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QUESTIONS FOR PERSONAL APPLICATION

These questions at the end of each chapter focus on application to life. Because I think doctrine is to be felt at the emotional level as well as understood at the intellectual level, in 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 for 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 on the table of 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
dogmatic theology
historical theology
major doctrine
minor doctrine
New Testament
theology
Old Testament theology
paradox
philosophical theology
presupposition
systematic theology

BIBLIOGRAPHY

In these bibliographies I have usually listed only works written from what would today be called a conservative evangelical position. This is because the purpose of this section is to give the student ready access to other treatments of each topic by theologians who share with this book the same general convictions about the nature of Scripture—that all of it is totally truthful and that it is God's unique and absolutely authoritative Word to

us. Once we step outside of that conviction, the variety of theological positions becomes amazingly large, and sufficient bibliographies are easily found in the more recent works cited below. (However, I have also included two representative Roman Catholic works because of the great influence of the Roman Catholic Church in almost every society in the world.)

Writers are grouped according to broad denominational categories, and the writers

within the groups are arranged chronologically. Of course, the categories below are not airtight, for there is often overlap—many Anglicans and many Baptists are theologically Reformed, while others in those groups are theologically Arminian; many Dispensationalists are also Baptists, while others are Presbyterians, and so forth. Yet the categories are fairly representative of distinguishable theological traditions within evangelicalism.

Dates given are the dates of publication of the final edition of each author's systematic theology or major theological writing. Where no single major theological work was published, the dates represent the years during which the author was actively teaching and writing about systematic theology. Complete bibliographical data may be found on pp. 1489–96.

SECTIONS IN EVANGELICAL SYSTEMATIC THEOLOGIES

1. *Anglican (Episcopalian)*

- 1882–92 Litton, 1–8
- 1930 Thomas, xvii–xxviii, 146–52
- 2001 Packer, xi–xiii
- 2013 Bird, 19–86
- 2014 Bray, 27–68

2. *Arminian (Wesleyan or Methodist)*

- 1875–76 Pope, 1:3–32, 42–46
- 1892–94 Miley, 1:2–54
- 1940 Wiley, 1:13–123
- 1960 Purkiser, 19–38
- 1983 Carter, 1:19–101
- 1992 Oden, 1:11–14, 375–406
- 2002 Cottrell, 9–36

3. *Baptist*

- 1767 Gill, 1:vii–xxx
- 1887 Boyce, 1–8
- 1907 Strong, 1–51
- 1976–83 Henry, 1:13–411; 6:7–34
- 1987–94 Lewis and Demarest,
1:13–123
- 1990–95 Garrett, 1–48
- 2007 Akin, 2–71
- 2013 Erickson, xi–117

4. *Dispensational*

- 1947 Chafer, 1:3–17
- 1949 Thiessen, 1–20
- 1986 Ryrie, 9–22
- 2002–2005 Geisler, 1:15–226
- 2017 MacArthur and Mayhue,
33–68

5. *Lutheran*

- 1917–24 Pieper, 1:3–190
- 1934 Mueller, 1–89

6. *Reformed (or Presbyterian)*

- 1559 Calvin, 1:3–33, 35–43
(prefaces and 1.1–2)
- 1679–85 Turretin, *IET*, 1:1–54
- 1724–58 Edwards, 2:157–63
- 1871–73 Hodge, 1:1–150
- 1878 Dabney, 133–44
- 1887–1921 Warfield, *SSW*, 2:207–320
- 1894 Shedd, 43–84
- 1910 Vos, 1:vii–x
- 1937–66 Murray, *CW*, 1:3–8, 169–73;
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- 1938 Berkhof, *Intro.*, 15–128,
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- 1998 Reymond, xxv–xxxvi

- 2008..... Van Genderen and Velema,
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2013..... Culver, 1–18
2013..... Frame, 3–52
2016..... Allen and Swain, 1–6
2017..... Barrett, 43–66
2019..... Letham, 33–38

7. *Renewal (or charismatic/Pentecostal)*

- 1988–92..... Williams, 1:11–28
1993..... Menzies and Horton, 9–13
1995..... Horton, 7–60
2008..... Duffield and Van Cleave, 5–6

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- 1955..... Ott, 1–10

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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). In each chapter, therefore, I have included an appropriate memory passage so that instructors may incorporate Scripture memory into the course requirements wherever possible.

Matthew 28:18–20: And 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."

HYMN

Systematic theology at its best will result in praise. It is appropriate therefore at the end of each chapter to include a hymn related to the subject of that chapter. In a classroom setting, the hymn can be sung together at the beginning or end of class. Alternatively, an individual reader can sing it privately or simply meditate quietly on the words.

For almost every chapter the words of the hymns were found in *Trinity Hymnal*,¹⁸ the hymnal of the Presbyterian Church in America and the Orthodox Presbyterian Church, but most of them are found in many other common hymnals. Unless otherwise noted,¹⁹ the words of these hymns are now in public domain and no longer subject to copyright restrictions: therefore they may be freely copied for PowerPoint use or photocopied.

Why have I used so many old hymns? The great hymns of the church have a doctrinal richness and breadth that is still unequalled.

For this chapter, however, I found no hymn ancient or modern that thanked God for the privilege of studying systematic theology from the pages of Scripture. Therefore I have selected a hymn of general praise, which is always appropriate.

“O for a Thousand Tongues to Sing”

This hymn by Charles Wesley (1707–88) begins by wishing for “a thousand tongues” to sing God’s praise. Verse 2 is a prayer that God would “assist me” in singing his praise throughout the earth. The remaining verses give praise to Jesus (vv. 3–6) and to God the Father (v. 7).

*O for a thousand tongues to sing
My great Redeemer’s praise,
The glories of my God and King,
The triumphs of His grace.*

*My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of Thy name.*

*Jesus! the name that charms our fears,
That bids our sorrows cease;
’Tis music in the sinner’s ears,
’Tis life and health and peace.*

*He breaks the pow’r of reigning sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.*

18. *Trinity Hymnal* (Philadelphia: Great Commission, 1990). This hymn book is completely revised from a similar hymnal of the same title published by the Orthodox Presbyterian Church in 1961.

19. Copyright restrictions still apply to the hymns in chapters 21, 37, and 5, and these may not be reproduced without permission from the owner of the copyright.

*He speaks and, list'ning to His voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe.*

*Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ,
Ye blind, behold your Savior come;
And leap, ye lame, for joy.*

*Glory to God and praise and love
Be ever, ever giv'n
By saints below and saints above—
The church in earth and heav'n.*

Author: Charles Wesley, 1739, alt.

QUESTIONS FOR PERSONAL APPLICATION

1. Do you think you would pay more attention if God spoke to you from heaven or through the voice of a living prophet than if he spoke to you from the written words of Scripture? Would you believe or obey such words more readily than you do Scripture? Do you think your present level of response to the written words of Scripture is an appropriate one? What positive steps can you take to make your attitude toward Scripture more like the kind of attitude God wants you to have?
2. When you think about the many ways in which God speaks and the frequency with which God communicates with his creatures through these means, what conclusions might you draw concerning the nature of God and the things that bring delight to him?

BIBLIOGRAPHY

(For an explanation of this bibliography see the note on the bibliography to chapter 1, pp. 23–24. Complete bibliographical data may be found on pp. 1489–96.) The subject of this chapter has not been treated explicitly in many systematic theologies, but similar material is often covered in the section on the authority of the Word of God; see the bibliography at the end of chapter 4 for that subject.

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2001 Packer, 3–6
2013 Bird, 62–70
2017 Bray, 137–48

2. *Arminian (Wesleyan or Methodist)*

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1992 Oden, 1:330–35, 345–51,
379–82
2002 Cottrell, 23–28

3. *Baptist*

1990–95 Garrett, 1:105–212
2007 Akin, 118–175
2013 Erickson, 121–42, 143–67,
168–87, 210–29

4. *Dispensational*

2002–2005 Geisler, 1:229–43
2017 MacArthur and Mayhue,
69–142

5. *Lutheran*

(no explicit treatment)

6. *Reformed (or Presbyterian)*

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1906–11 Bavinck, *RD*, 1:283–300,
301–22, 323–51, 401–2

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58–116

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7. *Renewal (or charismatic/Pentecostal)*

1993 Menzies and Horton, 15–40

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SCRIPTURE MEMORY PASSAGE

Psalm 1:1–2:

Blessed is the man

*who walks not in the counsel of the wicked,
nor stands in the way of sinners,*

*nor sits in the seat of scoffers;
but his delight is in the law of the LORD,
and on his law he meditates day and night.*

HYMN

“Break Thou the Bread of Life”

This hymn is a prayer asking the Lord to give us not physical bread but spiritual nourishment from the “bread of life,” a metaphor referring both to the written Word of God (“the sacred page,” v. 1) and to Christ himself, the “Living Word” (see vv. 1, 3).

*Break thou the bread of life, dear Lord, to me,
As thou didst break the loaves beside the sea;
Throughout the sacred page I seek thee, Lord,
My spirit pants for thee, O Living Word.*

*Bless thou the truth, dear Lord, to me, to me,
As thou didst bless the bread by Galilee;
Then shall all bondage cease, all fetters fall;
And I shall find my peace, my all in all.*

*Thou art the bread of life, O Lord, to me,
Thy holy Word the truth that saveth me;
Give me to eat and live with thee above;
Teach me to love thy truth, for thou art love.*

*O send thy Spirit, Lord, now unto me,
That he may touch mine eyes, and make me see:
Show me the truth concealed within thy Word,
And in thy Book revealed I see the Lord.*

Author: Mary A. Lathbury, 1877

QUESTIONS FOR PERSONAL APPLICATION

1. Why is it important to your Christian life to know which writings are God's words and which are not? How would your relationship with God be different if you had to look for his words that were scattered among all the writings of Christians throughout church history? How would your Christian life be different if God's words were contained not only in the Bible but also in the official declarations of the church throughout history?
2. Have you had doubts or questions about the canonicity of any of the books of the Bible? What caused those questions? What should one do to resolve them?
3. Mormons and Jehovah's Witnesses, among others, have claimed present-day revelations from God that they count equal to the Bible in authority. What reasons can you give

Special Terms

Apocrypha

apostle

canon

canonical

covenant

God-breathed

history of

redemption

self-attesting

- to indicate the falsity of those claims? In practice, do these people treat the Bible as an authority equal to these other "revelations"?
4. If you have never read any parts of the Old Testament Apocrypha, perhaps you would want to read some sections.⁴⁰ Do you feel you can trust these writings in the same way you trust Scripture? Compare the effect these writings have on you with the effect Scripture has on you. You might want to make a similar comparison with some writings from a collection of books called the New Testament Apocrypha,⁴¹ or perhaps with the *Book of Mormon* or the *Qur'an*. Is the spiritual effect of these writings on your life positive or negative? How does it compare with the spiritual effect the Bible has on your life?

40. See *The Oxford Annotated Apocrypha* (RSV). There is also a collection of nonbiblical writings from the time of the New Testament called "New Testament apocrypha" (see next note), but these are much less commonly read. When people speak of "the Apocrypha" without further specification, they are referring only to the Old Testament Apocrypha.

41. E. Hennecke, *New Testament Apocrypha*, ed. W. Schneemelcher; trans. and ed. R. McL. Wilson, 2 vols. (London: SCM, 1965). It should also be noted that some other, more

orthodox literature from the early church can be found conveniently in a collection of writings referred to as the "Apostolic Fathers." A good translation is found in Kirsopp Lake, trans., *The Apostolic Fathers*, Loeb Classical Library, 2 vols. (Cambridge, MA: Harvard University Press, 1912, 1913), but other useful translations are also available, including Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translations*, 3rd ed. (Grand Rapids: Baker, 2007).

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In the “Other Works” section of this chapter’s bibliography I have included some works written from a nonevangelical perspective because of their importance for investigating the historical data relevant to the question of canon.

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SCRIPTURE MEMORY PASSAGE

Hebrews 1:1–2: Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

HYMN

“O Word of God Incarnate”

*O Word of God incarnate, O wisdom from on high,
O truth unchanged, unchanging, O light of our
dark sky;*

*We praise thee for the radiance that from the
hallowed page,
A lantern to our footsteps, shines on from age to age.*

*The church from her dear Master received the
gift divine,
And still that light she lifteth o’er all the earth to
shine.*

*It is the golden casket, where gems of truth are stored;
It is the heav’n-drawn picture of Christ, the
Living Word.*

*It floateth like a banner before God’s host unfurled;
It shineth like a beacon above the darkling world.
It is the chart and compass that o’er life’s*

*surging sea,
Mid mists and rocks and quicksands, still guides,
O Christ, to thee.*

*O make thy church, dear Savior, a lamp of
purest gold,
To bear before the nations thy true light, as of old.
O teach thy wand’ring pilgrims by this their path
to trace,*

*Till, clouds and darkness ended, they see thee face
to face.*

Author: William Walsham How, 1867

The Four Characteristics of Scripture: (1) Authority

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

Doctrine	Liberalism	Christianity	Relevant Scripture Passages	Pages in Machen, <i>Christianity and Liberalism</i>
Human beings	Human beings are inherently good	All human beings are sinners in need of God's forgiveness	Rom. 3:23; 6:23	68
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

QUESTIONS FOR PERSONAL APPLICATION

1. If you want to persuade someone that the Bible is God's Word, what do you want that person to read more than any other piece of literature?
2. 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 you have in this area?
3. 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 in 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. Can you say that when you read the Bible you hear the voice of your Creator speaking to you in a way that is true of no other book?
4. 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? If you do believe things simply because Scripture says them, what do you think Christ will say to you about this habit when you stand before his judgment seat? 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?
5. Have you interacted with someone with a theologically liberal view of the Bible? After reading this chapter, how would you discuss the authority of Scripture differently with him or her?

