. (26C.1)
- raised in glory.** Phrase describing our future resurrection bodies, which will exhibit a beauty and radiance appropriate to the position of exaltation and rule over creation that God will give us, bearing some similarity to Christ's glorified body. (16A.4.c; 25D.2)
- raised in power.** Phrase describing our future resurrection bodies, which will exhibit the fullness of strength and power that God intended human beings to have in their bodies when he created them. (16A.2; 25D.2)
- random mutation.** According to evolutionary theory, the entirely random mechanism by which differences occurred when cells reproduced themselves, with the result that all life forms developed from the simplest form without any intelligent direction or design. (7E.3)
- ransom to Satan theory.** The erroneous view that in the atonement Christ paid a ransom to Satan to redeem us out of his kingdom. (15C.2.d.[1])
- rapture.** The taking up or snatching up (from Lat. *rapiō*, "seize, snatch, carry away") of believers to be with Christ when he returns to the earth. (32E)
- reconciliation.** The removal of enmity and the restoration of fellowship between two parties; in the atonement, we were reconciled to God. (15C.2.c.[3])
- redemption.** The act of buying back sinners out of their bondage to sin and to Satan through the payment of a ransom. (15C.2.c.[4])
- Reformed.** Another term for the theological tradition known as Calvinism. (8)
- regeneration.** A secret act of God in which he imparts new spiritual life to us; sometimes called "being born again." (20)

repentance. A heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ. (21B)

reprobation. The sovereign decision of God before creation to pass over some persons, in sorrow deciding not to save them, and to punish them for their sins, and thereby to manifest his justice. (18E)

resurrection. A rising from the dead into a new kind of life not subject to sickness, aging, deterioration, or death. (16A.2)

revealed will. God's declared will concerning what pleases him or what he commands us to do. God's revealed will is found in Scripture. (5D.12.b)

righteousness. The attribute of God whereby he always acts in accordance with what is right and is himself the final standard of what is right. (5C.9)

sacrifice. Christ's death on the cross viewed from the standpoint that he paid the penalty that we deserved. (15C.2.c.[1])

sanctification. A progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives. (23)

Satan. The personal name of the head of the demons. (10E)

saving faith. Trust in Jesus Christ as a living person for forgiveness of sins and for eternal life with God. (21A.3)

saving grace. The grace of God that brings people to salvation; also known as "special grace." (17A)

Scripture. The writings (Gr. *graphē*) of the Old and New Testaments, which have historically been recognized as God's words in written form. Another term for the Bible. (2A)

second coming of Christ. The sudden, personal, visible, bodily return of Christ from heaven to earth. (31)

secondary cause. The properties and actions of created things that bring about events in the world. (8B.4)

secret will. God's hidden decrees by which he governs the universe and determines everything that will happen. (8B.8.b)

self-attesting. The self-authenticating nature of the Bible by which it convinces us that its words are God's words. (2A.4)

self-existence. Another term for God's independence. (4D.1)

seraphim. A class of created spiritual beings who are said to continually worship God. (10A.3.b)

session. The "sitting down" of Christ at God's right hand after his ascension, indicating that his work of redemption was complete and that he had received authority over the universe. (16B.3)

sin. Any failure to conform to the moral law of God in act, attitude, or nature. (13A)

sinless perfection. The state of being totally free from sin. Some erroneously hold that such a state is possible in this life (see also "perfectionism"). (23B.4)

