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QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms*common grace**special grace*

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SCRIPTURE MEMORY PASSAGE

Luke 6:35–36: But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful.

HYMN

“All People That on Earth Do Dwell”

This very old setting of Psalm 100 is a call to all people on earth to praise God because of his abundant goodness.

*All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forthtell,
Come ye before him and rejoice.*

*The Lord ye know is God indeed;
Without our aid he did us make;
We are his folk, he doth us feed,
And for his sheep he doth us take.*

*O enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud, and bless his name always,
For it is seemly so to do.*

*For why? The Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.*

Author: William Kethe, 1561

QUESTIONS FOR PERSONAL APPLICATION

1. Do you think that God chose you individually to be saved before he created the world? Do you think he did it on the basis of the fact that he knew you would believe in Christ, or was it “unconditional election,” not based on anything that he foresaw in you that made you worthy of his love? No matter how you answered the previous question, explain how your answer makes you feel when you think about yourself in relationship to God.
2. Does the doctrine of election give you any comfort or assurance about your future?
3. After reading this chapter, do you honestly feel that you would like to give thanks or praise to God for choosing you to be saved? Do you sense any unfairness in the fact that God did not decide to save everyone?
4. If you agree with the doctrine of election as presented in this chapter, does it diminish your sense of individual personhood or make you feel somewhat like a robot or a puppet in God’s hands? Do you think it should make you feel this way?
5. What effect do you think this chapter will have on your motivation for evangelism? Is this a positive or negative effect? Can you think of ways in which the doctrine of election can be used as a positive encouragement to evangelism (see 1 Thess. 1:4–5; 2 Tim. 2:10)?
6. Whether you adopt a Reformed or Arminian perspective on the question of election, can you think of some positive benefits in the Christian life that those who hold the *opposite* position from yours seem more frequently to experience than you do? Even though you do not agree with the other position, can you list some helpful concerns or practical truths about the Christian life that you might learn from that position? Is there anything that Calvinists and Arminians could do to bring about greater understanding and less division on this question?

Special Terms

determinism

election

fatalism

foreknowledge

freedom of inclination

freedom of voluntary

choice

predestination

reprobation

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SCRIPTURE MEMORY PASSAGE

Ephesians 1:3–6: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved.

HYMN

“When This Passing World Is Done”

This hymn reminds us that when we are once in heaven and look back on our life we will realize how much more we owe to God’s mercy and grace than we ever realized in this life. The last stanza especially emphasizes the fact that our election is not based on anything good in ourselves: “Chosen not for good in me.”

*When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o’er life’s finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe.*

*When I hear the wicked call
On the rocks and hills to fall,
When I see them start to shrink
On the fiery deluge brink,
Then, Lord, shall I fully know,
Not till then, how much I owe.*

*When I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unsinching heart,
Then, Lord, shall I fully know,
Not till then, how much I owe.*

*When the praise of heav’n I hear,
Loud as thunders to the ear,
Loud as many waters’ noise,
Sweet as harp’s melodious voice,
Then, Lord, shall I fully know,
Not till then, how much I owe.*

*Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Savior’s side,
By the Spirit sanctified,
Teach me, Lord, on earth to show,
By my love, how much I owe.*

Author: Robert Murray McCheyne, 1837

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms

effective calling
external calling
gospel call, the
internal calling

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SCRIPTURE MEMORY PASSAGE

Matthew 11:28–30: Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.

HYMN

“I Heard the Voice of Jesus Say”

*I heard the voice of Jesus say, “Come unto me
and rest;
Lay down, thou weary one, lay down thy head
upon my breast.”*

*I came to Jesus as I was, weary and worn and sad,
I found in him a resting place, and he has
made me glad.*

*I heard the voice of Jesus say, “Behold, I freely give
The living water; thirsty one, stoop down and
drink, and live.”*

*I came to Jesus, and I drank of that life-giving
stream;
My thirst was quenched, my soul revived, and
now I live in him.*

*I heard the voice of Jesus say, “I am this dark
world’s light;
Look unto me, thy morn shall rise, and all thy
day be bright.”*

*I looked to Jesus, and I found in him my star,
my sun;
And in that light of life I’ll walk, till
trav’ling days are done.*

Author: Horatius Bonar, 1846

QUESTIONS FOR PERSONAL APPLICATION

1. Have you been born again? Is there evidence of the new birth in your life? Do you remember a specific time when regeneration occurred in your life? Can you describe how you knew that something had happened?
2. If you (or friends who come to you) are not sure whether you have been born again, what would Scripture encourage you to do in order to gain greater assurance (or to be truly born again for the first time)? (Note: further discussion of repentance and saving faith is given in the next chapter.)
3. Have you thought before that regeneration is prior to saving faith? Are you convinced of it now, or is there still some question in your mind?
4. What do you think about the fact that your regeneration was totally a work of God and that you contributed nothing to it? How does it make you feel toward yourself? How does it make you feel toward God? By way of analogy, how do you feel about the fact that when you were born physically you had no choice in the matter?
5. Are there areas where the results of regeneration are not very clearly seen in your life? Do you think it is possible for a person to be regenerated and then stagnate spiritually so that there is little or no growth? What circumstances might a person live in that would lead to such spiritual stagnation and lack of growth (if that is possible), even though the person was truly born again? To what degree does the kind of church one attends, the teaching one receives, the kind of Christian fellowship one has, and the regularity of one's personal time of Bible reading and prayer, affect one's spiritual life and growth?
6. If regeneration is entirely a work of God and human beings can do nothing to bring it about, then what good does it do to preach the gospel to people at all? Is it somewhat absurd or even cruel to preach the gospel and ask for a response from people who cannot respond because they are spiritually dead? How do you resolve this question?

Special Terms

born again

born of the Spirit

born of water

irresistible grace

regeneration

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1937–66.....Murray, *CW*, 2:167–201;
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2008.....Van Genderen and Velema,
578–88

2011.....Horton, 572–75

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2017.....Barrett, 529–31

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1993.....Menzies and Horton, 107,
113, 142

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2008.....Duffield and Van Cleave,
233–40

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SCRIPTURE MEMORY PASSAGE

John 3:5–8: Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

HYMN

“I Sought the Lord, and Afterward I Knew”

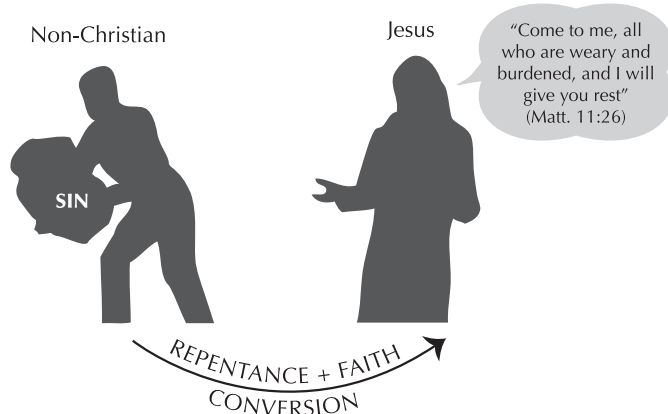
This hymn beautifully expresses thanks to God for the fact that, though we did not know it, he sought us, worked in our hearts in a mysterious way, and enabled us to believe, before we came to trust in him.