Special Terms

absolute authority
authority of
Scripture
circular argument
dictation
God-breathed
inspiration
liberalism
plenary inspiration
Scripture
self-attesting

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- 1930.....Thomas, 115–20, 123–33,
141–45
2001.....Packer, 16–18
2013.....Bird, 63
2013.....Bray, 137–48

2. *Arminian (Wesleyan or Methodist)*

- 1875–76.....Pope, 1:92–99, 156–92
1892–94.....Miley, 2:481–89
1940.....Wiley, 1:166–84
1960.....Purkiser, 60–80
1983.....Carter, 1:287–330
1992.....Oden, 1:335–404
2002.....Cottrell, 64–66

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- 1767.....Gill, 1:15–37
1907.....Strong, 111–242
1976–83.....Henry, 2:247–334; 3:28–47,
203–488; 4:7–271, 470–93
1987–94.....Lewis and Demarest,
1:93–171
1990–1995...Garrett, 1:193–212
2007.....Akin, 162–63
2013.....Erickson, 210–29

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- 1947.....Chafer, 1:21–104, 120–23
1949.....Thiessen, 43–49, 62–74
1986.....Ryrie, 20–22, 63–76
2002–2005 ..Geisler, 1:239–241, 246, 495
2017.....MacArthur and Mayhue,
100–107

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1934.....Mueller, 90–136

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1679–85.....Turretin, *IET*, 1:62–69,
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1871–73.....Hodge, 1:153–82
1887–1921...Warfield, *IAB*, 3–410,
419–42; *SSW*, 2:537–638
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4:30–57
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1998.....Reymond, 73–78
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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.

HYMN

“Standing on the Promises”

This hymn speaks of the promises of God’s Word as the eternally firm and unchanging foundation on which we can rest our faith. In the midst of doubt and fear these promises “cannot fail.” By standing firm on them we will be able to sing “Glory in the highest!” for eternity. Yet the hymn speaks not merely of the promises of God’s Word, but of all the contents of Scripture: the Bible is “the living Word of God” by which we “prevail” in the midst of adversity (v. 2), and it is the “Spirit’s sword” by which we may be “overcoming daily” (v. 3). There is no other sure foundation on which to rest our faith than on the very words and promises of God. “I am standing on the promises of God!” is the joyful exclamation of a heart filled with faith, and it shall be our song throughout eternity.

*Standing on the promises of Christ my King,
Through eternal ages let his praises ring!
Glory in the highest I will shout and sing
Standing on the promises of God!*

Chorus
*Standing, standing, standing on the promises of
God my Savior;
Standing, standing, I’m standing on the promises
of God.*

*Standing on the promises that cannot fail
When the howling storms of doubt and
fear assail;
By the living Word of God I shall prevail
Standing on the promises of God!*

*Standing on the promises of Christ the Lord,
Bound to him eternally by love's strong cord,
Overcoming daily with the Spirit's sword
Standing on the promises of God!*

*Standing on the promises I cannot fall,
List'ning every moment to the Spirit's call,
Resting in my Savior as my all in all
Standing on the promises of God!*

Author: R. Kelso Carter, 1886

QUESTIONS FOR PERSONAL APPLICATION

1. Why do you think the debate about inerrancy has become such a large issue in this century? Why do people on both sides of the question think it to be important?
2. 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?
3. Do you know of any Scripture texts that seem to contain errors? What are they? Have you tried to resolve the difficulties in those texts? If you have not found a solution to some text, what further steps might you try?
4. As Christians go through life learning to know their Bibles better and growing in Christian maturity, do they tend to trust the Bible more or less? In heaven, do you think you will believe the Bible is inerrant? If so, will you believe it more firmly or less firmly than you do now?
5. If you are convinced that the Bible teaches the doctrine of inerrancy, how do you feel about it? Are you glad that such a teaching is there, or do you feel it to be something of a burden which you would rather not have to defend?
6. Does belief in inerrancy guarantee sound doctrine and a sound Christian life? How can Jehovah's Witnesses say that the Bible is inerrant while they themselves have so many false teachings?
7. If you agree with inerrancy, do you think belief in inerrancy should be a requirement for church membership? For teaching a Sunday school class? For holding a church office such as elder or deacon? For being ordained as a pastor? For teaching at a theological seminary? Why or why not?
8. When there is a doctrinal controversy in the church, what are the personal dangers facing those whose position is more consistent with Scripture? In particular, how could pride in correct doctrine become a problem? What is the solution? Do you think inerrancy is an important issue for the future of the church? Why or why not? How do you think it will be resolved?

Special Terms*autograph**faith and practice**ICBI**inerrancy**infallible**textual variant*

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(In this section, when referring to some significant older works that do not include a specific discussion of inerrancy, I have listed instead the pages where they discuss biblical authority generally. In those cases the pages here duplicate the listings for chapter 4 on the authority of Scripture.)

1. *Anglican (Episcopalian)*

- 1882–92 Litton, 18–40
- 1930 Thomas, 500–501
- 2001 Packer, 16–18
- 2013 Bird, 63
- 2013 Bray, 137–48

2. *Arminian (Wesleyan or Methodist)*

- 1875–76 Pope, 1:36–192
- 1892–94 Miley, 2:41–49
- 1940 Wiley, 1:166–84
- 1960 Purkiser, 66–80
- 1992 Oden, 1:335–404
- 2002 Cottrell, 64–66

3. *Baptist*

- 1767 Gill, 11–18
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- 1990–95 Garrett (Vol 1), 193–212
- 2007 Akin, 154–62
- 1987–94 Lewis and Demarest, 1:93–171

- 2013 Erickson, 188–209

4. *Dispensational*

- 1947 Chafer, 1:63–88
- 1949 Thiessen, 105–15
- 1986 Ryrie, 77–104
- 2002–2005 Geisler, 1:248–49, 293–94, 299–300, 410–11, 499–513
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5. *Lutheran*

- 1917–24 Pieper, 1:232–65, 338–49
- 1934 Mueller, 101–37

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- 1887–1921 Warfield, *LAB*, passim
- 1937–66 Murray, *CW*, 1:9–15; *CW*, 4:22–29
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SCRIPTURE MEMORY PASSAGE

Psalm 12:6:

*The words of the LORD are pure words,
 like silver refined in a furnace on the ground,
 purified seven times.*

HYMN

“The Law of the Lord is Perfect”

This modern setting of Psalm 19:7–11 expresses the perfection of God’s Word in several different ways and shows various aspects of its application to our lives.

*The law of the Lord is perfect,
 converting the soul.
 The testimony of the Lord is sure,
 making wise the simple.*

*Refrain
 More to be desired are they than gold,
 yea than much fine gold.
 Sweeter also than honey
 and the honeycomb.*

*The statutes of the Lord are right,
 rejoicing the heart.
 The commandments of the Lord are pure,
 enlight’ning the eyes.*

*The fear of the Lord is clean,
 enduring forever.
 The judgments of the Lord are true,
 and righteous altogether.*

Author: Anonymous (from Ps. 19:7–11)

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. What would happen to the church if most believers gave up reading the Bible for themselves and only listened to Bible teachers or read books about the Bible? If you thought that only expert scholars could understand the Bible rightly, what would happen to your personal reading of Scripture? Has this already happened to some extent in your life or in the lives of those you know?
3. 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?
4. If even seminary professors disagree about some Bible teaching, can other Christians ever hope to come to a correct decision on that teaching? (Give reasons for your answer.) Do you think ordinary people among the Jews at the time of Jesus had a hard time deciding whether to believe Jesus or the scholarly experts who disagreed with him? Did Jesus expect them to be able to decide?
5. How can a pastor preach biblically based sermons each Sunday without giving the impression that only people with seminary training (like himself) are able to interpret Scripture rightly? Do you think it should ever be necessary, in a doctrinal or ethical controversy, for a Bible scholar to speak in a church and base his main arguments on special meanings of Greek or Hebrew words that the church members themselves are unable to evaluate or take issue with personally? Is there an appropriate way for a scholar to use such technical knowledge in popular writing or speaking?
6. Church leaders at the time of Martin Luther said they wanted to keep the Bible in Latin to prevent the common people from reading it and then misinterpreting it. Evaluate this argument. Why do you think Martin Luther was so anxious to translate the Bible into German? Why do you think church leaders in previous centuries have persecuted and even killed men—like William Tyndale in England—who were translating the Bible into the language of the people? Why is the task of Bible translation into other languages so important a part of the work of missions?
7. Does the doctrine of the clarity of Scripture mean that the New Testament can be fully understood by people who do not have access to an Old Testament?

Special Terms

clarity of Scripture
exegesis
hermeneutics
ordinary means
perspicuity

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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.

HYMN

“Jehovah’s Perfect Law”

This section of Psalm 19 set to music reminds us of many excellent qualities of Scripture, among them the fact that it is written clearly: “The testimony of the LORD is sure, making wise the simple” (v. 7). (To the tune of “We Come, O Christ, to You.”)

*Jehovah’s perfect law restores the soul again;
His testimony sure gives wisdom unto men;
The precepts of the LORD are right,
And fill the heart with great delight.*

*The LORD’s commands are pure; they light and
joy restore;
Jehovah’s fear is clean, enduring evermore;
His statutes, let the world confess,
Are wholly truth and righteousness.*

*They are to be desired above the finest gold;
Than honey from the comb more sweetness far
they hold;
With warnings they your servant guard,
In keeping them is great reward.*

*His errors who can know? Cleanse me from
hidden stain;
Keep me from willful sins, nor let them o’er
me reign;
And then I upright shall appear
And be from great transgressions clear.*

*Whene’er you search my life, may all my thoughts
within
And all the words I speak your full approval win.
O Lord, you are a rock to me,
And my Redeemer you shall be.*

From: *The Psalter*, 1912 (taken from Ps. 19:7–14)

QUESTIONS FOR PERSONAL APPLICATION

1. 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 or her what the Bible said? What then is the primary task of an evangelistic missionary? How should the necessity of Scripture affect our missionary orientation?
2. Do you nourish your soul on the spiritual food of the Word as carefully and diligently as you nourish your body on physical food? What makes us so spiritually insensitive that we feel physical hunger much more acutely than spiritual hunger? What is the remedy?
3. 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 spend most of your time and effort when seeking to find God's will? 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?
4. Is it a hopeless task to work for civil legislation based on standards that accord with God's moral principles in Scripture? Why is there good reason to hope that we will finally be able to persuade a great majority of our society to adopt laws consistent with scriptural norms? What would hinder this effort?

Special Terms

general revelation
natural revelation
necessity of Scripture
special revelation

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SCRIPTURE MEMORY PASSAGE

Matthew 4:4: But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’”

HYMN

“Teach Me, O Lord, Your Way of Truth”

(Use the familiar tune of “Jesus Shall Reign.”)

*Teach me, O Lord, your way of truth,
And from it I will not depart;
That I may steadfastly obey,
Give me an understanding heart.*

*In your commandments make me walk,
For in your law my joy shall be;
Give me a heart that loves your will,
From discontent and envy free.*

*Turn now my eyes from vanity,
And cause me in your ways to tread;
O let your servant prove your Word
and thus to godly fear be led.*

*Turn away my reproach and fear;
Your righteous judgments I confess;
To know your precepts I desire;
Revive me in your righteousness.*

From: *The Psalter*, 1912 (taken
from Ps. 119:33–40)

An alternative hymn for this chapter is a modern Scripture song, “Seek Ye First the Kingdom of God.” The second verse of this song (“Man shall not live on bread alone . . .”) is a quotation of Matthew 4:4 and expresses the necessity of Scripture for maintaining our spiritual life: we live on every word that proceeds from the mouth of God. The other verses of the song do not speak directly of the doctrine of the necessity of Scripture but do contain the words of gospel invitation (vv. 1, 4, 5). All verses in the song are direct quotations of Scripture and, as such, will be spiritually nourishing for us to sing and meditate on.