- Son of God.** A title often used of Jesus to designate him as the heavenly, eternal Son who is equal in nature to God himself. (14B.1.c)
- Son of Man.** The term by which Jesus referred to himself most often, which had an Old Testament background, especially in the heavenly figure who was given eternal rule over the world in the vision in Daniel 7:13. (14B.1.c)
- soul.** The immaterial part of man; used interchangeably with “spirit.” (11D.1)
- soul sleep.** The erroneous doctrine that believers go into a state of unconscious existence when they die and that they return to consciousness when Christ returns and raises them to eternal life. (25C.1.b)
- sovereignty.** God’s exercise of power over his creation. (5D.13)
- speaking in tongues.** Prayer or praise spoken in syllables not understood by the speaker. (30D.2)
- special revelation.** God’s words addressed to specific people, including the words of the Bible. To be distinguished from general revelation, which is given to all people generally. (3B.4)
- spirit.** The immaterial part of man; used interchangeably with “soul.” (11D.1)
- spiritual body.** The type of body we will receive at our future resurrection, which will not be “immaterial” but rather suited to and responsive to the guidance of the Holy Spirit. (16A.2)
- spiritual presence.** Phrase descriptive of the Reformed perspective of the Lord’s Supper, which views Christ as spiritually present in a special way as we partake of the bread and wine. (28C.3)
- spirituality.** The doctrine that God exists as a being who is not made of any matter, has no parts or dimensions, is unable to be perceived by our bodily senses, and is more excellent than any other kind of existence. (5A.1)
- subordinationism.** The heretical teaching that the Son was inferior or subordinate in being to God the Father. Also called ontological subordination, but different from economic subordination, which has been the historic view of the church. (6C.2)
- sufficiency of Scripture.** The idea that Scripture contained all the words of God he intended his people to have at each stage of redemptive history and that it now contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly. (3C)
- summary attributes.** Qualities of God’s character that emphasize the excellence of his entire being, such as perfection (he lacks no desirable quality), blessedness (he delights in all his qualities), and beauty (he is the sum of everything desirable). (5E)
- symbolic presence.** The common Protestant view that the bread and wine of the Lord’s Supper symbolize the body and blood of Christ, rather than change into or somehow contain the body and blood of Christ. (28C.3)

systematic theology. Any study that answers the question, “What does the whole Bible teach us today?” about any given topic. (1A)

teaching. In the New Testament, the ability to explain Scripture and apply it to people’s lives. (30B)

temporary blessings. Influences of the Holy Spirit and the church that make unbelievers look or sound like genuine believers when in fact they are not. (24C)

textual variants. Occurrences of different words in different ancient copies of the same verse of Scripture. (2D.2.c)

theistic evolution. The theory that God used the process of evolution to bring about all the life forms on earth. (7E.4)

theophany. An “appearance of God” in which he takes on a visible form to show himself to people. (5A.2)

total depravity. The traditional term for the doctrine referred to in this text as “total inability.” (13C.2)

total inability. Man’s total lack of spiritual good and inability to do good before God (often referred to as “total depravity”). (13C.2)

transcendent. The term used to describe God as being greater than the creation and independent of it. (7B)

transubstantiation. The Roman Catholic teaching that the bread and wine of the Lord’s Supper (often referred to as the Eucharist) actually become the body and blood of Christ. (28C.1)

trichotomy. The view that man is made up of three parts: body, soul, and spirit. (11D.1)

Trinity. The doctrine that God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God. (6)

tritheism. The belief that there are three gods. (6C.3)

trust. An aspect of biblical faith or belief in which we not only know and agree with facts about Jesus, but we also place personal trust in him as a living person. (21A.3)

truthfulness. The doctrine that God is the true God, and that all his knowledge and words are both true and the final standard of truth. (5B.5)

unchangeableness. The doctrine that God is unchanging in his being, perfections, purposes, and promises, yet God does act and feel emotions, and he acts and feels differently in response to different situations. (4D.2)

unity. The doctrine that God is not divided into parts, yet we see different attributes of God emphasized at different times. (4D.5)

unity of the church. The church’s degree of freedom from divisions among true Christians. (26C.2)

unpardonable sin. The unusually malicious, willful rejection and slander against the Holy Spirit’s work attesting to Christ and attributing that work to Satan. (13D.5)

- vicarious atonement.** The work Christ did in his life and death to earn our salvation by standing in our place as our “vicar,” or representative. (15C.2.b.[4])
- virgin birth.** The biblical teaching that Jesus was conceived in the womb of his mother Mary by a miraculous work of the Holy Spirit and without a human father. (14A.1)
- visible church.** The church as Christians on earth see it. Because only God sees our hearts, the visible church will always include some unbelievers. (26A.2)
- watchers.** Another name for angels. (Dan. 4:13, 17, 23). (10A.2)
- will.** The attribute of God whereby he approves and determines to bring about every action necessary for the existence and activity of himself and all creation. (5D.12)
- willing choices.** Choices that are made in accord with our desires and with no awareness of restraints on our will. (8B.9)
- wisdom.** The attribute of God whereby he always chooses the best goals and the best means to those goals. (5B.4)
- wrath.** The attribute of God whereby he intensely hates all sin. (5C.11)
- young earth theory.** A theory of creation that views the earth as relatively young, perhaps as young as ten thousand to twenty thousand years old. (7F.3.b)

APPENDIX 3

Annotated Bibliography of Evangelical Systematic Theologies

This bibliography lists most of the major evangelical systematic theologies available in English as well as several shorter guides to Christian doctrine. With the exception of the two Roman Catholic theologies (the traditional theology text by Ott and the 1994 *Catechism*), which are included to give some access to Roman Catholicism, all of the authors on this list fall generally within a “conservative evangelical” theological position, although some are at the far left of the evangelical spectrum, especially with regard to the inerrancy of the Bible. (For more details, see the notes after each entry).