*I sought the Lord, and afterward I knew
He moved my soul to seek him, seeking me;
It was not I that found, O Savior true,
No, I was found of thee.*

*I find, I walk, I love, but, O the whole
Of love is but my answer, Lord, to thee;
For thou wert long beforehand with my soul,
Always thou lovedst me.*

Anon., c. 1904

*Thou didst reach forth thy hand and mine enfold;
I walked and sank not on the storm-vexed sea,
'Twas not so much that I on thee took hold,
As thou, dear Lord, on me.*



A Repentance and Turning to Christ in Faith

Figure 35.1

QUESTIONS FOR PERSONAL APPLICATION

1. Have you come to trust in Christ personally, or are you still at the point of intellectual knowledge and emotional approval of the facts of salvation without having personally put your trust in Christ? If you have not put your trust in Christ yet, what do you think it is that is making you hesitate?
2. Did this chapter help you think of faith in Christ in more personal terms? If so, how might that increase your own level of faith? Do you think that it might be easier for young children than for adults to think of trust in Christ as trust in a real *person* who is alive today? Why or why not? What does this tell you about the way Christian parents should teach their children about Jesus?
3. If your knowledge about God has increased through reading this book, has your faith in God increased along with that knowledge? Why or why not? If your faith has not increased along with your knowledge, what can you do to encourage your faith to grow more than it has?
4. In terms of human relationships, do you trust a person more when you do not know that person very well or after you have come to know him or her quite well (assuming that the person is essentially a trustworthy and reliable person)? What does that fact tell you about how your trust in God might increase? What things might you do during the day to come to know God better, and to come to know Jesus and the Holy Spirit better?
5. Did you feel a sincere sorrow for sin when you first came to Christ? Can you describe what it felt like? Did it lead you to a genuine commitment to forsake sin? How long was it before you noticed a change in your pattern of life?

6. Have you ever truly repented of sin, or do you think you have been taught a watered-down gospel that did not include repentance? Do you think it is possible for someone genuinely to trust in Christ for forgiveness of sins without also sincerely repenting for sins? Do you think that genuine repentance usually involves only a sincere feeling of sorrow for sin in general, or does it involve genuine sorrow for specific sins and turning from those specific sins?
7. Have faith and repentance remained a continuing part of your Christian life, or have those attitudes of heart grown somewhat weak in your life? What has been the result in your Christian life?

Special Terms

faith

Free Grace

theology

repentance

trust

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- 1983 Carter, 1:496–99
- 1992 Oden, 3:79–107
- 2002 Cottrell, 292, 333

3. *Baptist*

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- 1887 Boyce, 373–94
- 1907 Strong, 829–49
- 1990–95 Garrett, 2:241–84
- 2007 Akin, 728–732
- 2013 Erickson, 863–66, 875

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SCRIPTURE MEMORY PASSAGE

John 3:16: For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

HYMN

"Just As I Am"

*Just as I am, without one plea
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come.*

*Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.*

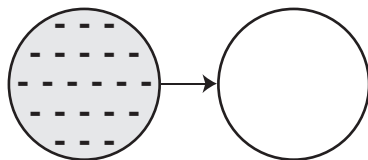
*Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.*

*Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come, I come.*

*Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come, I come.*

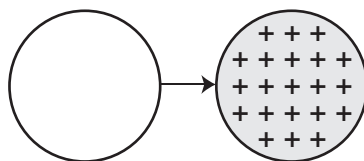
*Just as I am! Thy love unknown
Has broken ev'ry barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come, I come.*

Author: Charlotte Elliot, 1836



Forgiveness of Past Sins Is One Part of Justification

Figure 36.1



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

Figure 36.2

QUESTIONS FOR PERSONAL APPLICATION

1. Are you confident that God has declared you “not guilty” forever in his sight? Do you know when that happened in your own life? Did you do or think anything that resulted in God’s justifying of you? Did you do anything to deserve justification? If you are not sure that God has justified you fully and for all time, is there something you need to do before that will happen? What would persuade you that God has certainly justified you?
2. If you think of yourself standing before God on the day of judgment, would you think that it is enough simply to have your sins all forgiven, or would you also feel a need to have the righteousness of Christ reckoned to your account?
3. Do you think the difference between the Roman Catholic and Protestant understanding of justification is an important one? Describe how you would feel about your relationship to God if you held the Roman Catholic view of justification. Do modern Roman Catholics you know seem to hold to this traditional Roman Catholic view of justification, or do they have another view?
4. Have you ever wondered if God is still continuing to punish you from time to time for sins you have done in the past, even long ago? How does the doctrine of justification help you deal with those feelings?

Special Terms

covenantal nomism

forensic

impute

infused righteousness

justification

new perspective on Paul

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SCRIPTURE MEMORY PASSAGE

Romans 3:27–28: Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.

HYMN

“Jesus, Thy Blood and Righteousness”

*Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.*

*Bold shall I stand in thy great day;
For who aught to my charge shall lay?
Fully absolved through these I am
From sin and fear, from guilt and shame.*

*When from the dust of death I rise
To claim my mansion in the skies,
Ev’n then this shall be all my plea,
Jesus hath lived, hath died, for me.*

*Jesus, be endless praise to thee,
Whose boundless mercy hath for me—
For me a full atonement made,
An everlasting ransom paid.*

*O let the dead now hear thy voice;
Now bid thy banished ones rejoice;
Their beauty this, their glorious dress,
Jesus, thy blood and righteousness.*

Author: Count Nikolaus Ludwig Von
Zinzendorf, 1739 (trans. John Wesley, 1740, alt.)

QUESTIONS FOR PERSONAL APPLICATION

1. Look back over the list of privileges that come with our adoption as God's children. Had you previously thought of these as automatically yours because you had been born again? Can you describe what our eternal life would be like if we had regeneration and justification and many of the other privileges that come with salvation, but no adoption into God's family? Now how do you feel about the fact that God has adopted you into his family compared with the way you felt before reading this chapter?
2. Has your relationship with your own human family become better or more difficult as a result of your becoming a Christian? If your relationship with your earthly family has become more difficult, how have you found Mark 10:29–30 to be true in your life as a Christian?
3. Sometimes people who have had unloving or cruel earthly fathers have found that their background creates difficulty in their thinking about God and relating to him as a heavenly Father. How can Hebrews 12:10; Matthew 7:11; and Luke 11:13, which contrast sinful earthly fathers with our perfect Father in heaven, be of help in that situation? Might 1 Peter 1:18 be helpful in this situation as well? What can a person who has had a cruel and unloving earthly father do to gain a better and better appreciation of who God is and what kind of Father he is? Do you think that any of the people who became Christians in the first century had cruel and unloving fathers, or no living fathers at all? What teachings of the Old Testament would have helped them at this point? Do you think that people who have had evil earthly fathers have a God-given inward sense of what a good father would be like?
4. Think of the people who are members of your church. Has this chapter helped you to think of them more as your brothers and sisters (or if they are older, as those who are like "fathers" and "mothers" to you)? How do you think an added appreciation of this idea of the church as a family would be helpful to your church? How could you encourage a greater appreciation of this idea?
5. Does your church have any sense of competition with other churches that might be overcome by greater appreciation of the doctrine of adoption?
6. In the human family, when one of the children commits a crime and is publicly punished for it, the entire family suffers shame. On the other hand, when a family member is honored for an outstanding achievement, the entire family is proud and rejoices. How does this analogy of events in a human family make you feel about your own personal level of holiness in life, and the way it reflects on the other members of your spiritual family? How does it make you feel about the need for personal holiness among your brothers and sisters in the church? Do you personally have a strong inward desire to imitate your heavenly Father in your conduct (Eph. 5:1; 1 Peter 1:14–16)?
7. Do you sense the Holy Spirit within you bearing witness with your spirit that you are a child of God (Rom. 8:15–16; Gal. 4:6)? Can you describe what that sense is like?