QUESTIONS FOR PERSONAL APPLICATION

1. In the process of growing in the Christian life and deepening your relationship with God, approximately how much emphasis have you placed on reading the Bible itself and how much on reading other Christian books? In seeking to know God's will for your daily life, what is the relative emphasis you have put on reading Scripture itself and on reading other Christian books? Do you think the doctrine of the sufficiency of Scripture will cause you to place more emphasis on reading Scripture itself?
2. What are some of the doctrinal or moral questions you are wondering about? Has this chapter increased your confidence in the ability of Scripture to provide a clear answer for some of those questions?
3. 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? How is God's wisdom shown in the fact that he chose not to make the Bible a great deal longer or a great deal shorter than it actually is?
4. If the Bible contains everything we need God to tell us for obeying him perfectly, what roles do the following sources have in helping us find God's will: advice from others; sermons or Bible classes; our consciences; our feelings; the leading of the Holy Spirit as we sense him prompting our inward desires and subjective impressions; changes in circumstances; the gift of prophecy (if you think it can function today)?
5. In the light of this chapter, how would you find God's "perfect" will for your life? Is it possible that there would be more than one "perfect" choice in many decisions we make? (Consider Ps. 1:3 and 1 Cor. 7:39 in seeking an answer.)
6. Have there been times when you have understood the principles of Scripture well enough with regard to a specific situation but have not known the facts of the situation well enough to know how to apply those scriptural principles correctly? In seeking to know God's will, can there be any other things we need to know except (a) the teaching of Scripture and (b) the facts of the situation in question, together with (c) skill in applying (a) to (b) correctly? What then is the role of prayer in seeking guidance? What should we pray for?

Special Terms*blameless**sufficiency of Scripture*

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SCRIPTURE MEMORY PASSAGE

Psalm 119:1:

*Blessed are those whose way is blameless,
who walk in the law of the LORD!*

HYMN

"How Firm a Foundation"

Few if any hymns deal specifically with the sufficiency of Scripture, perhaps because Christians have failed to realize the great comfort and peace that this doctrine brings to the Christian life. But the first verse of the following hymn contains a statement of this doctrine. It begins by telling us that God has laid a firm foundation for our faith in his Word. Then it says, "What more can he say than to you he hath said . . . ?" The rich and full promises of God throughout Scripture are sufficient for our every need in every circumstance. This should be great cause for rejoicing! The subsequent verses contain quotations, paraphrases, and allusions to promises of God that are scattered throughout Scripture, many of them from Isaiah. Verses 2–6 are all written as sentences that are spoken by God to us, and when we sing them we should think of ourselves singing the words of God's promises to others in the congregation for their comfort and encouragement.

*How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?
You who unto Jesus for refuge have fled?*

*“Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I’ll strengthen thee, help thee, and cause thee
to stand,
Upheld by my righteous, omnipotent hand,
Upheld by my righteous, omnipotent hand.*

*“When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress,
And sanctify to thee thy deepest distress.*

*“When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine,
Thy dross to consume, and thy gold to refine.*

*“E’en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom
be borne,
Like lambs they shall still in my bosom
be borne.*

*“The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor
to shake,
I’ll never, no, never, no, never forsake,
I’ll never, no, never, no, never forsake.”*

From: Rippon’s Selection of Hymns, 1787

QUESTIONS FOR PERSONAL APPLICATION

1. When the seraphim around God's throne cry out, "Holy, holy, holy is the LORD of hosts; *the whole earth is full of his glory*" (Isa. 6:3), do you think they are seeing the earth from a somewhat different perspective than ours? In what ways? How can we begin to see the world more from this perspective?
2. When is your inner sense of God's existence strongest? Weakest? Why? In which of these situations are you in a condition more like the one you will have in heaven? In which of these types of situations are your judgments more reliable?
3. Look at your hand. Is it more or less complex than a wristwatch or a cell phone? Is it logical to think that either one of them just came about by an accidental combination of elements?
4. 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?
5. 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 (cf. Ps. 14:1–3)? What is the best way to approach someone who denies the existence of God?

Special Terms

cosmological argument
inner sense of God
moral argument
ontological argument
teleological argument

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SCRIPTURE MEMORY PASSAGE

Romans 1:18–20: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

HYMN

“The Spacious Firmament on High”

This hymn, based on Psalm 19:1–4, speaks of the testimony of the sun, moon, and stars to their Creator. The word *firmament* in the first verse refers to the expanse or open space that is visible to us as we look upward from earth; it is the place in which the sun, moon, and stars exist, and might be translated “sky” or “heavens.” The third verse reminds us that though these heavenly bodies make no sounds that can be heard by our physical ears, they nonetheless proclaim, to all who think rightly about them, “The hand that made us is divine.”

*The spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heav'ns, a shining frame,
 Their great original proclaim.
 Th' unwearied sun, from day to day,
 Does his Creator's pow'r display,
 And publishes to every land
 The work of an Almighty hand.*

*Soon as the evening shades prevail,
 The moon takes up the wondrous tale,
 And nightly to the list'ning earth
 Repeats the story of her birth;*

*Whilst all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.*

*What though in solemn silence all
 Move round this dark terrestrial ball?
 What though nor real voice nor sound
 Amidst their radiant orbs be found?
 In reason's ear they all rejoice,
 And utter forth a glorious voice;
 For ever singing, as they shine,
 "The hand that made us is divine."*

Author: Joseph Addison, 1712

Alternative hymns: "I Sing th' Almighty Power of God"; "This Is My Father's World";
 or "Day Is Dying in the West"

QUESTIONS FOR PERSONAL APPLICATION

1. Sometimes people say that heaven sounds boring. How does the fact that God is incomprehensible yet knowable help to answer that objection?
2. How can we be sure that when we reach heaven God will not tell us that most of what we had learned about him was wrong and that we would have to forget what we had learned and begin to learn different things about him?
3. Do you want to go on knowing God more and more deeply for all eternity? Why or why not? Would you like sometime to be able to know God exhaustively? Why or why not?
4. 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?

Special Terms

incomprehensible
knowable

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2013.....Bird, 167–71
2013.....Bray, 99–112

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1892–94.....Miley, 1:137–58
1992.....Oden, 117–52
2002.....Cottrell, 44–49

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- 1767.....Gill, 2:352–64
1887.....Boyce, 8–54
1976–83.....Henry, 2:17–167, 247–334;
5:375–409
1990–95.....Garrett, 1:223–38
2007.....Akin, 180–81
2013.....Erickson, 109, 146–49,
165–67, 239–41

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- 1947.....Chafer, 1:179–86
1986.....Ryrie, 25–34
2017.....MacArthur and Mayhue,
145–54

5. Lutheran

1917–24 Pieper, 1:375–81

6. Reformed (or Presbyterian)

1559 Calvin, 1:33–43 (1.1–2)
 1679–85 Turretin, *IET*, 1:183–87
 1871–73 Hodge, 1:191–202, 335–65
 1894 Shedd, 185–200
 1906–11 Bavinck, *RD*, 2:27–31
 1910 Vos, 1:1–2
 1938 Berkhof, 29–40
 1998 Reymond, 96–102
 2008 Van Genderen and Velema,
 117–31
 2011 Horton, 47–57
 2013 Frame, 304–6, 697–716
 2013 Culver, 44–52
 2016 Allen and Swain, 7–29
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1955 Ott, 17–24

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SCRIPTURE MEMORY PASSAGE

(Verse 3 of this passage tells us that God can never be fully known, but the fact that David is praising God and speaking to him shows also that he does know true things about God and does have a personal relationship to him.)

Psalm 145:1–3:

*I will extol you, my God and King,
and bless your name forever and ever.
Every day I will bless you*

*and praise your name forever and ever.
Great is the LORD, and greatly to be praised,
and his greatness is unsearchable.*

HYMN

“I Will Thee Praise, My God, O King”

Throughout the history of the church Christians have enjoyed rearranging the words of psalms to fit some poetic meter and then setting these psalms to music for personal or group worship. This is an old metrical arrangement of the words to Psalm 145, set to the familiar melody of the hymn, “Jesus Shall Reign Where’er the Sun.” Stanza 2 speaks of God’s incomprehensibility (“The Lord is great; he praise exceeds; his greatness fully search can none”), and many of the other stanzas speak of various attributes of God that we know from Scripture. It should give us joy to sing this song, knowing both that we are singing absolutely true things about God, and that his greatness far exceeds any praise we will ever be able to sing to him.

*I will thee praise, my God, O King,
And I will ever bless thy name;
I will extol thee every day
And evermore thy praise proclaim.*

*The Lord is great; he praise exceeds;
His greatness fully search can none;
Race shall to race extol thy deeds
And tell thy mighty acts each one.*

*Upon thy glorious majesty
And wondrous works my mind shall dwell;
Men shall recount thy dreadful acts,
And of thy greatness I will tell.*

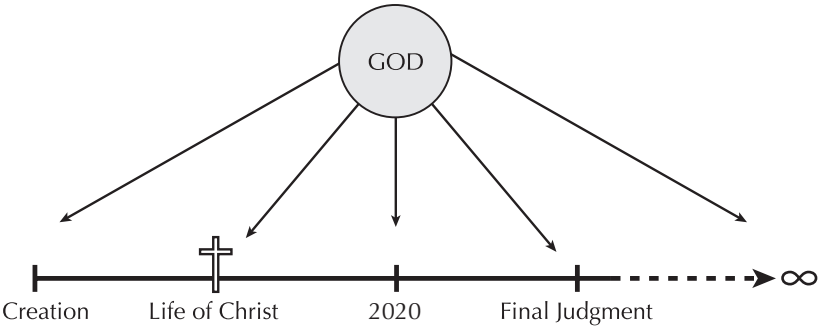
*They utter shall abundantly
The mem'ry of thy goodness great,
And shall sing praises cheerfully
While they thy righteousness relate.*

*Jehovah very gracious is;
In him compassions also flow;
In lovingkindness he is great,
And unto anger he is slow.*

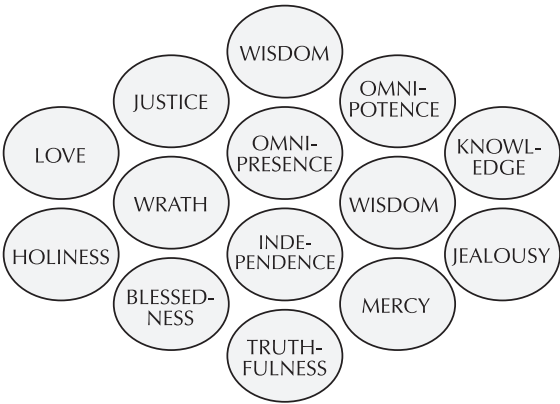
*O'er all his works his mercies are;
The Lord is good to all that live.
Praise, Lord, to thee thy works afford;
Thy saints to thee shall praises give.*

From: *The Book of Psalms with Music*
(Pittsburgh: Reformed Presbyterian Church of
North America, 1973), Psalm 145 (pp. 350–51)

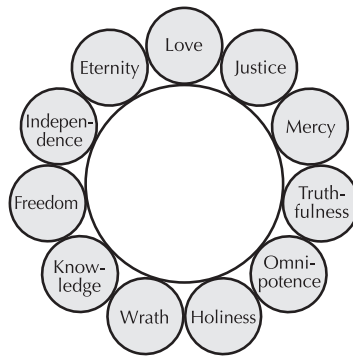
Alternative hymn: “O Worship the King” (see this hymn in the section for chapter 12)



The Relationship of God to Time
Figure 11.1

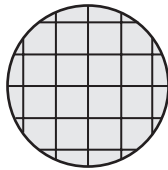


God’s Being Is Not a Collection of Attributes Added Together
Figure 11.2



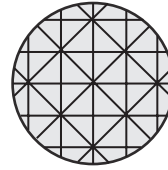
God's Attributes Are Not Additions to His Real Being

Figure 11.3



God's Love and Justice

Figure 11.4



God's Love, Justice, Holiness, and Wisdom

Figure 11.5

QUESTIONS FOR PERSONAL APPLICATION

1. 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?
2. Using each of these five incommunicable attributes, explain how we will be more like God in heaven than we are now, and also how we will for all eternity be unlike God in each of these five areas.
3. Explain how each aspect of the doctrine of God's independence makes you feel emotionally. Does this doctrine have a positive or negative effect on your spiritual life? Explain why.
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 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?
6. If you sing praise to God today, when will the sound of that praise cease being present in God's consciousness and bringing delight to his heart? Do songs of praise to God have any ultimate meaning? What about trusting in him hour by hour or obeying him throughout each day?
7. Is control over the use of your time a struggle in your own life? As we grow toward maturity in the Christian life and toward conformity to the image of Christ, will we become more like God in our mastery over time? In what ways?
8. Explain how each of the five incommunicable attributes of God discussed in this chapter can be a help in your own prayer life.

Special Terms

anthropomorphic language

aseity

atemporal eternity

communicable attributes

eternity

immutability

impassibility

incommunicable attributes

independence

infinite

infinity with respect to space

infinity with respect to time

names of God

omnipresence

self-existence

simplicity

unchangeableness

unity

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(For an explanation of this bibliography see the note on the bibliography to chapter 1, pp. 23–24. Complete bibliographical data may be found on pp. 1489–96.)