Akin, Daniel L., ed. *A Theology for the Church*. Nashville: B&H, 2007.

Akin is the widely respected president of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. He edited this collection of fifteen essays on the major doctrines of the Christian faith and their importance for life, all written by contemporary Baptist scholars.

Allen, Michael, and Scott R. Swain, ed. *Christian Dogmatics: Reformed Theology for the Church Catholic*. Grand Rapids: Baker, 2016.

A compilation of sixteen essays on major Christian doctrines, written by twelve contemporary Reformed scholars.

Allison, Greg R. *50 Core Truths of the Christian Faith: A Guide to Understanding and Teaching Theology*. Grand Rapids: Baker, 2018.

A very clear, Bible-centered guide by a pastorally wise professor of theology at the Southern Baptist Theological Seminary in Louisville, KY. Allison holds to Reformed theology and believer's baptism.

Arminius, James. *The Writings of James Arminius*. 3 vols. Vols. 1 and 2, translated by James Nichols. Vol. 3, translated by W. R. Bagnell. Grand Rapids: Baker, 1956.

Arminius (1560–1609) was a Reformed pastor in Amsterdam and later professor of theology at the University of Leyden. His disagreement with some of the central tenets of Calvinism led to a great controversy in the Netherlands that continued long after his death. His ideas became the foundation of a system of thought now known as Arminianism, which continues today in conservative Wesleyan and Methodist churches and in many other Protestant groups. This collection of writings, assembled after his death, is not strictly organized as a systematic theology, but it does contain discussions of most important theological topics.

Barrett, Matthew, ed. *Reformation Theology: A Systematic Summary*. Wheaton, IL: Crossway, 2017.

This volume contains twenty essays by various authors, with an emphasis on the main doctrines taught by the Protestant Reformers in the Reformation of the sixteenth century.

Bavinck, Herman. *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. 4 vols. Grand Rapids: Baker, 2008.

Bavinck (1854–1921) was a Dutch theologian and one of this century’s most brilliant spokesmen for a Reformed theological position.

Berkhof, Louis. *Introduction to Systematic Theology*. Grand Rapids: Eerdmans, 1932. Reprint, Grand Rapids: Baker, 1979.

———. *Systematic Theology*. 4th ed. Grand Rapids: Eerdmans, 1939.

The standard Reformed textbook for systematic theology by a former president of Calvin Seminary in Grand Rapids, Michigan. This book is a great treasure house of information and analysis and is probably the most useful one-volume systematic theology available from any theological perspective. Berkhof lived from 1873 to 1957.

Bird, Michael F. *Evangelical Theology: A Biblical and Systematic Introduction*. Grand Rapids: Zondervan, 2013.

A very readable systematic theology structured around the message of the gospel, written by a New Testament scholar who is academic dean at Ridley College in Melbourne, Australia.

Bloesch, Donald G. *Essentials of Evangelical Theology*. 2 vols. New York: Harper and Row, 1978–79.

A work by a contemporary theologian who is in the Reformed tradition broadly but much less clear on the doctrines of election and the authority of Scripture, for example, than other writers classified as “Reformed” in this bibliography. (More recently, Bloesch has begun to publish a multivolume systematic theology.)

Boice, James Montgomery. *Foundations of the Christian Faith*. Revised one-volume edition. Downers Grove, IL: InterVarsity Press, 1986.

A recent Reformed guide to systematic theology written by the theologian-pastor of Tenth Presbyterian Church, Philadelphia. This work is written in a popular, readable style, with helpful application of doctrines to life. It was previously published in four separate volumes: *The Sovereign God* (1978), *God the Redeemer* (1978), *Awakening to God* (1979), and *God and History* (1981).

Boyce, James Petigru. *Abstract of Systematic Theology*. 1887. Reprint, Christian Gospel Foundation, n.d.