8. Do you sense any discrimination against Christians of other races or other social or economic positions? Can you understand how the doctrine of adoption should obliterate such distinctions in the church (see Gal. 3:26–28)? Can you also see how the doctrine of adoption means that neither men nor women should think of the other sex as more important or less important in the church (see Gal. 3:28)?

Special Terms
adoption

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Note: Many systematic theologies do not treat adoption as a separate topic, but include a discussion of the privileges of adoption in a discussion of justification and its results.

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193–94, 199

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1767.....Gill, 1:288–91; 2:93–107
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541, 564, 641
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SCRIPTURE MEMORY PASSAGE

Romans 8:14–17: For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

HYMN

“Children of the Heavenly Father”

*Children of the heav’nly Father
Safely in his bosom gather;*

*Nestling bird nor star in heaven
Such a refuge e’er was given.*

*God his own doth tend and nourish,
In his holy courts they flourish;
From all evil things he spares them,
In his mighty arms he bears them.*

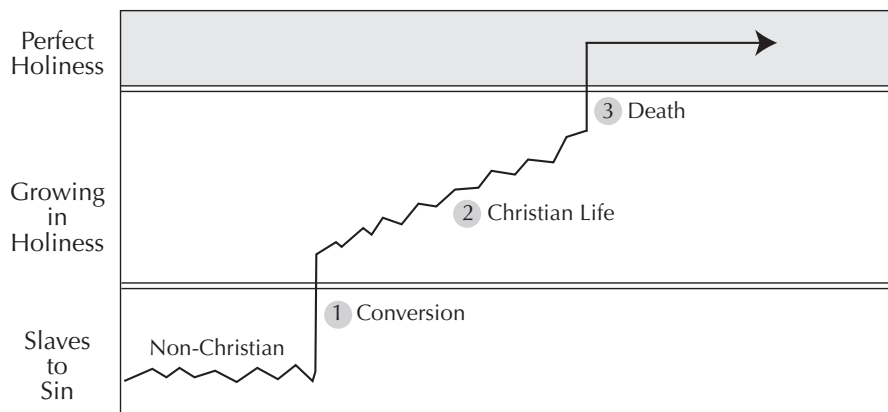
*Neither life nor death shall ever
From the Lord his children sever;
Unto them his grace he showeth,
And their sorrows all he knoweth.*

*Praise the Lord in joyful numbers,
Your Protector never slumbers;
At the will of your Defender
Every foeman must surrender.*

*Though he giveth or he taketh,
God his children ne'er forsaketh;
His the loving purpose solely
To preserve them pure and holy.*

Author: Caroline V. Sandell Berg, c. 1855
(Trans. Ernst W. Olson, 1925)

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The Process of Sanctification

Figure 38.1

QUESTIONS FOR PERSONAL APPLICATION

1. Can you remember the definite beginning to sanctification that occurred when you became a Christian? Did you sense a clear break from the ruling power and love of sin in your life? Do you really believe that you are even now dead to the ruling power and love of sin in your life? How can this truth of the Christian life be of help to you in specific areas of your life where you still need to grow in sanctification?
2. As you look back over the last few years of your Christian life, can you see a pattern of growth in sanctification? What are some things that you used to delight in which no longer interest you? What are some things that you used to have no interest in that now hold great interest for you?
3. As you have grown to greater maturity and holiness in the Christian life, have you become more conscious of the weight of sin that remains in your heart? If not, why has this not been so? Do you think that it would be helpful if you had a greater consciousness of the sin that remains in your life? If you had this, what difference would it make in your life?
4. How would it affect your life if you thought more about the fact that the Holy Spirit is continually at work in you to increase your sanctification? In living the Christian life, have you maintained a balance between your passive role and your active role in sanctification, or have you tended to emphasize one aspect over the other? Why? What might you do to correct this imbalance, if there is one in your life?

- 5. Have you thought previously that sanctification affects your intellect and the way you think? What areas of your intellect still need quite a bit of growth in sanctification? With regard to your emotions, in what areas do you know that God still needs to work to bring about greater sanctification? Are there areas or aspects of sanctification that need to be improved with respect to your physical body and its obedience to God’s purposes?
- 6. Are there areas where you have struggled for years to grow in sanctification but with no progress at all in your life? Has this chapter helped you regain hope for progress in those areas? (For Christians who have serious discouragement over lack of progress in sanctification, it is very important to talk personally to a pastor or other mature Christian about this situation rather than letting it go on for a long period of time.)
- 7. Overall, has this chapter been an encouragement or discouragement to you in your Christian life?

Special Terms

perfectionism
sanctification
sinless perfection

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SCRIPTURE MEMORY PASSAGE

Romans 6:11–14: So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

HYMN

"Take Time to Be Holy"

*Take time to be holy, speak oft with thy Lord;
Abide in him always, and feed on his Word.*

*Make friends of God's children; help those who
are weak;
Forgetting in nothing his blessing to seek.*

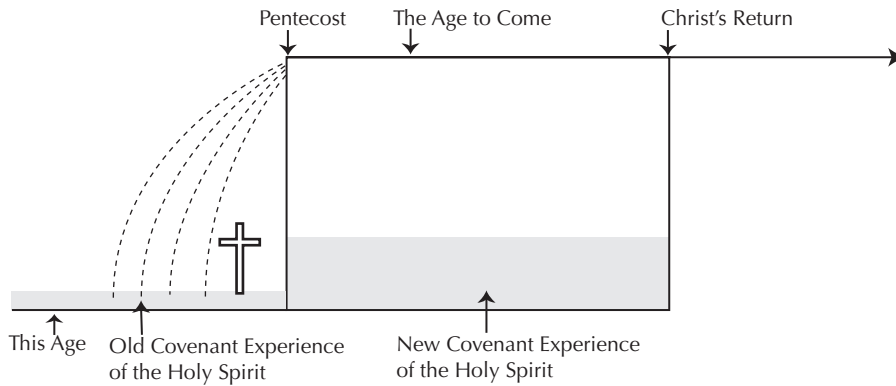
*Take time to be holy, the world rushes on;
 Spend much time in secret with Jesus alone.
 By looking to Jesus, like him thou shalt be;
 Thy friends in thy conduct his likeness
 shall see.*

*Take time to be holy, let him be thy guide,
 And run not before him, whatever betide;
 In joy or in sorrow, still follow thy Lord,
 And, looking to Jesus, still trust in his Word.*

Alternate hymn: "Trust and Obey"

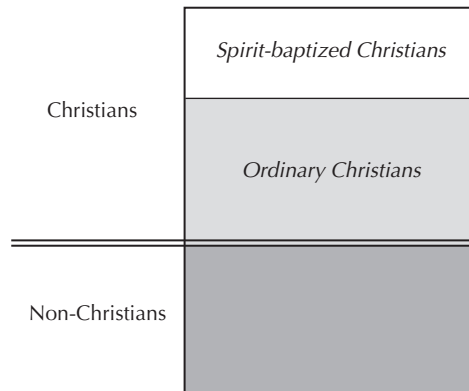
*Take time to be holy, be calm in thy soul;
 Each thought and each motive beneath
 his control;
 Thus led by his Spirit to fountains of love,
 Thou soon shalt be fitted for service above.*

Author: William D. Longstaff, 1887



At Pentecost Believers Experienced a Transition from an Old Covenant Experience of the Holy Spirit to a More Powerful, New Covenant Experience of the Holy Spirit