Note: For this chapter on God's incommunicable attributes, it should be noted that some systematic theologies classify and

discuss God's attributes in categories other than communicable and incommunicable, so an exact cross-reference to parallel sections is not always possible. A fuller list of the sections in systematic theology texts that discuss the attributes of God in general will be found in the bibliography at the end of chapter 13.

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1892–94 Miley, 1:159–80, 214–22
1940 Wiley, 1:241–393
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2002 Cottrell, 67–99

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- 1767 Gill, 25–31, 33–50, 119–22
1887 Boyce, 1:125–35, 183–90
1907 Strong, 243–303
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1:175–248
1990–95 Garrett, 1:223–304
2007 Akin, 221–38
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260–71
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385–419, 518–95
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168–78

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58–61, 70–76

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SCRIPTURE MEMORY PASSAGE

Psalms 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 will remain;
they will all wear out like a garment.*

*You change them like a robe, and they will
pass away,
but you are the same, and your years have
no end.*

HYMN

"Immortal, Invisible, God Only Wise"

In several lines of this hymn the various attributes of God are mentioned in such rapid succession that it is impossible for us to reflect on each one individually as we sing. That is not entirely a disadvantage of the hymn, however, for it makes us realize that

when we finally see God in all his glory in heaven, the wonder of beholding him and all his perfections at once will overwhelm us far more completely than does this hymn, and we will find ourselves lost in praise.

*Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, thy great name
we praise.*

*Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, thou rulest
in might;*

*Thy justice like mountains high soaring above
Thy clouds which are fountains of goodness
and love.*

*Great Father of glory, pure Father of light,
Thine angels adore thee, all veiling their sight;
All praise we would render; O help us to see
'Tis only the splendor of light hideth thee!*

Author: Walter Chalmers Smith, 1867

Alternative hymn: "Have You Not Known, Have You Not Heard?"

QUESTIONS FOR PERSONAL APPLICATION**SPIRITUALITY**

1. 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. What is it about our culture or our way of thinking today that makes us think of the physical world as more real and more permanent than the spiritual world? What can we do to change our intuitive perspective on the reality of the spiritual world?

KNOWLEDGE

3. When should we try to hide our thoughts and deeds from God? How is your answer to this question a blessing for your life?
4. With regard to the circumstances of your life, will God ever make a mistake, or 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?
5. When did God learn that you would be at the location you are now in, reading this sentence, at this time on this day? How is the realization of your answer to this question a blessing to your life?

WISDOM

6. Do you really believe that God is working wisely today in your life? In the world? If you find this difficult to believe at times, what might you do to change your attitude?

TRUTHFULNESS

7. Why are people in our society, sometimes even Christians, quite careless with regard to truthfulness in speech? Why do we not very often realize that the greatest harm of all that comes from lying is the fact that God himself is dishonored? 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 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?

GOODNESS

8. Remembering that every good and perfect gift is from God (James 1:17), see how many good gifts from God you can list on a piece of paper in five minutes. When you have finished, ask yourself how often you have an attitude of thankfulness to God for most of these gifts. Why do you think we tend to forget that these blessings come from God? What can we do to remember more frequently?

LOVE

9. Is it appropriate to define love as “self-giving” with respect to our own interpersonal relationships? In what ways could you imitate God’s love specifically today?
10. 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?

MERCY

11. 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?

HOLINESS

12. 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?

PEACE

13. As you think about reflecting God’s peace in your own life, think first about your own emotional, mental, and spiritual state. Can you say that by and large you have God’s peace in the sense that your inner life is separate from confusion and disorder, and is frequently or continually active in well-ordered and well-controlled actions that further God’s glory? Then ask the same questions concerning what may be called the “external circumstances” of your life, that is, your family relationships, your relationships with neighbors, your activities in studying or at your job, and your relationships in church activities. What about the overall picture of your life, viewed as a whole? Does it exhibit God’s peace? What might you do to reflect God’s peace more fully?

RIGHTEOUSNESS

14. 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?

JEALOUSY

15. 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?

WRATH

16. 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?

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Since chapters 12 and 13 are so closely related in subject matter, the bibliographic material for both can be found in chapter 13.

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."

Note: The last section of this passage speaks of God "visiting the iniquity of the fathers on the children and the children's children." Some might want to stop short of this part in memorizing the passage, but we should remember that this too is Scripture and is written for our edification. This statement shows the horrible nature of sin in the way it has effects far beyond the individual sinner, also harming those around the sinner and harming future generations as well. We see this in tragic ways in ordinary life, where the children of alcoholics often become alcoholics and the children of abusive parents often become abusive parents.

Christians who are forgiven by Christ should not think of these phrases as applying to them, however, for they are in the other category of people mentioned just before

Special Terms

attributes of being
beatific vision
communicable attributes
faithfulness
good
goodness
grace
holiness
impassible
invisibility
jealousy
justice
knowledge
love
mental attributes
mercy
moral attributes
omniscience
one simple and eternal act
open theism
order
patience
peace
reasonable self-determination
righteousness
spirituality
theophany
truthfulness
veracity
wisdom
wrath

this section on “the guilty”: they are among the “thousands” to whom God continually shows “steadfast love” and continually is “forgiving iniquity and transgression and sin” (v. 7). When someone comes to Christ, the chain of sin is broken. Here it is important to remember Peter’s words: “*You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ*” (1 Peter 1:18–19).

HYMN

“O Worship the King”

Almost the entire hymnbook could be used to sing of one aspect or another of God’s character. Literally hundreds of hymns would be appropriate. Yet this hymn contains a listing of many of God’s attributes and combines them in such a way that the hymn is worthy of being sung again and again. Verse 1 speaks of God’s glory, power, love; verse 2 speaks of his might, grace, wrath; and so forth. In verse 6, *ineffable* means “incapable of being expressed fully.” The hymn is written as an encouragement for Christians to sing to one another, exhorting each other to “worship the King all-glorious above.” Yet in the process of such exhortation the song itself also contains much high praise.

*O worship the King all-glorious above,
O gratefully sing his pow’r and his love;
Our shield and defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.*

*O tell of his might, O sing of his grace,
Whose robe is the light, whose canopy space.
His chariots of wrath the deep thunder-
clouds form,
And dark is his path on the wings of the storm.*

*The earth with its store of wonders untold,
Almighty, your power has founded of old;
Has ‘stablished it fast by a changeless decree,
And round it has cast, like a mantle, the sea.*

*Your bountiful care what tongue can recite?
It breathes in the air; it shines in the light;
It streams from the hills; it descends to the plain;
And sweetly distills in the dew and the rain.*

*Frail children of dust, and feeble as frail,
In you do we trust, nor find you to fail;
Your mercies how tender, how firm to the end,
Our maker, defender, redeemer, and friend!*

*O measureless might! Ineffable love!
While angels delight to hymn you above,
The humbler creation, though feeble their ways,
With true adoration shall lisp to your praise.*

Author: Sir Robert Grant, 1833
(based on Psalm 104)

Alternative hymn: “Round the Lord in Glory Seated”

QUESTIONS FOR PERSONAL APPLICATION**WILL, FREEDOM**

1. 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?

POWER

2. 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.

PERFECTION

3. 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?

BLESSEDNESS

4. Are you happy with the way God created you—with the physical, emotional, mental, and relational traits he gave you? With the sex he gave you (whether male or female)? With the spiritual gifts he has given 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?
5. Think about the qualities that you admire in other people, both Christians and non-Christians. Which of these are right to admire and which are not? How can you decide? How can we come to delight more frequently and more fully in God himself?

BEAUTY

- 6. If we refuse to accept our society’s definition of beauty, or even the definitions that 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?
- 7. Can you understand why David’s one desire above all others in life was “that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD, and to inquire in his temple” (Ps. 27:4)?

GLORY

- 8. When the shepherds near Bethlehem experienced the glory of the Lord shining around them, “they were filled with great fear” (Luke 2:9). Yet when we come to live forever in the heavenly city, we will continually be surrounded by the light of the glory of the Lord (Rev. 21:23). Will we then continually feel this same fear the shepherds felt? Why or why not? Would you like to live in the presence of this glory? Can we experience any of it in this life?

Special Terms

attributes of purpose
beauty
blessedness
freedom
free will
glory
necessary will
omnipotence
perfection
power
reasonable self-determination
revealed will
secret will
sovereignty
“summary attributes”
will

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(For an explanation of this bibliography see the note on the bibliography to chapter 1, pp. 23–24. Complete bibliographical data may be found on pp. 1489–96.)

Because systematic theologies have different ways of classifying the attributes of God, some of the sections listed below discuss only the communicable attributes of God, and some discuss all the attributes of God.

SECTIONS IN EVANGELICAL
SYSTEMATIC THEOLOGIES

- 1. *Anglican (Episcopalian)*
1882–92 Litton, 58–74
1930 Thomas, 14–20, 495–500
2001 Packer, 26–53
2013 Bird, 126–139
2013 Bray, 112–114

2. *Arminian (Wesleyan or Methodist)*

- 1875–76 Pope, 1:248–55, 287–360
1892–94 Miley, 1:159–222
1940 Wiley, 1:241–393
1960 Purkiser, 127–42
1983 Carter, 1:111–27
1992 Oden, 1:53–130
2002 Cottrell, 67–99

3. Baptist

- 1767.....Gill, 1:37–187, 359–65
1887.....Boyce, 54–115
1907.....Strong, 243–303
1976–83.....Henry, 2:151–246; 5:9–164,
214–375; 6:35–89, 251–417
1987–94.....Lewis and Demarest,
1:175–248
1990–95.....Garrett, 1:223–304
2007.....Akin, 221–238
2013.....Erickson, 254–66

4. *Dispensational*

- 1947.....Chafer, 1:179–224, 260–71
1949.....Thiessen, 75–88
1986.....Ryrie, 35–50
2017.....MacArthur and Mayhew,
179–88

5. Lutheran

- 1917-24Pieper, 1:405-66
1934.....Mueller, 160-75

6. Reformed (or Presbyterian)

- 1559 Calvin, 1:96–120 (1.10–12)
 1679–85 Turretin, *IET*, 1:189–91
 1871–73 Hodge, 1:366–441
 1878 Dabney, 38–54, 144–74

- 1887–1921 . . . Warfield, *BTS*, 505–22; *SSW*,
1:69–81; *ST*, 109–14
- 1894 Shedd, 274–310
- 1906–11 Bavinck, *RD*, 2:96–97,
131–32, 135–36, 178–255
- 1910 Vos, 1:3–37
- 1938 Berkhof, 41–81
- 1962 Buswell, 1:29–71
- 1998 Reymond, 163–204
- 2008 Van Genderen and Velema,
164–192
- 2011 Horton, 259–272
- 2013 Frame, 232–279
- 2013 Culver, 60–92, 216–26
- 2016 Allen and Swain, 57–77
- 2017 Barrett, 217–40
- 2019 Letham, 158–59

7. *Renewal (or charismatic/Pentecostal)*

- 1988-92 Williams, 1:47-82
1993 Menzies and Horton, 48-53
1995 Horton, 120-131
2008 Duffield and Van Cleave,
58-61, 70-76

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1. Roman Catholic: Traditional

- 1955 Ott, 24-49

2. Roman Catholic: Post-Vatican II

- 1980.....McBrien, 1:283–342
2012.....CCC, paragraphs 222–31

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SCRIPTURE MEMORY PASSAGE

Psalms 73:25–26:

Whom have I in heaven but you?

And there is nothing on earth that I desire besides you.

*My flesh and my heart may fail,
but God is the strength of my heart and my
portion forever.*

HYMN

“If Thou but Suffer God to Guide Thee”

This is undoubtedly one of the most beautiful hymns ever written that expresses trust in God for his sovereignty.