A Baptist systematic theology that is also Reformed in doctrinal orientation by a former president and professor of systematic theology in the Southern Baptist Seminary, Louisville, Kentucky. Boyce lived from 1827 to 1888.

Bray, Gerald. *God Has Spoken: A History of Christian Theology*. Wheaton, IL: Crossway, 2014.

Bray is a remarkably erudite Anglican scholar who says his aim in this book is “to make the history of Christian theology comprehensible to nonspecialists while at the same time providing a useful resource for those who want to take the subject further” (p. 22). Bray is now retired, but he taught for many years at Beeson Divinity School in Birmingham, Alabama.

Buswell, James Oliver, Jr. *A Systematic Theology of the Christian Religion*. 2 vols. Grand Rapids: Zondervan, 1962–63.

A Reformed systematic theology by the former dean of the graduate faculty at Covenant College and Seminary in St. Louis, Missouri.

Calvin, John. *Institutes of the Christian Religion*. 2 vols. Edited by John T. McNeill. Translated and indexed by Ford Lewis Battles. The Library of Christian Classics, vols. 20–21. Philadelphia: Westminster, 1960. Translated from the 1559 text and collated with earlier versions.

This is the best available English translation of Calvin’s systematic exposition of the Christian faith. Calvin (1509–64) was a French reformer who became the greatest theologian of the Reformation and, according to many estimates, the greatest theologian in the history of the church. Reformed in doctrinal perspective.

Carter, Charles W., ed. *A Contemporary Wesleyan Theology: Biblical, Systematic, and Practical*. 2 vols. Grand Rapids: Francis Asbury (Zondervan), 1983.

This is a collection of twenty-four essays on major doctrinal themes by several scholars representing a wide range of conservative Wesleyan denominations and institutions. The set also includes some essays on practical theology and ethics. Charles Carter, who contributed four of the chapters, is professor of religion and missions at Marion College, Marion, Indiana. The advisory

committee for the volumes includes representatives of United Methodist, Free Methodist, Church of the Nazarene, Missionary Church, Salvation Army, Wesleyan Church, and other groups.

Chafer, Lewis Sperry. *Systematic Theology*. 7 vols. plus index vol. Dallas: Dallas Seminary Press, 1947–48.

———. *Systematic Theology*. Abridged ed. 2 vols. Edited by John F. Walvoord, Donald K. Campbell, and Roy B. Zuck. Wheaton, IL: Victor, 1988.

Chafer (1871–1952) was the first president of Dallas Theological Seminary. The seven-volume edition is the most extensive dispensational systematic theology ever written. The two-volume edition is a condensation of the earlier work.

Challies, Tim, and Josh Byers. *A Visual Theology Guide to the Bible: Seeing and Knowing God's Word*. Grand Rapids: Zondervan, 2019.

This volume, written from a Reformed perspective, is filled with interesting diagrams and graphs that illustrate each doctrine.

Cottrell, Jack. *The Faith Once for All: Bible Doctrine for Today*. Joplin, MO: College Press, 2002.

Cottrell is a thoughtful and articulate Arminian theologian who teaches at Cincinnati Bible Seminary.

Culver, Robert Duncan. *Systematic Theology: Biblical and Historical*. 2005. Reprint, Geanies House, UK: Mentor, 2008.

Culver taught at Greece Theological Seminary, Wheaton College and Graduate School, and Trinity Evangelical Divinity School. This lengthy volume contains significant emphasis on the biblical basis for Christian doctrines.

Dorman, Taylor A. *A Faith for All Seasons*. Nashville: B&H, 2001.

Driscoll, Mark, and Gerry Breshears. *Doctrine: What Christians Should Believe*. Wheaton, IL: Crossway, 2010.

Duffield, Guy P., and Nathaniel M. Van Cleave. *Foundations of Pentecostal Theology*. Lake Mary, FL: Creation House, 2008.

An extensive treatment of Christian doctrine, written by two veteran Pentecostal pastor-teachers, with extensive discussion of “baptism with the Holy Spirit,” various spiritual gifts, and much material on divine healing.

Edwards, Jonathan. *The Works of Jonathan Edwards*. 2 vols. Revised and corrected by Edward Hickman. 1834. Reprint, Edinburgh: Banner of Truth, 1974.