Figure 39.1

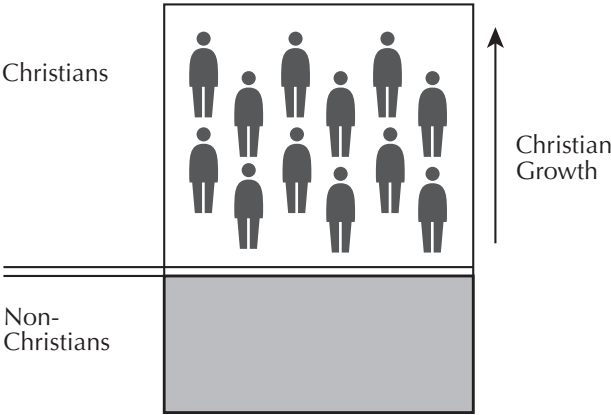


Christians Divided into Two Categories: Ordinary and Spirit-Baptized

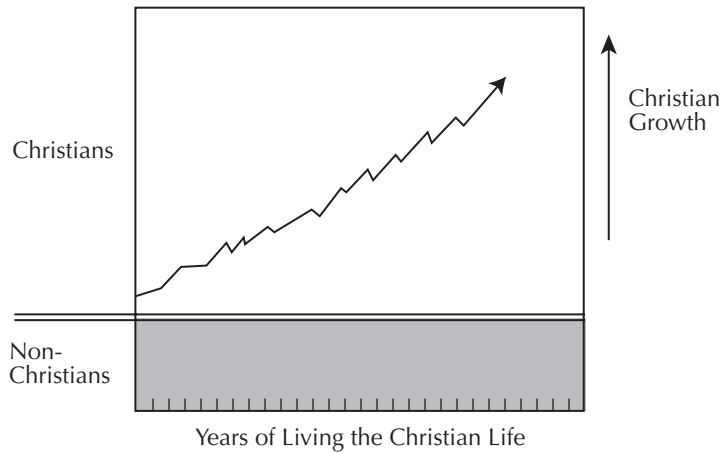
Figure 39.2

Christians	<i>Spirit-filled Christians</i>	<i>Spiritual Christians</i>	<i>“Sanctified” Christians</i>	<i>“Disciples”</i>	<i>Saints</i>
	<i>Ordinary Christians</i>	<i>Carnal Christians</i>	<i>Ordinary Christians</i>	<i>Ordinary Christians</i>	<i>Priests</i>
Non-Christians					<i>Ordinary Christians</i>

Other Ways People Have Classified Christians so as to Divide Them into Two (or Three) Categories
Figure 39.3

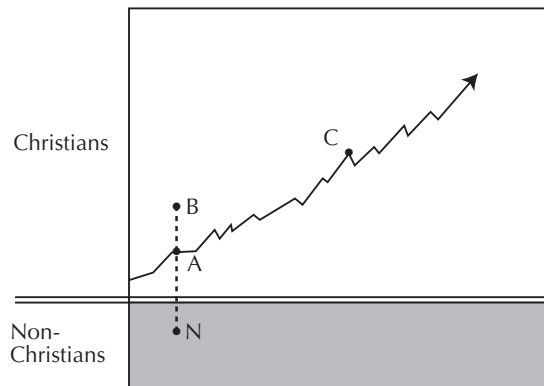


A Better Picture: Christians Have Experienced Varying Degrees of Growth, but They Should Not Be Divided into Two Distinct Categories
Figure 39.4



***For Most Christians Growth Will Be Gradual and Progressive
and Will Extend over Their Whole Lives***

Figure 39.5



***A Single Experience May Result in a Large Step
of Growth in the Christian Life***

Figure 39.6

QUESTIONS FOR PERSONAL APPLICATION

1. Before reading this chapter, what was your understanding of “baptism in the Holy Spirit”? How has your understanding changed, if at all?
2. Has your own Christian life included one or more events that you could call “a large step of growth” in some area or another in the Christian life? Or has it rather been one of small but continuing steps in sanctification, in fellowship with God, and in use of spiritual gifts and power in ministry?

- 3. Have you known people who have claimed they received a “baptism in the Holy Spirit” after conversion? In your evaluation, has the result in their lives been mostly positive, mostly negative, or rather mixed? If you have had such an experience yourself, do you think that understanding it as a one-time “baptism in the Holy Spirit” was essential to the experience, or could the same results have come in your Christian life if it had been called “being filled with the Holy Spirit”? Do you think it would be right to seek for an experience of filling with the Holy Spirit in your own life now? How might someone go about doing this?
- 4. We all realize that it is possible to overemphasize something good in the Christian life to such an extent that our lives become unbalanced and not as effective in ministry as they might be. If we think of the various ways in which we can grow in the Christian life (knowledge of the Word and sound doctrine, prayer, love for God, love for other Christians and for non-Christians, trust in God each day, worship, holiness of life, use of spiritual gifts, effective power of the Holy Spirit in our witness and ministry, daily fellowship with God, etc.), in what areas do you think you need to ask God for more growth in your own life? Would it be appropriate to ask him for a new fullness of the Holy Spirit to accompany growth in those areas?
- 5. With regard to this topic of baptism in or being filled with the Holy Spirit, do you think that evangelical churches generally have been moving toward more divisiveness or more unity on this issue?

Special Terms

baptism by the Holy Spirit
baptism in the Holy Spirit
baptism with the Holy Spirit
being filled with the Holy Spirit
new covenant experience of the Holy Spirit
old covenant experience of the Holy Spirit
Pentecost
two-class Christianity

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SCRIPTURE MEMORY PASSAGE

1 Corinthians 12:12–13: For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

HYMN

“Spirit of God, Descend Upon My Heart”

*Spirit of God, descend upon my heart;
Wean it from earth, through all its
pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.*

*Hast thou not bid us love thee, God and King?
All, all thine own, soul, heart, and strength
and mind.*

*I see thy cross—there teach my heart to cling;
O let me seek thee, and O let me find.*

*Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.*

*Teach me to love thee as thine angels love,
One holy passion filling all my frame;
The baptism of the heav’n descended dove
My heart an altar, and thy love the flame.*

Author: George Croly, 1854

Alternative hymn: “Spirit of the Living God”



Diagram on the Question of Assurance

Strong evidence of unbelief	Weak evidence of unbelief	Mixed evidence	Weak evidence of belief	Strong evidence of belief
		Unsure about salvation	Weak assurance of salvation	Strong assurance of salvation
Unsaved				Saved

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms
assurance of salvation
eternal security
perseverance of the saints

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742–49

7. *Renewal (or charismatic/Pentecostal)*

- 1988–92 Williams, 2:119–36
- 1995 Horton, 368–73
- 2008 Duffield and Van Cleave,
259–70

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SCRIPTURE MEMORY PASSAGE

John 10:27–28: My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

HYMN

“Call Jehovah Thy Salvation”

(Use tune of “Come, Thou Long Expected Jesus.”)