*If thou but suffer God to guide thee,
And hope in him through all thy ways,
He'll give thee strength, whate'er betide thee,*

*And bear thee through the evil days:
Who trusts in God's unchanging love
Builds on the rock that naught can move.*

*What can these anxious cares avail thee,
 These never-ceasing moans and sighs?
 What can it help, if thou bewail thee
 O'er each dark moment as it flies?
 Our cross and trials do but press
 The heavier for our bitterness.*

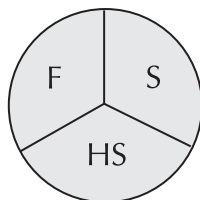
*Only be still, and wait his leisure
 In cheerful hope, with heart content
 To take whate'er thy Father's pleasure
 And all-deserving love hath sent;
 Nor doubt our inmost wants are known
 To him who chose us for his own.*

*All are alike before the highest;
 'Tis easy to our God, we know,
 To raise thee up though low thou liest,
 To make the rich man poor and low;
 True wonders still by him are wrought
 Who setteth up and brings to naught.*

*Sing, pray, and keep his ways unswerving,
 So do thine own part faithfully,
 And trust his Word, though undeserving,
 Thou yet shalt find it true for thee;
 God never yet forsook at need
 The soul that trusted him indeed.*

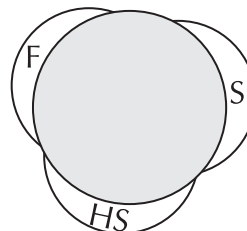
Author: Georg Neumark, 1641

Alternative hymns: "God Moves in a Mysterious Way" (included in the section for chapter 16); "Crown Him With Many Crowns"



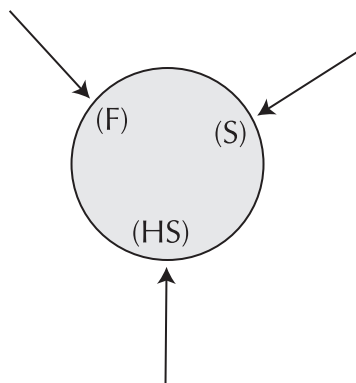
**God's Being Is Not Divided into Three Equal Parts
Belonging to the Three Members of the Trinity**

Figure 14.1



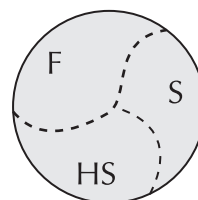
**The Personal Distinctions in the Trinity Are Not
Something Added onto God's Real Being**

Figure 14.2



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

Figure 14.3



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

Figure 14.4

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? How does your family reflect the unity found among 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? Or have you thought that encouraging people to use other gifts for ministry than those that have been used in the past might be divisive in 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 ethnic background or one in which the members come from many different races and ethnicities (see Eph. 3:1–10)?
4. In addition to our relationships within our families, we all exist in other relationships to human authority in government, employment, voluntary societies, educational institutions, and athletics, for example. Sometimes we have authority over others, and sometimes we are subject to the authority of others. Whether in the family or in 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. If we see the Trinitarian existence of God as the fundamental basis for all combinations of unity and diversity in the universe, then what are some other parts of creation that show both unity and diversity (for example, the interdependency of environmental systems on the earth, the fascinating activity of bees in

a hive, or the harmonious working of the various parts of the human body)? Do you think God has made us so that we take spontaneous delight in demonstrations of unity in diversity, such as a musical composition that manifests great unity and yet great diversity of various parts at the same time, or in the skillful execution of some planned strategy by members of an athletic team working together?

6. 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 as we grow in the Christian life (or becoming more united 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

adoptionism
Arianism
economic subordination
eternal begetting of the Son
eternal generation of the Son
filioque
homoiousios
homoousios
modalism
modalistic monarchianism
only-begotten
ontological equality
Sabellianism
subordinationism
Trinity
tritheism

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6:7–46

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190–208

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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."

HYMN

"Holy, Holy, Holy"

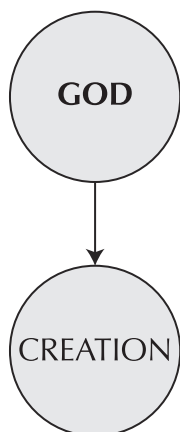
Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy! Merciful and mighty!
God in three persons, blessed Trinity!

Holy, holy, holy! All the saints adore thee,
Casting down their golden crowns around the
glassy sea;
Cherubim and seraphim falling down before thee,
Who wert, and art, and evermore shalt be.

Holy, holy, holy! Though the darkness hide thee,
Though the eye of sinful man thy glory may
not see,
Only thou art holy; there is none beside thee
Perfect in pow'r, in love, and purity.

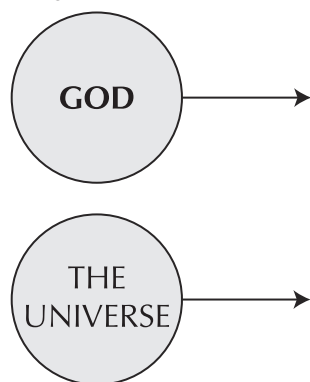
Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name, in earth
and sky and sea;
Holy, holy, holy! Merciful and mighty!
God in three persons, blessed Trinity!

Author: Reginald Heber, 1826



**Creation Is Distinct from God Yet Always Dependent on God
(God Is Both Transcendent and Immanent)**

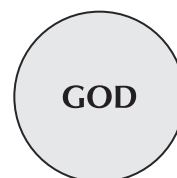
Figure 15.1



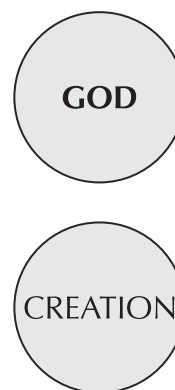
Dualism
Figure 15.4



Materialism
Figure 15.2



Pantheism
Figure 15.3



Deism
Figure 15.5

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 you could be a better steward of the parts of God's creation 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? Does the doctrine of creation provide an answer to some strict animal rights advocates who say we should not eat steak or chicken or other meat or wear clothing made from animal

Special Terms

concordist theory
creation ex nihilo
day-age theory
deism
dualism
flood geology
gap theory
homo sapiens
immanent
literary framework theory
macroevolution
materialism
mature creationism
methodological naturalism
micro-evolution
neo-catastrophism
old-earth theory
pantheism
pictorial-day theory
progressive creationism
theistic evolution
transcendent
twenty-four-hour day theory
young earth theory

skins, since we are simply another form of animal ourselves? (See Gen. 3:21.)

- 3. In order 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, a 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 the accomplishment of these and other tasks? 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?
- 6. Before reading this chapter, what did you think about the theory of evolution? How has your view changed, if at all?
- 7. What are some things that Christians can learn about theological discussion in general from observing the current controversy over the age of the earth? What significance do you see in this controversy for your own Christian faith?

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1. Anglican (Episcopalian)

1882–92 Litton, 74–76

2001 Packer, 21–22

2013 Bird, 140–63

2013 Bray, 77–81

2. Arminian (Wesleyan or Methodist)

1875–76 Pope, 1:361–420

1892–94 Miley, 1:276–310

1940 Wiley, 1:440–72

1960 Purkiser, 145–48, 149–63

- 1983.....Carter, 1:130–32, 145–94,
203–8
1983.....Cottrell, 1:48–191
1992.....Oden, 1:225–69
2002.....Cottrell, 100–26

3. *Baptist*

- 1767.....Gill, 1:366–75
1887.....Boyce, 166–73
1907.....Strong, 371–410
1917.....Mullins, 251–64
1976–83.....Henry, 6:108–96
1983–85.....Erickson, 365–86
1987–94.....Lewis and Demarest, 2:17–70
1990–95.....Garrett, 1:339–72
2007.....Akin, 242–93

4. *Dispensational*

- 1947.....Chafer, 7:99–101, 146
1949.....Thiessen, 111–18
1986.....Ryrie, 171–94
2017.....MacArthur and Mayhue,
213–16

5. *Lutheran*

- 1917–24.....Pieper, 1:467–82
1934.....Mueller, 179–88

6. *Reformed (or Presbyterian)*

- 1559.....Calvin, 1:159–83 (1.14)
1724–58.....Edwards, 1:94–121
1871–73.....Hodge, 1:550–574; 2:3–41
1878.....Dabney, 26–38, 247–63
1887–1921...Warfield, *SSW*, 2:132–41
1894.....Shedd, 366–411
1910.....Vos, 1:156–82
1937–66.....Murray, *CW*, 1:325–29; *CW*,
2:3–13

- 1938.....Berkhof, 126–40, 150–64
1998.....Reymond, 383–97
2008.....Van Genderen and Velema,
246–82
2011.....Horton, 324–49
2013.....Culver, 141–63
2016.....Allen and Swain, 126–147
2017.....Barrett, 283–93
2019.....Letham, 271–91

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- 1988–92.....Williams, 1:95–116
1993.....Menzies and Horton, 77–81
1995.....Horton, 215–54
2008.....Duffield and Van Cleave,
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- 1955.....Ott, 79–86, 92–94, 100

2. *Roman Catholic: Post–Vatican II*

- 1980.....McBrien, 1:224–28
2012.....CCC, paragraphs 279–324

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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.

HYMN

“Hallelujah, Praise Jehovah!”

This hymn contains the entire content of Psalm 148 set to music. It summons all creation, including “things visible and things invisible,” to worship God our Creator.

*Hallelujah, praise Jehovah, from the heavens
 praise his name;
 Praise Jehovah in the highest, all his angels,
 praise proclaim.
 All his hosts, together praise him, sun and moon
 and stars on high;
 Praise him, O ye heav’ns of heavens, and ye
 floods above the sky.*

Refrain

*Let them praises give Jehovah, for his name alone
 is high,
 And his glory is exalted, and his glory is
 exalted, and his glory is exalted
 Far above the earth and sky.*

*Let them praises give Jehovah, they were made at
 his command;
 Them for ever he established, his decree shall
 ever stand.
 From the earth, O praise Jehovah, all ye seas, ye
 monsters all,
 Fire and hail and snow and vapors, stormy
 winds that bear his call.*

*All ye fruitful trees and cedars, all ye hills and
 mountains high,
 Creeping things and beasts and cattle, birds
 that in the heavens fly,
 Kings of earth, and all ye people, princes great,
 earth’s judges all;
 Praise his name, young men and maidens,
 aged men, and children small.*

Author: William J. Kirkpatrick, 1838–1921

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? Are there difficulties or hardships in your life at this time? Give 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? If you ever feel that way, does it increase or decrease your anxiety about the future? Now think for a moment about some events that you might have attributed to luck in the past. 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, being afraid when a black cat walks across your path, not stepping on cracks on a sidewalk, carrying a certain item “just for good luck,” etc.)? 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.
6. What has been the overall effect of this chapter on how you think and feel about God and the events of your life?

Special Terms

Arminian
Calvinism
concurrency
decrees of God
free choices
free will
freedom of voluntary choice
freedom of inclination
government
libertarian free will
middle knowledge
Molinism
preservation
primary cause
providence
Reformed
secondary cause
voluntary choices
willing choices

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- 1882–92 Litton, 76–90
- 1930 Thomas, 176–83
- 2001 Packer, 54–56
- 2013 Bird, 144
- 2013 Bray, 166, 187, 1077–79

2. *Arminian (Wesleyan or Methodist)*

- 1875–76 Pope, 1:437–56; 2:363–67,
386–90
- 1892–94 Miley, 1:211–349; 2:271–308
- 1940 Wiley, 1:478–88
- 1983 Carter, 1:122–24, 130–33,
222–23
- 1992 Oden, 1:270–316
- 2002 Cottrell, 111, 119, 121, 289, 293

3. *Baptist*

- 1767 Gill, 1:246–51, 397–434
- 1887 Boyce, 115–25, 217–30
- 1907 Strong, 353–70, 410–43
- 1917 Mullins, 265–76
- 1976–83 Henry, 5:307–33; 6:455–91
- 1983–85 Erickson, 345–64, 387–432
- 1987–94 Lewis and Demarest,
1:291–335; 2:71–122
- 1990–95 Garrett, 1:373–95
- 2007 Akin, 242–93
- 2013 Erickson, 358–82

4. *Dispensational*

- 1947 Chafer, 1:225–59
- 1949 Thiessen, 100–110, 119–32
- 2002–2005 Geisler, 1:242–43, 411–12,
2:563–95
- 2017 MacArthur and Mayhue,
218–21

5. *Lutheran*

- 1917–24 Pieper, 1:483–97
- 1934 Mueller, 176–78, 189–95,
236–41

6. *Reformed (or Presbyterian)*

- 1559 Calvin, 1:197–237, 309–407
(1:16–18; 2:4–5)
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525–43
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2:280–312
- 1878 Dabney, 120–32, 221–23,
276–91
- 1887–1921 Warfield, *SSW*, 1:93–115;
SSW, 2:411–47
- 1894 Shedd, 412–15
- 1906–11 Bavinck, *RD*, 2:374–80,
591–619
- 1910 Vos, 1:183–202
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185–89; *CW*, 2:60–66
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- 1998 Reymond, 398–414
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283–313
- 2011 Horton, 350–72

2013 Frame, 141–82, 184–203,
282–301

2013 Culver, 191–201

2016 Allen and Swain, 148–64

2017 Barrett, 266–67

2019 Letham, 292–311

7. *Renewal (or charismatic/Pentecostal)*

1988–92 Williams, 1:117–40, 215–19

1993 Menzies and Horton, 52

2008 Duffield and Van Cleave, 26,
86–88, 376

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1. *Roman Catholic: Traditional*

1955 Ott, 87–91

2. *Roman Catholic: Post–Vatican II*

1980 McBrien (no explicit
treatment)

2012 CCC, paragraphs 302–24

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SCRIPTURE MEMORY PASSAGE

Romans 8:28: And we know that for those who love God all things work together for good, for those who are called according to his purpose.