Edwards (1703–58) was a pastor in Northampton, Massachusetts, and for one month before his death from a smallpox injection, president of Princeton. Some consider him the greatest American philosopher-theologian. He did not write an entire systematic theology, but his works contain writings on most theological topics. He is strongly Reformed in outlook and combines profound thought with warm-hearted devotion to Christ.

Enns, Paul P. *The Moody Handbook of Theology*. Chicago: Moody Publishers, 2008.

Erickson, Millard. *Christian Theology*. 3rd ed. Grand Rapids: Baker, 2013.

A clear and very thorough recent textbook in systematic theology from a moderately Reformed and Baptist perspective. Erickson is distinguished professor of theology at Western Seminary in Portland, Oregon. He previously was Academic Dean at Bethel Theological Seminary in St. Paul, Minnesota, later at Southwestern Baptist Seminary in Ft. Worth, Texas and Baylor University. This book includes interaction with all the major trends in contemporary nonevangelical theology, as well as helpful material for personal application.

Frame, John. *Systematic Theology: An Introduction to Christian Belief*. Phillipsburg, NJ: P&R, 2013.

This excellent volume is a wonderfully clear, refreshingly insightful, and profoundly biblical treatment of systematic theology, written by the now-retired professor of systematic theology at Reformed Theological Seminary in Orlando, Florida, who previously had taught at Westminster Seminary California and Westminster Theological Seminary in Philadelphia.

Garret, James Leo. *Systematic Theology: Biblical, Historical, Evangelical*. 2 vols. Grand Rapids: Eerdmans, 1990, 1995.

Garret was a professor of theology at Southwestern Baptist Theological Seminary. He is Baptist and evangelical in his convictions, yet he gives much more space to representing different positions clearly than to arguing for his position. With 1,530 total pages, these volumes are an amazingly rich resource for historical, bibliographical, and biblical data on each doctrine treated.

Geisler, Norman. *Systematic Theology*. 4 vols. Minneapolis: Bethany House, 2002.

Geisler, who died in July 2019, was a prolific author of works on theology, apologetics, and ethics, and a strong defender of biblical inerrancy.

Gill, John. *Complete Body of Doctrinal and Practical Divinity*. 2 vols. Grand Rapids: Baker, 1978. First published as *A Body of Doctrinal Divinity* (1767) and *A Body of Practical Divinity* (1770).

Gill (1697–1771) was a highly influential Baptist pastor, a prolific writer, and a respected theologian in eighteenth-century England. He was also Reformed (or Calvinistic) in his view of God's sovereignty. His book, *The Cause of God and Truth* (1735–38; reprint, Grand Rapids: Baker, 1981) is one of the most thorough defenses of Calvinistic theology ever written.

Henry, Carl F. H. *God, Revelation, and Authority*. 6 vols. Waco, TX: Word, 1976–83.

A major work containing detailed interaction with hundreds of other scholarly positions. Henry, who died in 2003, was a leading evangelical theologian with great strengths especially in the areas of apologetics and philosophical theology.

Heppe, Heinrich. *Reformed Dogmatics: Set Out and Illustrated From the Sources*. Revised and edited by Ernst Bizer. Translated by G. T. Thompson. First published 1861. English translation first published 1950. Reprint, Grand Rapids: Baker, 1978.

Heppe (1820–79) was a German scholar who collected and quoted extensively from many earlier Reformed theologians. Because the quotations are arranged according to the topics of systematic theology, this book is a valuable sourcebook.

Hodge, Charles. *Systematic Theology*. 3 vols. 1871–73. Reprint, Grand Rapids: Eerdmans, 1970.

A major Reformed systematic theology that is still widely used today. Hodge (1797–1878) was professor of systematic theology at Princeton Theological Seminary.

Horton, Michael. *The Christian Faith: A Systematic Theology for Pilgrims on the Way*. Grand Rapids: Zondervan, 2011.

Horton is a prolific author and a professor of systematic theology and apologetics at Westminster Seminary California. This is a clear statement of contemporary Reformed theology.

Horton, Stanley, ed. *Systematic Theology*. Revised ed. Springfield, MO: Gospel, 1994.

This is a collection of eighteen essays on major Christian doctrines, written by twenty different Pentecostal authors.

Kelly, Douglas F. *Systematic Theology*. Vols. 1 and 2. Fearn, Ross-Shire, Scotland: Christian Focus, 2008, 2014.