*Call Jehovah thy salvation, rest beneath th’
 Almighty’s shade,
 In his secret habitation dwell, and never be
 dismayed:
 There no tumult shall alarm thee, thou shalt
 dread no hidden snare:
 Guile nor violence can harm thee, in eternal
 safeguard there.
 From the sword at noonday wasting, from the
 noisome pestilence,
 In the depth of midnight blasting, God shall
 be thy sure defence:
 He shall charge his angel legions watch and ward
 o’er thee to keep;
 Though thou walk through hostile regions,
 though in desert wilds thou sleep.*

*Since, with pure and firm affection thou on God
 hast set thy love,
 With the wings of his protection he will shield
 thee from above:
 Thou shalt call on him in trouble, he will
 hearken, he will save;
 Here for grief reward thee double, crown with
 life beyond the grave.*

Author: James Montgomery, 1822

QUESTIONS FOR PERSONAL APPLICATION

1. Have you thought very much about the possibility of your death? Has there been an element of fear connected with those thoughts? What, if anything, do you fear about death? Do you think that these fears have come from the influence of the world around you or from Scripture? How would the teachings of Scripture encourage you to deal with these fears?
2. Has this chapter changed your feelings about your death in any way? Can you honestly contemplate it now as something that will bring you nearer to Christ and increase your trust in God and faithfulness to him? How would you express your hopes regarding your death?
3. Do you think you would have the courage to refuse to sin even if it meant being thrown to the lions in a Roman coliseum, burned at the stake during the Reformation, or thrown in prison for years in some foreign country today? Do you think the Christian martyrs throughout history had thought that they would have enough courage when put to the test? What happened to them to equip them for this suffering (read 1 Cor. 10:13)? If you can obtain a copy, you may wish to read the account of the martyrdom of Polycarp, a stirring testimony of faith in God and of God's faithfulness in the second century AD.²⁹ Have you settled in your own mind that obedience to Christ is more important than preserving your life? What would make you hesitant to believe this or act on this conviction?
4. If you have experienced the death of a believer who was close to you, do you think that your reaction to that death was one of sorrow mingled with joy? How has this chapter influenced the way you feel about that situation, if at all?
5. Have you previously believed in the doctrine of purgatory? If you no longer believe in it now, can you describe the way the doctrine made you feel, and the way you now feel emotionally about the fact that that doctrine is not true and there is no such place as purgatory?
6. If death itself is viewed as part of the process of sanctification, then how should we view the process of growing older and weaker in this world? Is that the way the world views aging? What about you?

Special Terms

annihilationism
communion of saints
death
limbo
limbus patrum
purgatory
soul sleep

29. One version of *The Martyrdom of Polycarp* is available in *The Apostolic Fathers*, ed. Kirsopp Lake, 2 vols., Loeb Classical Library (Cambridge, MA: Harvard University Press, 1913),

307–45. It is also available in *The Ante-Nicene Fathers*, ed. A. Roberts and J. Donaldson, 10 vols. (repr., Grand Rapids: Eerdmans, 1979).

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- 2001 Packer, 247–49
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- 1892–94 Miley, 2:430–39
- 1940 Wiley, 3:211–42
- 1983 Carter, 2:1109–13
- 1992 Oden, 3:369–96
- 2002 Cottrell, 202–14, 514–16

3. *Baptist*

- 1767 Gill, 2:179–211
- 1887 Boyce, 437–51
- 1907 Strong, 982–1003
- 1990–95 Garrett, 2:727–50
- 2007 Akin, 902
- 2013 Erickson, 1070–86

4. *Dispensational*

- 1947 Chafer, 4:413–15
- 1949 Thiessen, 333–36
- 1986 Ryrie, 518–20
- 2002–2005 Geisler, 4:247–93, 361–89,
390–412, 690–91

- 2017 MacArthur and Mayhue,
835–42

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- 1917–24 Pieper, 3:507–15
- 1934 Mueller, 613–19

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- 1724–58 Edwards, 2:26–36
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- 1894 Shedd, 831–32, 842, 891,
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- 1910 Vos, 2:16–19, 45, 61, 64, 86
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- 1938 Berkhof, 668–94
- 1998 Reymond, 439–40, 449,
1017–18, 1068–85
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826–37
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888–97

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1993 Menzies and Horton, 243–44

1995 Horton, 606–14

2008 Duffield and Van Cleave,
523–28

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SCRIPTURE MEMORY PASSAGE

Philippians 1:20–24: As it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account.

HYMN

“My Jesus I Love Thee”

*My Jesus, I love thee, I know thou art mine;
For thee all the follies of sin I resign.
My gracious Redeemer, my Savior art thou;
If ever I loved thee, my Jesus 'tis now.*

*I love thee because thou hast first loved me,
And purchased my pardon on Calvary's tree.
I love thee for wearing the thorns on thy brow;
If ever I loved thee, my Jesus, 'tis now.*

*I'll love thee in life, I will love thee in death;
And praise thee as long as thou lendest
me breath;
And say, when the death-dew lies cold on my brow:
If ever I loved thee, my Jesus, 'tis now.*

*In mansions of glory and endless delight,
I'll ever adore thee in heaven so bright;
I'll sing with the glittering crown on my brow:
If ever I loved thee, my Jesus, 'tis now.*

Author: William R. Featherstone, 1864

QUESTIONS FOR PERSONAL APPLICATION

1. Paul says that the expectation of a future bodily resurrection is the “hope” in which we were saved (Rom. 8:24). Is the hope of a future resurrection of your body one of the major things you look forward to in the future? If not, why not? What could increase your hope in the future resurrection of the body?
2. So strong was Paul’s longing for the future day of resurrection, and so aware was he of the hardships that we still suffer in this life, that he could say, “If in Christ we have hope in this life only, we are of all people most to be pitied” (1 Cor. 15:19), and “If the dead are not raised, ‘Let us eat and drink, for tomorrow we die’” (1 Cor. 15:32). Do you have a great longing for the future resurrection that gives you this kind of sentiment in your heart as well? If not, why do you not have the same perspective on the resurrection of the body that Paul did?
3. What do you think might occur in your life to give you a greater longing for the resurrection of your body? If you have a grandfather or grandmother or other older friend or relative who has died and gone to be with Christ, what do you think that person will look like on the day of resurrection? Can you imagine what it will be like meeting that person and becoming acquainted again? How will your relationship be different from what it was in this life?

Special Terms

glorification
spiritual body

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SCRIPTURE MEMORY PASSAGE

1 Corinthians 15:42–44: So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

HYMN

"Ten Thousand Times Ten Thousand"

This hymn was written by Henry Alford, a New Testament professor at Cambridge University, England, and one of the greatest Greek scholars of the nineteenth century. The hymn pictures thousands of glorified believers streaming through the gates of heaven on the day of Christ's return, and ends with a prayer that Christ would come back quickly.

*Ten thousand times ten thousand in sparkling
raiment bright,
The armies of the ransomed saints throng up
the steeps of light:
'Tis finished, all is finished, their fight with
death and sin:
Fling open wide the golden gates, and let the
victors in.*

*What rush of alleluias fills all the earth and sky!
What ringing of a thousand harps bespeaks
the triumph nigh!
O day, for which creation and all its tribes
were made;
O joy, for all its former woes a thousand-fold
repaid!*

*O then what raptured greetings on
Canaan's happy shore;
What knitting severed friendships up
where partings are no more!
Then eyes with joy shall sparkle, that
brimmed with tears of late;
Orphans no longer fatherless, nor
widows desolate.*

*Bring near thy great salvation, thou Lamb
for sinners slain;
Fill up the roll of thine elect, then take
thy pow'r, and reign:
Appear, desire of nations, thine exiles long
for home;
Show in the heav'n thy promised sign;
thou Prince and Saviour, come.*