HYMN

“God Moves in a Mysterious Way”

*God moves in a mysterious way
 his wonders to perform;
 He plants his footsteps in the sea,
 and rides upon the storm.*

*Deep in unfathomable mines
 of never-failing skill
 He treasures up his bright designs,
 and works his sovereign will.*

*Ye fearful saints, fresh courage take;
 the clouds ye so much dread
 Are big with mercy, and shall break
 in blessings on your head.*

*Judge not the Lord by feeble sense,
 but trust him for his grace;
 Behind a frowning providence
 he hides a smiling face.*

*His purposes will ripen fast,
 unfolding every hour;
 The bud may have a bitter taste,
 but sweet will be the flow'r.*

*Blind unbelief is sure to err,
 and scan his work in vain;
 God is his own interpreter,
 and he will make it plain.*

Author: William Cowper, 1774

QUESTIONS FOR PERSONAL APPLICATION

1. When you first came to faith in Christ, did the stories of miracles in the Bible have any influence (negative or positive) on your believing the message of Scripture?
2. Before reading this chapter, have you thought of the church at the time of the New Testament as a church with frequent miracles? Have you thought of the contemporary church as one with frequent miracles? After reading this chapter, how has your position changed, if at all?
3. If you think that miracles should be characteristic of the church until Christ returns, then why have we not seen very many miracles at many points in the history of the church, and why do we not see many miracles in large sections of the Christian church today?
4. If you hold a “cessationist” position, what kinds of unusual answers to prayer might you still think possible today? (For example, prayer for physical healing, for deliverance from danger, victory over demonic attack through prayer and/or verbal rebuke of an evil spirit, or sudden and unusual insight into a passage of Scripture or a situation in someone’s life.) How would you distinguish these things that you might think possible today from “miracles” according to the definition given in this chapter? (You may wish to argue for a different definition of “miracle” as well.)
5. Do miracles have to be large and “remarkable” (such as raising the dead or healing a man blind from birth) to accomplish useful purposes in the church today? What kinds of “small-scale” miracles might also accomplish some of the purposes for miracles listed in this chapter? Have you known of any answers to prayer in your own church (or your own life) that you would characterize as “miraculous” according to the definition given at the beginning of the chapter?
6. Would you like to see more miraculous power of the Holy Spirit (or more unusual answers to prayer) at work in your own church today, or not? If more miracles did occur, what might be the dangers? What might be the benefits?

Special Terms

cessationist

mighty work

miracle

natural law

sign

“signs of a true apostle”

wonder

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 3: 1.8.5–8; 4.19.6, 18)
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 2:293–94, 3:114–15, 241
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SCRIPTURE MEMORY PASSAGE

Hebrews 2:3–4: How shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

HYMN

“A Mighty Fortress Is Our God”

*A mighty fortress is our God, a bulwark never failing;
Our helper he amid the flood of mortal ills prevailing.
For still our ancient foe doth seek to work us woe;
His craft and pow'r are great; and, armed with
cruel hate,
On earth is not his equal.*

*Did we in our own strength confide, our striving
would be losing;
Were not the right man on our side, the man of
God's own choosing.
Dost ask who that may be? Christ Jesus, it is he,
Lord Sabaoth his name, from age to age the same,
And he must win the battle.*

*And though this world, with devils filled, should
threaten to undo us,
We will not fear, for God hath willed his truth to
triumph through us.*

*The prince of darkness grim, we tremble not
for him;
His rage we can endure, for lo! his doom is sure;
One little word shall fell him.*

*That word above all earthly powers, no thanks to
them, abideth;
The Spirit and the gifts are ours through him
who with us sideth;
Let goods and kindred go, this mortal life also;
The body they may kill: God's truth abideth still;
His kingdom is forever.*

Author: Martin Luther, 1529

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 life? What factors contributed to making those times more effective? Which other factors need the most attention in your prayer life? What can you do to strengthen each of these areas?
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?
6. Do you enjoy praying? Why or why not?

Special Terms

faith

“in Jesus’ name”

prayer

waiting on the Lord

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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.

HYMN

“From Every Stormy Wind”

*From ev'ry stormy wind that blows,
from ev'ry swelling tide of woes,
There is a calm, a sure retreat;
'tis found beneath the Mercy Seat.*

*There is a place where Jesus sheds
the oil of gladness on our heads,
A place than all besides more sweet;
it is the blood-stained Mercy Seat.*

*There is a spot where spirits blend,
where friend holds fellowship with friend,
Tho' sundered far; by faith they meet
around the common Mercy Seat.*

*Ah, whither could we flee for aid,
when tempted, desolate, dismayed,
Or how the hosts of hell defeat,
had suff'ring saints no Mercy Seat?*

*There, there on eagle wings we soar,
and time and sense seem all no more,
And heav'n comes down our souls to greet,
and glory crowns the Mercy Seat.*

*O may my hand forget her skill,
my tongue be silent, cold, and still,
This bounding heart forget to beat,
if I forget the Mercy Seat.*

Author: Hugh Stowell, 1828, 1831

QUESTIONS FOR PERSONAL APPLICATION

1. How might this chapter affect how you think about angels from now on? 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. Do you think there are angels watching you right now? What attitude or attitudes do you think they have as they watch you? Have you ever experienced a remarkably elevated sense of joy just after praying with someone to receive Christ as personal Savior? Do you think one aspect contributing to that joy might be that angels are also rejoicing with you because a sinner has repented (Luke 15:10)?
3. Have you had a remarkable rescue from physical or other kinds of danger and wondered if angels were involved in helping you at the time?
4. How can the example of angels who joyfully and faithfully perform their assigned tasks, whether great or small, be of help to you in the responsibilities that you face today, whether at work or at home or in the church?
5. How do you think you will feel when God asks you to judge angels (1 Cor. 6:3)? Explain what that fact tells you about the greatness of your humanity as created in the image of God.

Special Terms

angel
angel of the Lord
archangel
cherubim
living creatures
Michael
principalities and powers
seraphim
sons of God
watchers

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665–76

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SCRIPTURE MEMORY PASSAGE

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!"

HYMN

"Angels from the Realms of Glory"

*Angels, from the realms of glory,
wing your flight o'er all the earth
Ye who sang creation's story,
now proclaim Messiah's birth:
Come and worship, come and worship,
worship Christ the newborn King.*

*Shepherds, in the fields abiding,
watching o'er your flocks by night;
God with man is now residing,
yonder shines the infant light:
Come and worship, come and worship,
worship Christ the newborn King.*

*Sages, leave your contemplations,
brighter visions beam afar;
Seek the great desire of nations;
ye have seen his natal star:*

*Come and worship, come and worship,
worship Christ the newborn King.*

*Saints, before the altar bending,
watching long in hope and fear,
Suddenly the Lord, descending,
in his temple shall appear:*

*Come and worship, come and worship,
worship Christ the newborn King.*

*All creation, join in praising
God the Father, Spirit, Son;
Evermore your voices raising
to th' eternal Three in One:*

*Come and worship, come and worship,
worship Christ the newborn King.*

Author: James Montgomery, 1816

QUESTIONS FOR PERSONAL APPLICATION

1. 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?
2. 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?
3. Are there cases where you have had victory over some demonic force by speaking to it in the name of Jesus? How can the material in this chapter help you be more effective in this kind of spiritual conflict? What are the dangers of becoming too interested in or too deeply involved in this kind of ministry? How can you safeguard against that excessive emphasis? What do you think Paul's procedure was when he came to preach the gospel in city after city where it had never been heard before and where there was demon worship? How could the church today profit from Paul's example?

Special Terms

demonized

demon possession

demons

distinguishing between spirits

exorcism

Satan

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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.

HYMN

“Christian, Dost Thou See Them?”

*Christian, dost thou see them on the holy ground,
How the pow’rs of darkness rage thy steps around?
Christian, up and smite them, counting gain but loss,
In the strength that cometh by the holy cross.*

*Christian, dost thou feel them, how they work within,
Striving, tempting, luring, goading into sin?
Christian, never tremble; never be downcast;
Gird thee for the battle, watch and pray
and fast.*

*Christian, dost thou hear them, how they speak
thee fair?
“Always fast and vigil? Always watch and
prayer?”*

*Christian, answer boldly, “While I breathe
I pray!”
Peace shall follow battle, night shall end
in day.*

*Hear the words of Jesus: “O my servant true;
Thou art very weary, I was weary too;
But that toil shall make thee some day all mine own,
And the end of sorrow shall be near my throne.”*

Author: John Mason Neale, 1862

Alternative hymns: “Soldiers of Christ Arise”; “Lead On, O King Eternal”; or “Onward, Christian Soldiers.”

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)? As you think about the pattern of most of your days, do you think that God delights in you and rejoices over you?
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?
3. Do you think that there are any more intelligent, more Godlike creatures anywhere else in the universe? What does the fact that Jesus became a man rather than some other kind of creature say about the importance of human beings in God's sight?
4. Do you think that God has made us so that we become more happy or less happy when we grow to become more like him? As you look over the list of ways in which we can be more like God, can you name one or two areas in which growth in likeness to God has given you increasing joy in your life? In which areas would you now like to make more progress in likeness to God?
5. Is it only Christians or all people who are in the image of God? How does that make you feel about your relationships to non-Christians?
6. 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?

Special Terms

image of God

imago Dei

likeness

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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.

HYMN

"Love Divine, All Love Excelling"

*Love divine, all love excelling,
Joy of heav'n, to earth come down!
Fix in us thy humble dwelling;
All thy faithful mercies crown.*

*Jesus, thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation,
Enter ev'ry trembling heart.*

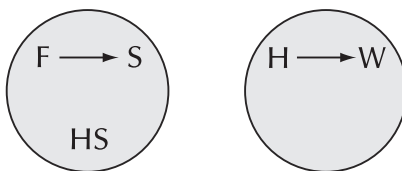
*Breathe, O breathe thy loving Spirit
Into ev'ry troubled breast!
Let us all in thee inherit,
Let us find the promised rest.
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.*

*Come, Almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more thy temples leave.*

*Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee, without ceasing,
Glory in thy perfect love.*

*Finish, then, thy new creation;
Pure and spotless let us be;
Let us see thy great salvation
Perfectly restored in thee:
Changed from glory into glory,
Till in heav'n we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise.*

Author: Charles Wesley, 1747



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

Figure 22.1

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, have 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? How does that make you feel about your own family relationships? 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?
5. Even apart from the questions of marriage or romantic involvement, do you think God intends us to enjoy times of fellowship with mixed groups of other Christian men and women? Why do you think God puts in our heart the desire to enjoy such fellowship? Does it also reflect something of the plurality of persons in the Trinity, together with the unity of God? Does this help you understand how it is important that unmarried people be included fully in the activities of the church? Do you think that in the past some religious groups have tended to neglect the importance of this or even wrongly to forbid such mixed fellowship among Christians? What are the dangers that should be guarded against in those situations, however?
6. If you are a husband, are you content with the role God has given you in your marriage? If you are a wife, are you content with the role God has given you in your marriage?

Special Terms

difference in role
equality in personhood
mutual submission
primogeniture

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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.

HYMN

“Blest the Man that Fears Jehovah”

This hymn is an older paraphrase of Psalm 128 set to music. It speaks about the blessings of a family that walks in God’s ways. (Use the tune of “Jesus Calls Us.”)

*Blest the man that fears Jehovah,
walking ever in his ways;
By thy toil thou shalt be prospered
and be happy all thy days.*

*In thy wife thou shalt have gladness,
She shall fill thy home with good,
Happy in her loving service
and the joys of motherhood.*

*Joyful children, sons and daughters,
shall about thy table meet,
Olive plants, in strength and beauty,
full of hope and promise sweet.*

*Lo, on him that fears Jehovah
shall this blessedness attend,
For Jehovah out of Zion
shall to thee his blessing send.*

*Thou shalt see God’s kingdom prosper
all thy days, till life shall cease,
Thou shalt see thy children’s children;
on thy people, Lord, be peace.*

From *The Psalter*, 1912, from Psalm 128

QUESTIONS FOR PERSONAL APPLICATION

1. In your Christian experience, are you aware that you are more than just a physical body, that you have a nonphysical part that might be called a soul or spirit? At what times do you especially become aware of the existence of your spirit? Can you describe what it is like to know the witness of the Holy Spirit with your spirit that you are God's child (Rom. 8:16), to have in your spirit a consciousness of God's presence (John 4:23; Phil. 3:3), to be troubled in your spirit (John 12:27; 13:21; Acts 17:16; 2 Cor. 2:13), to have your spirit worship God (Luke 1:47; Ps. 103:1), or to love God with all your soul (Mark 12:30)? By contrast, are there times when you feel spiritually dull or insensitive? Do you think that one aspect of Christian growth might include an increasing sensitivity to the state of your soul or spirit?
2. Before reading this chapter, did you hold to dichotomy or trichotomy? Now what is your view? If you have changed to an acceptance of dichotomy after reading this chapter, do you think you will have a higher appreciation for the activities of your body, your mind, and your emotions? If you hold to trichotomy, how can you guard against some of the dangers mentioned in this chapter?
3. When you are praying or singing praise to God, is it enough simply to sing or speak words, without being aware of what you are saying? Is it enough to be aware of what you are saying without really meaning it? If you really mean the words with your whole being, then what aspects of your person would be involved in genuine prayer and worship? Do you think you tend to neglect one or another aspect at times?
4. Since Scripture encourages us to grow in holiness in our bodies as well as our spirits (2 Cor. 7:1), what specifically would it mean for you to be more obedient to that command?