These first two volumes of a projected series show a broad command of both biblical literature and historical theology. Kelly is professor of systematic theology at Reformed Theological Seminary in Charlotte, North Carolina.

Lewis, Gordon R., and Bruce Demarest. *Integrative Theology*. 3 vols. Grand Rapids: Zondervan, 1987–94.

Lewis and Demarest are both professors of systematic theology at Denver Seminary in Colorado (a Conservative Baptist seminary). This is an excellent contemporary work that integrates historical, biblical, apologetic, and practical material with systematic theology.

Litton, Edward Arthur. *Introduction to Dogmatic Theology*. New ed., edited by Philip E. Hughes. First published 1882–92. Reprint, London: James Clarke, 1960.

A standard Anglican (or Episcopalian) systematic theology by an evangelical British theologian of the nineteenth century. Litton lived from 1813 to 1897.

MacArthur, John, and Richard Mayhue. *Biblical Doctrine: A Systematic Summary of Biblical Truth*. Wheaton, IL: Crossway, 2017.

MacArthur is the president and Mayhue the former vice president of the Master's Seminary in Sun Valley, California, where MacArthur also carries on a worldwide ministry of Bible exposition

as the pastor-teacher of Grace Community Church. Clearly written and biblically based, with frequent application to life, MacArthur and Mayhue defend biblical inerrancy, believer's baptism, a Reformed view of salvation, and a cessationist view regarding spiritual gifts.

McBrien, Richard P. *Catholicism*. 2 vols. Minneapolis: Winston, 1980.

A responsible and extensive explanation of Catholic teachings as they have been affected by the period since Vatican II. Contains bibliographies with each chapter.

Menzies, William W., and Stanley M. Horton. *Bible Doctrines: A Pentecostal Perspective*. Springfield, MO: Gospel, 1993.

This is a brief, popular overview of the standard doctrinal categories covered in most systematic theology texts, but with additional chapters on "The Baptism in the Holy Ghost," speaking in tongues, and healing. Menzies was president of Asia Pacific Theological Seminary in the Philippines, and Horton was a professor of Bible and theology at the Assemblies Of God Theological Seminary in Springfield, Missouri.

Miley, John. *Systematic Theology*. 2 vols. Library of Biblical and Theological Literature, vols. 5–6. New York: Eaton and Mains, 1892–94. Reprint, Peabody, MA: Hendrikson, 1989.

This is probably the most scholarly and extensive Arminian systematic theology ever written. Miley was a professor at Drew Theological Seminary, Madison, New Jersey.

Milne, Bruce. *Know the Truth*. Leicester: InterVarsity Press, 1982.

A thoughtful, clearly written evangelical guide to Christian doctrine which has found wide use among students. Milne lectured in biblical and historical theology at Spurgeon's College, London.

Mueller, John Theodore. *Christian Dogmatics*. St. Louis: Concordia, 1934.

A condensation and translation of Francis Pieper's *Christliche Dogmatik* (Christian Dogmatics) by a professor of systematic theology at Concordia Seminary in St. Louis, a Missouri Synod Lutheran seminary. An excellent statement of conservative Lutheran theology.

Mullins, Edgar Young. *The Christian Religion in Its Doctrinal Expression*. Philadelphia: Judson Press, 1917.

An evangelical systematic theology by a former president of the Southern Baptist Seminary in Louisville, Kentucky. Mullins lived from 1860 to 1928.

Murray, John. *Collected Writings of John Murray*. 4 vols. Carlisle, PA: Banner of Truth, 1976–82.

———. *The Imputation of Adam's Sin*. Grand Rapids: Eerdmans, 1959. Reprint, Nutley, NJ: Presbyterian and Reformed, 1977.

———. *Principles of Conduct*. Grand Rapids: Eerdmans, 1957.

———. *Redemption Accomplished and Applied*. Grand Rapids: Eerdmans, 1955.

Murray (1898–1975) was professor of systematic theology at Westminster Theological Seminary in Philadelphia and one of the most articulate modern defenders of Reformed theology.

Oden, Thomas C. *Classic Christianity: A Systematic Theology*. New York: HarperOne, 2009.

This volume is a condensation of Oden's three-volume *Systematic Theology*, which was published in 1987, 1989, and 1992. Oden is a Methodist theologian who moved from his previous liberal theological convictions to a conservative evangelical position. He interacts extensively with theologians from the early history of the church.