Author: Henry Alford, 1867

QUESTIONS FOR PERSONAL APPLICATION

1. Before reading this chapter, had you thought of yourself as being united with Christ from the point of God's choosing you before the foundation of the world to the point of going to be with him in heaven forever? How does this idea change the way you think of yourself and your life? How does it affect the way you think of difficulties that you may be experiencing? In what ways can the ideas of having died with Christ and having been raised with him be an encouragement in your present efforts to overcome sin that remains in your life?
2. Have you previously thought of doing the actions that you do each day "in Christ" (see Phil. 4:13)? If you thought of doing the reading that you are presently doing "in Christ," how would it change your attitude or perspective? What difference would it make to think of doing your daily work "in Christ"? What about carrying on conversations with friends or family members? Or eating, or even sleeping?
3. How can the idea of union with Christ increase your love and fellowship for other Christians, both those in your church and those in other churches?
4. Do you have any awareness in your day-to-day life of Christ living in you (Gal. 2:20)? What would change in your life if you had a stronger awareness of Christ living in you throughout the day?
5. For one or two days, try reading some section of the gospels and asking how you might better imitate Christ in your life. What effect will the idea of following in Christ's steps (1 Peter 1:21) and walking as he walked (1 John 2:6) have in your life?
6. Can you name times in your life when you have sensed an especially close personal fellowship with Christ? What have those times been like? Can you think of anything that brought about that close fellowship with Christ? What can we do to increase the intensity of our daily fellowship with Christ?
7. In your personal experience, do you relate differently to God the Father, to Jesus Christ, and to the Holy Spirit? Can you describe those differences, if there are any?

Special Terms

being raised with Christ
communion of saints
dying with Christ
in Christ
mystical union
one body in Christ
union with Christ

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SCRIPTURE MEMORY PASSAGE

Galatians 2:20: I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

HYMN

"Jesus, Thou Joy of Loving Hearts"

This hymn has been attributed to Bernard of Clairvaux (1090–1153), a monk known for his love of God and deep piety. Other hymns attributed to him are "Jesus, the Very Thought of Thee" and "O Sacred Head Now Wounded." Though written eight hundred years ago, this hymn remains one of the most beautiful expressions of love for Christ in the history of the church.

*Jesus, thou joy of loving hearts,
Thou fount of life, thou light of men,
From the best bliss that earth imparts
We turn unfilled to thee again.*

*Thy truth unchanged hath ever stood;
Thou savest those that on thee call;
To them that seek thee thou art good,
To them that find thee all in all.*

*We taste thee, O thou living bread,
And long to feast upon thee still;
We drink of thee, the fountain-head,
And thirst our souls from thee to fill.*

*Our restless spirits yearn for thee,
Where'er our changeful lot is cast;
Glad when thy gracious smile we see,
Blest when our faith can hold thee fast.*

*O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world thy holy light.*

Author: Bernard of Clairvaux, c. 1150

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms

body of Christ

church

ekklēsia

invisible church

marks of the church

seeker-sensitive

visible church

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SCRIPTURE MEMORY PASSAGE

Ephesians 4:11–13: And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,

HYMN

“The Church’s One Foundation”

*The church’s one foundation is Jesus Christ her
Lord;
She is his new creation by water and the
Word:
From heav’n he came and sought her to be his
holy bride;
With his own blood he bought her, and for her
life he died.*

*Elect from ev’ry nation, yet one o’er all the earth,
Her charter of salvation one Lord, one faith,
one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with ev’ry grace
endued.*

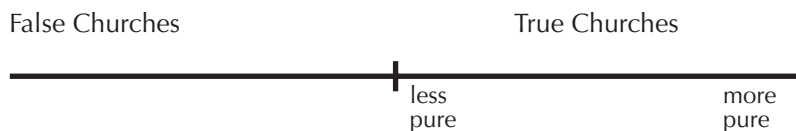
*Though with a scornful wonder men see her sore
oppressed,
By schisms rent asunder, by heresies distressed,
Yet saints their watch are keeping, their cry goes up,
“How long?”
And soon the night of weeping shall be the
morn of song.*

*The church shall never perish! Her dear Lord
to defend,
To guide, sustain and cherish, is with her to
the end;
Though there be those that hate her, and false
sons in her pale,
Against or foe or traitor she ever shall prevail.*

*Mid toil and tribulation, and tumult of her war,
She waits the consummation of peace
forevermore;
Til with the vision glorious her longing eyes
are blest,
And the great church victorious shall be the
church at rest.*

*Yet she on earth hath union with God the Three
in One,
And mystic sweet communion with those
whose rest is won:
O happy ones and holy! Lord, give us grace that we,
Like them, the meek and lowly, on high may
dwell with thee.*

Author: Samuel J. Stone, 1866



**Among True Churches,
There Are Less Pure and More Pure Churches**
Figure 45.1

QUESTIONS FOR PERSONAL APPLICATION

1. In what areas is your church “purer”? In what areas do you think it is “less pure”?
2. On a scale of one to ten (one equals less pure; ten equals more pure), where would you rank your church in each of the categories that mark a purer church?
3. What do you think that you should be doing in order to work for greater purity in your church? Does the fact that you recognize a specific need in the church mean that God is calling you (rather than someone else) to meet that need?
4. Do you know of other churches in your area that you would consider purer than your own? What are the reasons that you might think it right to stay in your church even though it may not be the purest church you know of?
5. Are there marks of a purer church that evangelicals generally in this century have been negligent in emphasizing?
6. Since the first century, do you think that by and large the church has continued to increase in purity over time? Can you give specific reasons to support your answer?
7. In your lifetime, what encouraging signs do you see that the church is increasing in purity? What signs do you see that the church is increasing in unity?
8. In what ways do you think your church could grow in unity among its members?
9. In what ways could your church demonstrate greater unity with other true churches in the same geographical area? What do you think are the barriers to that unity (if any)? In what ways could that unity be expressed? What might be the benefits of such expressions of unity?
10. Are you in a church where you have wondered if God would have you leave and join another church? After reading this chapter, do you now think that you should stay in your present church or leave it? Has there been significant change for the better in your church in the last ten years? If you knew that the church were to remain substantially the same for the next ten years, would you decide to stay now or to leave it?

11. What are some ways in which the worldwide unity of true believers is already being expressed and demonstrated? What would the church around the world look like if there were much greater demonstration of the unity of the church? What would be the result in the world as a whole?
12. If a community already has several active and effective evangelical churches, is there any justification for another evangelical denomination to attempt to plant its own church in that community?
13. Do you think it hinders evangelism and witness to society generally when the popular culture thinks of unbelieving or false churches and believing churches both as “Christians”? Can anything be done to change that impression?
14. What kinds of unity and cooperation can appropriately be demonstrated with believers within the Roman Catholic Church today? What are the limits to such cooperation?

Special Terms

Eastern church
purity of the church
separation
unity of the church
Western church

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Ephesians 4:14–16: So that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

HYMN

“Blest Be the Tie That Binds”

This hymn speaks of the unity or the “tie” that binds the hearts of Christians together in love. It continues to speak of fellowship as like the fellowship of heaven: it is “like to that above.” It also speaks of sharing in prayer and concern for each other and bearing of one another’s burdens. The hymn goes on to speak of our hope that we will one day be united in “perfect love and friendship” for eternity in heaven.

*Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.*

*This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the day.*

*Before our Father’s throne
We pour our ardent prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares.*

*From sorrow, toil and pain,
And sin, we shall be free;
And perfect love and friendship reign
Through all eternity.*

Author: John Fawcett, 1782

*We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.*

*When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.*

QUESTIONS FOR PERSONAL APPLICATION

1. Have you previously thought of the church as rather weak or rather strong in its influence on the affairs of the world? How has your thinking changed as a result of this chapter? Do you now think there is any hope for transforming society apart from the strong redemptive influence of the church?
2. Have you previously thought of yourself as holding any of the “keys of the kingdom of heaven”? Do you in fact have some of those keys now? What are you doing with them?
3. In what ways could your church exercise its spiritual power against the forces of the enemy more effectively? In what ways could you use this power more effectively yourself?
4. What is the strongest enemy to the effective proclamation of the gospel in your community now? How might the power of the church be used against that enemy?
5. If you accept the principles that the church should not rule the state and the state should not rule over or restrict the freedom of the church, are these principles being played out effectively in your own country or local situation? What could be done to increase conformity to these principles? (Do you agree with these principles?)
6. Are you aware of situations where a gentle word of admonition has resulted in a positive change in your behavior or the behavior of another Christian? Are you aware of situations where church discipline has gone a step or two further than this and has resulted in restoration of the erring person? If you are aware of situations where the practice of church discipline has not brought a good result, what could have been done differently to bring about a better result?
7. If a church refuses to carry out church discipline at all for a number of years, even though there is an evident need for it, what will be the harmful results in the church? Are you aware of situations where those harmful results have occurred?
8. Have there been times when you wished that someone would have come to you earlier with a word of admonition or counsel concerning an area of sin that you were unaware of or that you were uncertain about? If so, why didn’t that happen?
9. Are there now any relationships in your life where Matthew 5:23 and Matthew 18:15 combine to tell you that you have an obligation to go to another person and seek to make the situation right?

Special Terms

binding and loosing
excommunication
keys of the kingdom
power of the church
to take up the sword

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SCRIPTURE MEMORY PASSAGE

2 Corinthians 10:3–4: For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds.

HYMN

“Onward Christian Soldiers”

This hymn does not talk about earthly warfare with swords and shields but with the spiritual warfare of prayer and praise, and the enemies are not earthly unbelievers but Satan and his demonic hosts: “Hell’s foundations quiver at the shout of praise; Brothers, lift your voices, loud your anthems raise.”

The hymn pictures the church moving as a worldwide army of God against the forces of Satan, and it proclaims the unity of the church as well: “We are not divided, all one body we, One in hope and doctrine, one in charity.” It is a triumphant, joyful song of spiritual warfare by a church that will not be divided and will not be defeated.

*Onward, Christian soldiers, marching as to war,
 With the cross of Jesus going on before:
 Christ the royal Master leads against the foe;
 Forward into battle, see his banners go.*

Refrain

*Onward, Christian soldiers, marching as to war,
 With the cross of Jesus going on before.*

*At the sign of triumph Satan's host doth flee;
 On then, Christian soldiers, on to victory:
 Hell's foundations quiver at the shout of praise;
 Brothers, lift your voices, loud your anthems raise.*

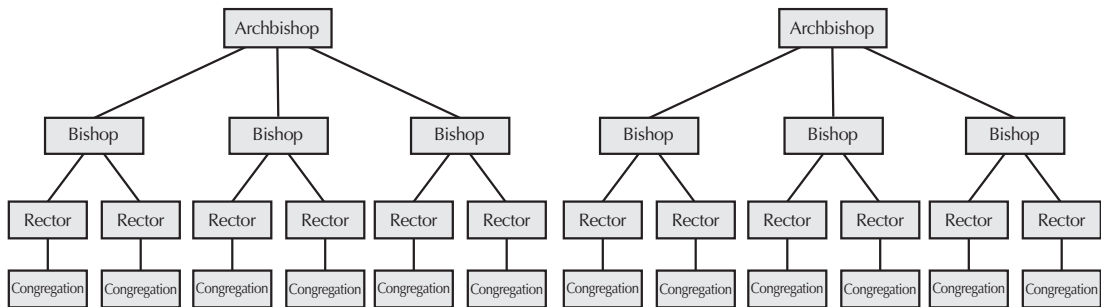
*Like a mighty army moves the church of God;
 Brothers, we are treading where the saints
 have trod;*

*We are not divided, all one body we,
 One in hope and doctrine, one in charity.*

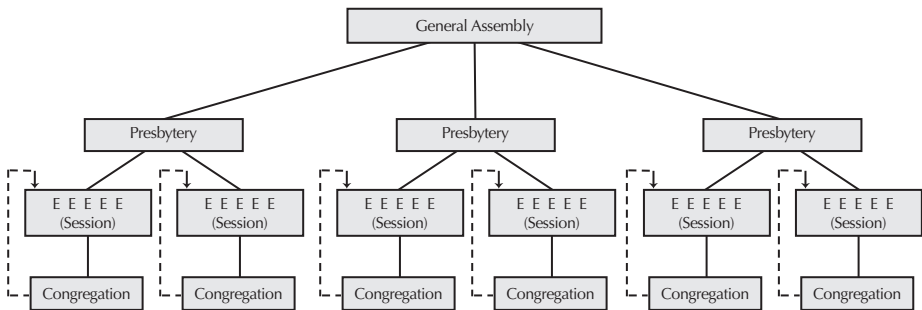
*Crowns and thrones may perish, kingdoms rise
 and wane,
 But the church of Jesus constant will remain;
 Gates of hell can never 'gainst that church prevail;
 We have Christ's own promise, and that
 cannot fail.*

*Onward, then ye people, join our happy throng,
 Blend with ours your voices in the triumph song;
 Glory, laud, and honor unto Christ the King;
 This through countless ages men and angels sing.*

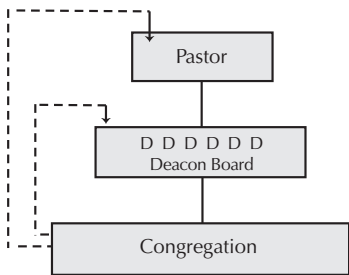
Author: Sabine Baring-Gould, 1865



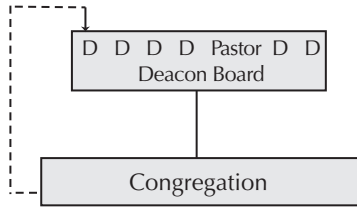
Episcopal Government
Figure 47.1



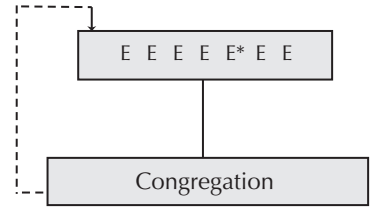
Presbyterian Government
Figure 47.2



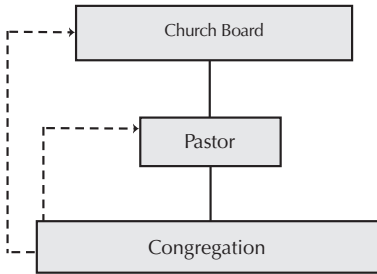
Single-Elder (Single-Pastor) Government
Figure 47.3



**The Pastor and Deacons May Govern Together
and Thus Function like a Government of Plural Elders**
Figure 47.4



** Pastor*
Plural Local Elder Government
Figure 47.5



Corporate Board Model of Church Government
Figure 47.6



Government by Pure Democracy
Figure 47.7



No Government but the Holy Spirit
Figure 47.8

QUESTIONS FOR PERSONAL APPLICATION

1. No matter what kind of church government structure you currently find yourself in, are there ways in which you could be more encouraging and supportive to the current leaders in your church?
2. If you are currently an officer in your church, or if you someday would like to be one, is your pattern of life such that you would like to see it imitated by others in the church? If you have had a part in the process of selecting church leaders, have you tended to emphasize the character traits and spiritual qualifications talked about in Scripture, or have you emphasized other qualifications that the world would look for in selecting its leaders?
3. Do you think that the current governing structure of your church works quite well? How could it be improved, without changing the basic philosophy of church government to which it is committed? Whether or not your church has officers who are called “elders,” who are the people who carry out the functions of elders in your church? Do you know if your own pastor would like to see some modifications in the government of your church, to enable him to carry out his task more effectively?
4. Before reading this chapter, what was your view on the question of women serving as teaching pastors or elders in a church? How has this chapter changed your view, if at all? Why do you think people’s emotions are often very strong concerning this issue? Can you explain how you personally feel (emotionally) about the teaching presented in this chapter? Does it seem right to you, or not?