Special Terms*creationism**dichotomy**monism**soul**spirit**traducianism**trichotomy*

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SCRIPTURE MEMORY PASSAGE

2 Corinthians 7:1: Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

HYMN

“Be Still, My Soul”

*Be still, my soul: the Lord is on thy side;
 Bear patiently the cross of grief or pain;
 Leave to thy God to order and provide;
 In ev'ry change he faithful will remain.
 Be still, my soul: thy best, thy heav'nly friend
 Through thorny ways leads to a joyful end.*

*Be still, my soul: thy God doth undertake
 To guide the future as he has the past.
 Thy hope, thy confidence let nothing shake;
 All now mysterious shall be bright at last.
 Be still, my soul: the waves and winds still know
 His voice who ruled them while he dwelt
 below.*

*Be still, my soul: when dearest friends depart,
 And all is darkened in the vale of tears,
 Then shalt thou better know his love, his heart,
 Who comes to soothe thy sorrow and thy fears.
 Be still, my soul: thy Jesus can repay
 From his own fullness all he takes away.*

*Be still, my soul: the hour is hast'ning on
 When we shall be forever with the Lord,
 When disappointment, grief, and fear are gone,
 Sorrow forgot, love's purest joys restored.
 Be still, my soul: when change and tears are past,
 All safe and blessed we shall meet at last.*

Author: Katharina Von Schlegel, 1752

QUESTIONS FOR PERSONAL APPLICATION

1. Has reading this chapter increased your awareness of the sin remaining in your life? Are you able to mention any specific ways in which this was true? 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. Do you feel a sense of unfairness that you are counted guilty because of Adam’s sin (if you agree that Rom. 5:12–21 teaches this)? How can you deal with this sense of unfairness to keep it from becoming a hindrance in your relationship with God? At a level of deep conviction, do you really think that, before being a Christian, you were totally unable to do any spiritual good before God? Similarly, are you deeply convinced that this is true of all unbelievers, or do you think that this is just a doctrine that may or may not be true, or at least one that you do not find deeply convincing as you look at the lives of the unbelievers whom you know?
5. What kind of freedom of choice do the unbelievers whom you know actually have? Apart from the work of the Holy Spirit, are you convinced that they will not change their fundamental rebellion against God?
6. 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?
7. Do you think that Christians today have lost sight of the hatefulness of sin to a large extent? Have unbelievers also lost sight of this? Do you think that we as Christians have lost sight of the thoroughgoing pervasiveness of sin in unbelievers, of the truth that the greatest problem of the human race, and of all societies and civilizations, is not lack of education or lack of communication or lack of material well-being, but sin against God?

Special Terms

age of accountability
dualism
impute
inherited corruption
inherited guilt
inherited sin
mortal sin
original guilt
original pollution
original sin
Pelagius
propitiation
sin
total depravity
total inability
unpardonable sin
venial sin

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2:183–245
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- 2013 Erickson, 513–47, 548–64,
565–83, 584–99

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75–125, 126–57, 158–90
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5–95
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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.*

HYMN

"God, Be Merciful to Me"

This is an excellent example of the words of a psalm set to music. The psalm was originally King David's heartfelt confession of great sin before God, but even today it is an excellent pattern of confession that we ourselves might speak to God.

*God, be merciful to me;
on thy grace I rest my plea;
Plenteous in compassion thou,
blot out my transgressions now;
Wash me, make me pure within,
cleanse, O cleanse me from my sin.*

*My transgressions I confess,
grief and guilt my soul oppress;
I have sinned against thy grace
and provoked thee to thy face;
I confess thy judgment just,
speechless, I thy mercy trust.*

*I am evil, born in sin;
 thou desirest truth within.
 Thou alone my Savior art,
 teach thy wisdom to my heart;
 Make me pure, thy grace bestow,
 wash me whiter than the snow.*

*Broken, humbled to the dust
 by thy wrath and judgment just,
 Let my contrite heart rejoice
 and in gladness hear thy voice;
 From my sins O hide thy face,
 blot them out in boundless grace.*

Alternate hymn: “Rock of Ages”

*Gracious God, my heart renew,
 make my spirit right and true;
 Cast me not away from thee,
 let thy Spirit dwell in me;
 Thy salvation’s joy impart,
 steadfast make my willing heart.*

*Sinners then shall learn from me
 and return, O God, to thee;
 Savior, all my guilt remove,
 and my tongue shall sing thy love;
 Touch my silent lips, O Lord,
 and my mouth shall praise accord.*

From *The Psalter*, 1912, from Psalm 51:1–15

QUESTIONS FOR PERSONAL APPLICATION

1. Before reading this chapter, had you thought of your relationship to God in terms of a “covenant”? Does it give you any added degree of certainty or sense of security in your relationship to God to know that he governs that relationship by a set of promises that he will never change?
2. If you were to think of the relationship between God and yourself personally in terms of a covenant, whereby you and God are the only two parties involved, then what would be the conditions of this covenant between you and God? Are you now fulfilling those conditions? What role does Christ play in the covenant relationship between you and God? What are the blessings God promises to you if you fulfill those conditions? What are the signs of participation in this covenant? Does this understanding of the covenant increase your appreciation of baptism and the Lord’s Supper?

Special Terms

covenant

covenant of grace

covenant of redemption

covenant of works

new covenant

old covenant

progressive covenantalism

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123–31
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SCRIPTURE MEMORY PASSAGE

Hebrews 8:10:

For this is the covenant that I will make with the house of Israel after those days, declares the Lord:

I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.

HYMN

"Trust and Obey"

This hymn reminds us that the enjoyment of God's blessings depends on our continuing to fulfill the conditions of faith and obedience as stipulated in the New Testament, which is the written record of the provisions of the new covenant that God has made with us.

*When we walk with the Lord in the light of his Word,
 What a glory he sheds on our way!
 While we do his good will, he abides with us still,
 And with all who will trust and obey.*

*Not a burden we bear, not a sorrow we share,
 But our toil he doth richly repay;
 Not a grief nor a loss, not a frown or a cross,
 But is blest if we trust and obey.*

Chorus

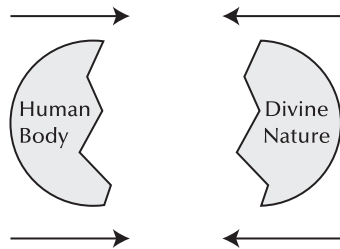
*Trust and obey, for there's no other way
 To be happy in Jesus, but to trust and obey.*

*But we never can prove the delights of his love
 Until all on the altar we lay;
 For the favor he shows, and the joy he bestows,
 Are for them who will trust and obey.*

*Not a shadow can rise, not a cloud in the skies,
 But his smile quickly drives it away;
 Not a doubt or a fear, not a sigh nor a tear,
 Can abide while we trust and obey.*

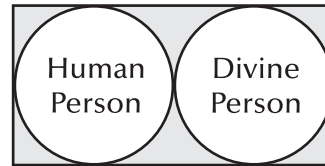
*Then in fellowship sweet we will sit at his feet,
 Or we'll walk by his side in the way;
 What he says we will do, where he sends we will go,
 Never fear, only trust and obey.*

Author: James H. Sammis, d. 1919



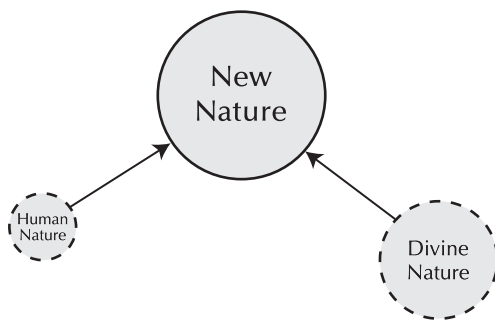
Apollinarianism

Figure 26.1



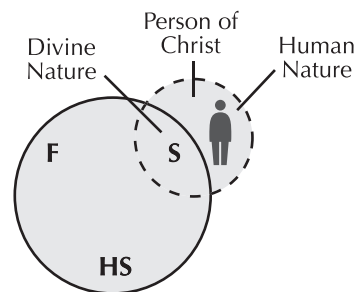
Nestorianism

Figure 26.2



Eutychianism

Figure 26.3



Chalcedonian Christology

Figure 26.4

QUESTIONS FOR PERSONAL APPLICATION

- 1. After reading this chapter, are there specific ways 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? 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? 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? Honestly, what would your response have been? Now try visualizing yourself as present when Jesus made some of the other “I am” statements recorded in John’s gospel.⁵¹
- 2. After reading this chapter, is there anything that you understand more fully about the deity of Jesus? Can you describe (and perhaps identify with) what the disciples must have felt as they came to a growing realization of who Jesus actually was? 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?

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SCRIPTURE MEMORY PASSAGE

John 1:14: And 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.

HYMN

“Fairest Lord Jesus”

*Fairest Lord Jesus, ruler of all nature,
Son of God and Son of Man!
Thee will I cherish, thee will I honor,
Thou, my soul’s glory, joy, and crown.*

*Fair are the meadows, fair are the woodlands,
Robed in the blooming garb of spring:
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.*

*Fair is the sunshine, fair is the moonlight,
And all the twinkling, starry host:
Jesus shines brighter, Jesus shines purer
Than all the angels heav’n can boast.*

*Beautiful Savior! Lord of the nations!
Son of God and Son of Man!
Glory and honor, praise, adoration,
Now and forever more be thine.*

From *Münster Gesangbuch*, 1677,
translated 1850, 1873

The Gradual Formation of the Apostles' Creed					
	CREDO (I believe)				
	Art. III				
Ultimate Text of the Western Creed, Pirminius, AD 7500	Passus	Sub Pontio Pilato	Crucifixus	Mortuus	Et Sepultus
English Translation	Suffered	Under Pontius Pilate	Was crucified	Dead	And buried
I. St. Irenaeus, AD 200	καὶ τὸ πάθος	(SUB PONTIO PILATO)			
II. Tertullian, AD 220	CRUCIFIXUM (passum)	sub Pontio Pilato		(MORTUUM)	(ET SEPULTUM secundum Scripturas)
III. St. Cyprian, AD 250					
IV. Novatian, AD 260					
V. Marcellus, AD 341		τὸν ἐπὶ ποντίου πιλᾶτου	σταυρωθέντα		καὶ ταφέντα
VI. Rufinus, AD 390 Aquileja		sub Pontio Pilate	crucifixus		et sepultus
VII. Rufinus, Rome, AD 390		sub Pontio Pilate	crucifixus		et sepultus
VIII. St. Augustine, AD 400	passus	sub Pontio Pilate	crucifixus		et sepultus
IX. St. Nicetas, AD 450	passus	sub Pontio Pilate			
X. Eusebius Gallus, AD 550 (?)				mortuus	et sepultus
XI. Sacramentarium Gallicanum, AD 650	passus	sub Pontio Pilate	crucifixus	mortuus	et sepultus
	Art. V				
Ultimate Text of the Western Creed, Pirminius, AD 7500	Descendit ad Inferna	Tertia die	Resurrexit	a mortuis	
English Translation	He descended into hell	The third day	He rose again	From the dead	
I. St. Irenaeus, AD 200			καὶ τὴν ἔγερσιν (et resurgens)	ἐκ νεκρῶν	
II. Tertullian, AD 220		TERTIA DIE	resuscitatum (a Patre) (resurrexisse)	E MORTUIS	

III. St. Cyprian, AD 250					
IV. Novatian, AD 260					
V. Marcellus, AD 341		καὶ τῇ τρίτῃ ἡμέρᾳ	ἀναστάντα	ἐκ τῶν νεκρῶν	
VI. Rufinus, AD 390 Aquileja	DESCENDIT in INFERNA	tertia die	RESURREXIT	A mortuis	
VII. Rufinus, Rome, AD 390		tertia die	resurrexit	a mortuis	
VIII. St. Augustine, AD 400		tertio die	resurrexit	a mortuis	
IX. St. Nicetas, AD 450		tertio die	resurrexit	vivus a mortuis	
X. Eusebius Gallus, AD 550 (?)		tertia die	resurrexit	a mortuis	
XI. Sacramentarium Gallicanum, AD 650	Descendit AD Inferna	tertia die	resurrexit	a mortuis	

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 that required God to love you or to take steps to save you (when he looked forward and thought of you as a sinner in rebellion against him)? 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? When he invites you, "Come to me . . . and I will give you rest" (Matt. 11:28), do you now trust him? 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. Do you think Christ's life was good enough to deserve God's approval? Are you willing to rely on it for your eternal destiny? Is Jesus Christ a reliable enough and good enough Savior for you to trust him? Which would you rather trust in for your eternal standing before God: your own life or Christ's?
6. 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
blood of Christ
consequent absolute necessity
example theory
general redemption
governmental theory
impute
limited atonement
moral influence theory
particular redemption
passive obedience
penal substitution
propitiation
ransom to Satan theory
reconciliation
redemption
sacrifice
unlimited atonement
vicarious atonement

7. Do you think it was fair for Christ to be your substitute and to pay your penalty? When you think about him acting as your substitute and dying for you, what attitude and emotion is called forth in your heart?