Olson, Arnold T. *This We Believe: The Background and Exposition of the Doctrinal Statement of The Evangelical Free Church of America*. Minneapolis: Free Church Publications, 1961.

A guide to Christian doctrine based on the widely used statement of faith of the Evangelical Free Church of America. Olson was the first president of the Evangelical Free Church.

Ott, Ludwig. *Fundamentals of Catholic Dogma*. Edited by James Canon Bastible. Translated by Patrick Lynch. St. Louis: Herder, 1955. First published in German in 1952.

A standard textbook of traditional Roman Catholic theology.

Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale, 1993.

This readable volume lives up to its name because Packer, an Anglican with strong Reformed convictions, is a master of saying much in a few words. He was a professor of theology at Regent College in Vancouver, British Columbia, and one of the most widely respected evangelical theologians in recent memory.

Pieper, Francis. *Christian Dogmatics*. 4 vols. First published in German, 1917–24. Translated by Theodore Engelder et al. St. Louis: Concordia, 1950–57.

This is standard systematic theology of conservative Lutheranism. Pieper (1852–1931) was a Missouri Synod theologian and professor and president of Concordia Seminary in St. Louis.

Pope, William Burt. *A Compendium of Christian Theology*. 2nd ed. 3 vols. New York: Phillips and Hunt, n.d.

This work, first published in 1875–76, is one of the greatest systematic theologies written from a Wesleyan or Arminian perspective.

Purkiser, W. T., ed. *Exploring our Christian Faith*. Kansas City, MO: Beacon Hill, 1960.

A more popular Arminian systematic theology with contributions from several authors.

Reymond, Robert. *A New Systematic Theology of the Christian Faith*. Nashville: Nelson, 1998.

Raymond, who died in 2013, was professor of systematic theology at Knox Theological Seminary in Fort Lauderdale, Florida, and prior to that he taught at Covenant Theological Seminary in St. Louis for many years. He was an ordained minister in the Presbyterian Church in America. This volume clearly advocates Reformed theological distinctives with a strong emphasis on scriptural grounding for each doctrine.

Ryrie, Charles. *Basic Theology*. Wheaton, IL: Victor, 1986.

A very clearly written introduction to systematic theology from a dispensationalist perspective, by a former professor of systematic theology at Dallas Theological Seminary.

Roman Catholic Church. *Catechism of the Catholic Church*. 2nd ed. New York: Double Day, 2003.

Scholes, Alan Kent. *Enjoying God: An Introduction to Christian Theology*. Orlando: Campus Crusade for Christ, 2010.

Shedd, William G. T. *Dogmatic Theology*. 3rd ed. Edited by Alan W. Gomes. Phillipsburg, NJ: P&R, 2003.

Shedd was professor of systematic theology at Union Theological Seminary in New York City, 1874–1890. He was a staunch defender of Reformed theology in this classic text. Alan Gomes has combined the previous three-volume set into one volume and has provided organization and section headings that make the work much more accessible to the ordinary reader.

Strong, Augustus H. *Systematic Theology*. Valley Forge, PA: Judson, 1907.

Strong (1836–1921) was president and professor of theology at Rochester Theological Seminary and, from 1905 to 1910, was the first president of the Northern Baptist Convention. This text was widely used in Baptist circles for most of the twentieth century, until it was largely replaced by Millard Erickson's *Christian Theology* (1983–85).

Thiessen, Henry Clarence. *Introductory Lectures in Systematic Theology*. Revised by Vernon D. Doerksen. 1949. Reprint, Grand Rapids: Eerdmans, 1977.

An evangelical systematic theology textbook by a former chairman of the faculty of the graduate school at Wheaton College. Thiessen is Baptist and dispensational in theological perspective.

Thomas, W. H. Griffith. *The Principles of Theology: An Introduction to the Thirty-Nine Articles*. 5th ed. 1930. London: Church Book Room, 1956.

Although this book is structured around the Anglican Thirty-Nine Articles, it functions well as a thoughtful introductory text in Christian doctrine even for those outside the Anglican tradition. It has been widely used in British evangelical circles for many years. Thomas (1861–1924) was principal of Wycliffe Hall, Oxford and then professor of Old Testament at Wycliffe College, Toronto. He also played a role in founding Dallas Seminary just before his death.

Thornwell, James Henley. *The Collected Writings of James Henley Thornwell*. 4 vols. Edited by John B. Adger. New York: Carter, 1871–73. Reprint, Edinburgh; Carlisle, PA: Banner of Truth, 1974.

Thornwell (1812–62) was a Reformed theologian who was professor of theology in the Presbyterian Theological Seminary at Columbia, South Carolina.

Turretin, Francis. *Institutes of Elenctic Theology*. 3 vols. Translated by George Musgrave Giger. Edited by James T. Dennison Jr. Phillipsburg, NJ: Presbyterian and Reformed, 1992–97.

Turretin (1623–87) taught theology for over thirty years at the Academy in Geneva. His work, written in Latin, is said to be one of the fullest expressions of Calvinistic theology ever published.

It was reprinted (in Latin) in 1847 and widely used as a theological textbook for American Presbyterians, most notably by Charles Hodge at Princeton. George Giger translated Turretin's *Institutes* in the mid-nineteenth century, but the translation lay unpublished for over a century. James Dennison of Westminster Theological Seminary has done extensive editorial work to make this great theology text finally available to English readers.

Van Til, Cornelius. *In Defense of the Faith*. Vol. 5, *An Introduction to Systematic Theology*. N.p.: Presbyterian and Reformed, 1976.

This volume contains Van Til's discussions of the nature of systematic theology, of revelation, and of the doctrine of God. Van Til was a Reformed theologian and philosopher who taught at Westminster Theological Seminary in Philadelphia and is best known for his "presuppositional" system of apologetics.

Van Genderen, J., and W. H. Velema. *Concise Reformed Dogmatics*. Translated by Gerrit Bilkes and Ed M. van der Maas. Phillipsburg, NJ: P&R, 2008.

First published in Dutch in 1992, this book was originally written by two professors at the Theological University of the Christian Reformed Churches in the Netherlands, and it represents contemporary Dutch Reformed theology.

Vos, Geerhardus J. *Reformed Dogmatics*. Translated by Richard B Gaffin Jr. 5 vols. Bellingham, WA: Lexham, 2013–2016.

Vos was professor of biblical theology at Princeton Seminary from 1892–1932. These volumes, published posthumously, were written originally in Dutch.

Warfield, Benjamin B. *Biblical and Theological Studies*. Philadelphia: Presbyterian and Reformed, 1976.

———. *Christology and Criticism*. London and New York: Oxford University Press, 1929.

———. *The Inspiration and Authority of the Bible*. Edited by Samuel G. Craig. Introduction by Cornelius Van Til. Philadelphia: Presbyterian and Reformed, 1967.

———. *The Lord of Glory*. New York: American Tract Society, 1907.

———. *Perfectionism*. Philadelphia: Presbyterian and Reformed, 1958.

A condensation of Warfield's earlier two-volume work on perfectionism published by Oxford University Press, omitting extensive interaction with particular German theologians.

———. *The Person and Work of Christ*. Philadelphia: Presbyterian and Reformed, 1950.

Contains reprints of fourteen distinct articles.

———. *The Plan of Salvation*. Rev. ed. Grand Rapids: Eerdmans, 1942.

———. *Selected Shorter Writings of Benjamin B. Warfield*. 2 vols. Nuttley, NJ: Presbyterian and Reformed, 1970–73.

———. *Studies in Theology*. New York: Oxford University Press, 1932.

Warfield (1851–1921) was a Reformed theologian who taught New Testament and then systematic theology at Princeton Theological Seminary from 1887–1921. In the estimation of many people, he was one of the greatest American theologians.

Watson, Richard. *Theological Institutes*. 2 vols. New York: G. Lane and P. Sandford, 1843. First published 1823.

This is the earliest systematic theology by a Methodist. Watson (1781–1833) was Arminian in theological perspective.

Wiley, H. Orton. *Christian Theology*. Three vols. Kansas City, MO: Nazarene, 1940–43.

A recent Arminian systematic theology by a respected theologian in the Church of the Nazarene. Probably the best Arminian systematic theology published in the twentieth century, but it does not match Miley in scholarly depth.

Williams, J. Rodman. *Renewal Theology: Systematic Theology from a Charismatic Perspective*. 3 vols. Grand Rapids: Zondervan, 1988–92.

Williams is a charismatic scholar who died in 2008. He taught at Regent University (formerly CBN University) in Virginia Beach, Virginia. This clearly written theology interacts extensively with the biblical text and with other literature. It is the first published from an explicitly charismatic perspective.