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- 2001 Packer, 131–39
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- 2013 Bray, 899–920

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- 1892–94 Miley, 2:65–240
- 1940 Wiley, 2:217–300
- 1960 Purkiser, 243–68
- 1983 Carter, 1:483–505
- 1992 Oden, 2:279–450
- 2002 Cottrell, 259–83

3. *Baptist*

- 1767 Gill, 1:562–83; 2:1–68
- 1887 Boyce, 295–341
- 1907 Strong, 701–6, 713–75
- 1987–94 Lewis and Demarest, 2:371–436
- 1990–95 Garrett, 2:3–80
- 2007 Akin, 551–71
- 2013 Erickson, 713–68

4. *Dispensational*

- 1947 Chafer, 3:35–164, 183–205;
5:177–230
- 1949 Thiessen, 229–42
- 1986 Ryrie, 275–309, 318–23
- 2002–2005 Geisler, 2:405; 3:202–15,
230–35
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511–64

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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.

HYMN

“When I Survey the Wondrous Cross”

*When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to his blood.*

*See, from his head, his hands, his feet,
Sorrow and love flow mingled down:*

*Did e’er such love and sorrow meet,
Or thorns compose so rich a crown?*

*His dying crimson, like a robe,
Spread o’er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.*

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

Author: Isaac Watts, 1707

QUESTIONS FOR PERSONAL APPLICATION

1. As you read this chapter, what aspects of the Bible's teaching about a resurrection body were new to your understanding? 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

exaltation of Christ

humiliation of Christ

incorruptible

raised in glory

raised in power

resurrection

session

spiritual body

states of Jesus Christ

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1992 Oden, 2:451–526

2002 Cottrell, 12, 27, 42, 272–82

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- 1907..... Strong, 706–10, 1015–23
 1917..... Mullins, 44–46, 158–64,
 472–78
 1983–85..... Erickson, 769–79
 1987–94..... Lewis & Demarest, 2:437–96
 1990–95..... Garrett, 2: 81–132
 2007..... Akin, 519–20, 590–96
 2013..... Erickson, 631–33, 709–12

4. *Dispensational*

- 1947..... Chafer, 5:231–79
 1949..... Thiessen, 243–50
 1986..... Ryrie, 267–74
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 565–66

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- 1917–24..... Pieper, 2:324–30
 1934..... Mueller, 295–300

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- 1679–85..... Turretin, *IET*, 1:36, 2:364–69
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 1906–11..... Bavinck, *RD*, 3:418–47
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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.

HYMN

“Christ the Lord Is Risen Today”

*“Christ the Lord is risen today,” al-le-lu-ia!
Sons of men and angels say; al-le-lu-ia!
Raise your joys and triumphs high; al-le-lu-ia!
Sing, ye heav’ns, and earth reply; al-le-lu-ia!*

*Vain the stone, the watch, the seal; al-le-lu-ia!
Christ has burst the gates of hell; al-le-lu-ia!
Death in vain forbids him rise; al-le-lu-ia!
Christ hath opened paradise. Al-le-lu-ia!*

*Lives again our glorious King; al-le-lu-ia!
Where, O death, is now thy sting? Al-le-lu-ia!
Once he died, our souls to save; al-le-lu-ia!
Where thy victory, O grave? Al-le-lu-ia!*

*Soar we now where Christ has led, al-le-lu-ia!
Following our exalted Head; al-le-lu-ia!
Made like him, like him we rise; al-le-lu-ia!
Ours the cross, the grave, the skies. Al-le-lu-ia!*

*Hail, the Lord of earth and heav’n! Al-le-lu-ia!
Praise to thee by both be giv’n; al-le-lu-ia!
Thee we greet triumphant now; al-le-lu-ia!
Hail, the resurrection thou! Al-le-lu-ia!*

Author: Charles Wesley, 1739

QUESTIONS FOR PERSONAL APPLICATION

1. Can you see some ways in which an understanding of Christ's role as prophet, priest, and king will help you understand more fully the functions of prophets, priests, and kings in the Old Testament? Read the description of Solomon's kingdom in 1 Kings 4:20–34 and 1 Kings 10:14–29. Do you see in Solomon's kingdom any foreshadowing of the three offices of Christ? Any foreshadowing of Christ's eternal kingdom? Do you think that you have greater or lesser privileges living now as a member of the church in the new covenant age?
2. Can you see any fulfillment of the role of prophet in your life now? Of the role of priest? Of the role of king? How could each of these functions be developed in your life?

Special Terms

intercession

king

priest

prophet

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- 1983 Carter, 1:363–64
- 1992 Oden, 2:279–316

3. *Baptist*

- 1767 Gill, 1:602–44
- 1887 Boyce, 291–95
- 1907 Strong, 710–76
- 1990–95 Garrett, 1:625–64, 699–710
- 2007 Akin, 546–51
- 2013 Erickson, 695–703

4. *Dispensational*

- 1947 Chafer, 3:17–30
- 1986 Ryrie, 254–59
- 2017 MacArthur and Mayhue, 253–54

5. *Lutheran*

- 1917–24 Pieper, 2:330–96
- 1934 Mueller, 301–18

6. *Reformed (or Presbyterian)*

- 1559 Calvin, 1:494–503 (2.15)
 1679–85 Turretin, *IET*, 2:303–4,
 380–81, 391–94, 397–486
 1871–73 Hodge, 2:455–90, 592–609
 1878 Dabney, 475–77, 483–87
 1894 Shedd, 675–89
 1906–11 Bavinck, *RD*, 3:244–45, 345,
 364–68, 420–21
 1910 Vos, 3:85–182
 1937–66 Murray, *CW*, 1:44–58
 1938 Berkhof, 356–66, 406–12
 1998 Reymond, 623–24
 2008 Van Genderen and Velema,
 463–68
 2011 Horton, 483–520
 2013 Frame, 92, 557–59, 673,
 894–96, 900–910
 2013 Culver, 506–7, 508–9,
 629–38, 1103
 2016 Allen and Swain, 230–31
 2017 Barrett, 313–46
 2019 Letham, 545–48, 579–80,
 584–94

7. *Renewal (or charismatic/Pentecostal)*

- 1993 Menzies and Horton, 66–68
 1995 Horton, 297–99

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- 1955 Ott, 179–91

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- 1980 McBrien (no explicit treatment)
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SCRIPTURE MEMORY PASSAGE

1 Peter 2:9–10: But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

HYMN

“Rejoice the Lord Is King”

This powerful hymn encourages us to rejoice at Christ’s present and future kingship. (An excellent hymn about Christ’s role as priest is “Arise, My Soul, Arise,” also by Charles Wesley, and this may be used as an alternative hymn. Another alternative is “How Sweet the Name of Jesus Sounds,” by John Newton, esp. v. 4.)

*Rejoice, the Lord is King: your Lord and King
adore;
Rejoice, give thanks and sing, and triumph
evermore:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.*

*Jesus, the Savior, reigns, the God of truth
and love;
When he had purged our stains, he took his
seat above:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.*

*His kingdom cannot fail, he rules o’er earth and
heav’n;
The keys of death and hell are to our Jesus
giv’n:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.*

*He sits at God’s right hand till all his foes submit,
And bow to his command, and fall beneath
his feet:
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.*

Author: Charles Wesley, 1746

QUESTIONS FOR PERSONAL APPLICATION

1. In the past, has it been hard for you to think of the Holy Spirit as a person rather than simply as a presence or force? What items (if any) in this chapter have helped you think more readily of the Holy Spirit as a person? Do you think that you have a consciousness of relating to the Holy Spirit as a person who is distinct from God the Father and God the Son? What might help you be more aware of this distinction among the members of the Trinity as they relate to you?
2. Do you perceive any difference in the way the Father, Son, and Holy Spirit relate to you in your Christian life? If so, can you explain what that difference is or how you are aware of it?
3. Have you ever been especially aware of the Holy Spirit's empowering in a specific situation of ministry? (This could have been while doing evangelism or counseling, Bible teaching or preaching, prayer or worship, or in some other ministry situation.) How did you perceive the presence of the Holy Spirit at that time, or what made you aware of his presence?
4. In your own experience, in what ways does the guidance of the Holy Spirit come to you? Is it primarily (or exclusively) through the words of Scripture? If so, are there times when certain Scripture passages seem to come alive or speak with great relevance and forcefulness to you at the moment? How do you know when this is happening? If the Holy Spirit's guidance has come to you in other ways in addition to speaking through the words of Scripture, what have those other ways been?
5. Do you have a sense from time to time of the pleasure or displeasure of the Holy Spirit at some course of action that you are taking? Is there anything in your life right now that is grieving the Holy Spirit? What do you plan to do about it?
6. Did the Holy Spirit immediately leave Samson when he began to sin (see Judg. 13:25; 14:6, 19; 15:14)? Why or why not? Is the presence of spiritual power in someone's ministry a guarantee that the Holy Spirit is pleased with all of that person's life?

Special Terms*blasphemy against the Holy Spirit**filled with the Holy Spirit**Holy Spirit**in the Holy Spirit**manifestation of God's active presence*

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(For an explanation of this bibliography see the note on the bibliography to chapter 1, pp. 23–24. Complete bibliographical data may be found on pp. 1489–96.)

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- 1882–92 Litton, 242–47
- 1930 Thomas, 90–99
- 2001 Packer, 143–45
- 2013 Bird, 621–48
- 2013 Bray, 723–984

2. *Arminian (Wesleyan or Methodist)*

- 1875–76 Pope, 2:321–36
- 1940 Wiley, 2:303–33
- 1960 Purkiser, 183–203
- 1983 Carter, 1:415–72
- 1992 Oden, 3:31–78
- 2002 Cottrell, 284–305

3. *Baptist*

- 1917 Mullins, 359–65
- 1976–83 Henry, 4:476–93; 6:370–401
- 1990–95 Garrett, 2:133–240
- 2007 Akin, 604–85
- 2013 Erickson, 771–821

4. *Dispensational*

- 1947 Chafer, 1:397–414; 6:26–298
- 1949 Thiessen, 251–56
- 1986 Ryrie, 341–90
- 2002–2005 Geisler, 2:286–91, 675–78
- 2017 MacArthur and Mayhue, 333–92

5. *Lutheran*

- 1917–24 Pieper (no extensive treatment, but see extensive index entries: 4:391–99)
- 1934 Mueller, 443

6. *Reformed (or Presbyterian)*

- 1559 Calvin, 2:537–42 (3.1)
- 1679–85 Turretin, *IET*, 1:302–10, 2:340–47, 542–58
- 1887–1921 Warfield, *SSW*, 1:203–22; *BD*, 101–32
- 1894 Shedd, 47, 225, 242–53
- 1906–11 Bavinck, *RD*, 2:182–87, 311–14
- 1910 Vos, 1:53, 66–67
- 1937–66 Murray, *CW*, 1:138–42, 186–92; *CW*, 3:210–14
- 1938 Berkhof, 423–31
- 1998 Reymond, 312–16, 331–37, 391–92
- 2008 Van Genderen and Velema, 753–818
- 2011 Horton, 551–60
- 2013 Frame, 401, 472, 923–27
- 2013 Culver, 574, 707, 758–59, 800
- 2016 Allen and Swain, 101–2
- 2017 Barrett, 393–422
- 2019 Letham, 86–93

7. *Renewal (or charismatic/Pentecostal)*

- 1988–92 Williams, 2:137–207, 237–70
- 1993 Menzies and Horton, 133–44
- 1995 Horton, 375–422
- 2008 Duffield and Van Cleave, 271–87

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SCRIPTURE MEMORY PASSAGE

Romans 8:12–14: So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God.

HYMN

“Come, O Creator Spirit”

This is one of the oldest hymns in any hymnal, written by an anonymous author in the tenth century or earlier. It directly addresses the Holy Spirit and asks him to come and bring blessing in our hearts, filling us with joy and love and praise, and giving us protection from the enemy and peace in our lives.

*Come, O Creator Spirit blest,
And in our hearts take up thy rest;
Spirit of grace, with heav’nly aid
Come to the souls whom thou hast made.*

*Thou art the Comforter, we cry,
Sent to the earth from God Most High,
Fountain of life and fire of love,
And our anointing from above.*

*Bringing from heav’n our sev’n-fold dow’r,
Sign of our God’s right hand of pow’r,
O blessed Spirit, promised long,
Thy coming wakes the heart to song.*

*Make our dull minds with rapture glow,
Let human hearts with love o’erflow;
And, when our feeble flesh would fail,
May thine immortal strength prevail.*

*Far from our souls the foe repel,
Grant us in peace henceforth to dwell;
Ill shall not come, nor harm betide,
If only thou wilt be our guide.*

*Show us the Father, Holy One,
Help us to know th’ eternal Son;
Spirit divine, for evermore
Thee will we trust and thee adore.*

Anon., tenth century