Special Terms

apostle
bishop
classis
congregational government
consistory
deacon
diocese
elder
episcopalian government
general assembly
hierarchical government
local elders
officer
overseer
pastor
presbyterian government
presbytery
priest
rector
session
synod
vicar

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SCRIPTURE MEMORY PASSAGE

1 Peter 5:1–4: So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory.

HYMN

"Glorious Things of Thee Are Spoken"

There are not many hymns—if any—written about church government! I have put here a hymn which thanks God for the blessings of being a member of God's people in general, and therefore a citizen of the heavenly Mount Zion, the heavenly city where God's people dwell. But in the hymn the author also uses Old Testament imagery from the journey of God's people through the wilderness ("see the cloud and fire appear," v. 3), and the entire hymn can also be seen as one of thanks to God for the blessing of dwelling (spiritually) within the walls of the church today.

The author, John Newton, is also the author of the well-known hymn "Amazing Grace."

*Glorious things of thee are spoken, Zion, city of
our God;*

*He whose Word cannot be broken formed thee
for his own abode:*

*On the Rock of Ages founded, what can shake thy
sure repose?*

*With salvation's walls surrounded, thou
may'st smile at all thy foes.*

*See, the streams of living waters, springing from
eternal love,*

*Well supply thy sons and daughters, and all
fear of want remove:*

*Who can faint, while such a river ever flows their
thirst t'assuage?*

*Grace which, like the Lord, the giver, never
fails from age to age.*

*Round each habitation hov'ring, see the cloud
and fire appear*

*For a glory and cov'ring, showing that the
Lord is near:*

*Thus deriving from their banner light by night
and shade by day,*

*Safe they feed upon the manna which he gives
them when they pray.*

*Savior, if of Zion's city I, through grace, a member am,
Let the world deride or pity, I will glory in
thy name:*

*Fading is the worldling's pleasure, all his boasted
pomp and show;*

*Solid joys and lasting treasure none but Zion's
children know.*

Author: John Newton, 1779

QUESTIONS FOR PERSONAL APPLICATION

1. Before reading this chapter, did you think that it made very much difference if a Christian continued to be active in the fellowship of the church or not? How has this chapter changed your perspective on that question, if at all?
2. Which of the means of grace mentioned in this chapter has been most helpful to you in your Christian life?
3. Which of the means of grace mentioned in this chapter do you think you appreciated least before reading the chapter? How has your appreciation for that means of grace increased? How do you think this will affect your actions from now on?
4. As you look over the list of means of grace, are there some areas in which people are not actually experiencing “grace” or blessing in your church? What could be done to increase the effectiveness of these weak areas as means of grace in the life of your church?
5. Which of the means of grace are actually least helpful in your life? Are there some that have become rather mechanical and that you are performing only as an outward or physical activity without any real participation in your heart? What could you do to increase the effectiveness of those means in your life?
6. As you look over the list of the means of grace again, name one or more in which you could begin to help the church be more effective in bringing blessing to its people.

Special Terms

Eucharist
extreme unction
holy orders
laying on of hands
means of grace
sacrament

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- 1767 Gill, 2:621, 660–82
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4. Dispensational

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SCRIPTURE MEMORY PASSAGE

Acts 2:41–42: So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.

HYMN

“I Love Thy Kingdom, Lord”

This hymn expresses joy at the privilege of being in the church. In fact, the author exclaims, “Beyond my highest joy I prize her heavenly ways, her sweet communion, solemn vows, her hymns of love and praise.” Here he is meditating on some of the means of grace within the church (“her heavenly ways”), particularly the fellowship or communion that comes within the church, the vows to God that are made there, and the hymns that are sung within it. Moreover, using the figure of Mount Zion to refer to the church, he says that “to Zion shall be given the brightest glories earth can yield, and brighter bliss of heaven.” When we sing this, we can think of all the rich blessings that the Holy Spirit bestows on the church through the many means of grace.

The author of this hymn, Timothy Dwight, was President of Yale University from 1795 to 1817, during which time he reformed the administration and the curriculum and tripled the enrollment. He also was professor of divinity, and under his preaching a revival broke out in 1802, in which a third of the students were converted.

*I love thy kingdom, Lord, the house of thine
abode,
The church our blest Redeemer saved with his
own precious blood.*

*I love thy church, O God: her walls before thee
stand,
Dear as the apple of thine eye, and graven on
thy hand.*

*For her my tears shall fall, for her my prayers
ascend;
To her my cares and toils be giv'n, till toils
and cares shall end.*

*Beyond my highest joy I prize her heav'nly ways,
Her sweet communion, solemn vows, her
hymns of love and praise.*

*Jesus, thou Friend divine, our Savior and
our King,
Thy hand from ev'ry snare and foe shall great
deliv'rance bring.*

*Sure as thy truth shall last, to Zion shall be giv'n
The brightest glories earth can yield, and
brighter bliss of heav'n.*

Author: Timothy Dwight, 1800

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms

believable profession of faith
believers' baptism
covenant community
ex opere operato
immersion
paedobaptism

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SCRIPTURE MEMORY PASSAGE

Romans 6:3–4: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

HYMN

"Up from the Grave He Arose"

There are few familiar hymns written specifically to be used during a baptismal service. It would be helpful for the church if more were written.

This hymn is appropriate for the topic of baptism, because it speaks triumphantly of Christ's resurrection. When we sing it, we should realize that Jesus not only triumphed over death and the grave for himself, but also for all of us who believe in him. This fact is vividly symbolized in the ceremony of baptism.

Alternative hymn: Most paedobaptist hymnals contain hymns to be sung at the baptism of infants, but I did not find any that were widely familiar.

*Low in the grave he lay—Jesus, my Savior,
Waiting the coming day—Jesus, my Lord.*

Refrain

*Up from the grave he arose,
With a mighty triumph o'er his foes.
He arose a Victor from the dark domain,
And he lives forever with his saints to reign.
He arose! He arose! Hallelujah! Christ arose!*

*Vainly they watch his bed—Jesus, my Savior;
Vainly they seal the dead—Jesus, my Lord.*

*Death cannot keep his prey—Jesus, my Savior;
He tore the bars away—Jesus, my Lord.*

Author: Robert Lowrey, 1874.

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms

Communion

consubstantiation

Eucharist

not discerning the body

spiritual presence

symbolic presence

transubstantiation

ubiquity of Christ's human nature

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 1892–94 Miley, 2:411–14
 1940 Wiley, 3:189–208
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 1983 Carter, 2:616–19
 1992 Oden, 3:274–77
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 1907 Strong, 959–80

- 1990–95 Garrett, 2:659–88
2007 Akin, 789–91
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- 1947.....Chafer, 7:229
1949.....Thiessen, 322–25
1986.....Ryrie, 425–26
2002–2005 ..Geisler, 4:171–85
2017.....MacArthur and Mayhew,
786–89

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- 1917-24Pieper, 3:290-96
1934Mueller, 506-40

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1679–11 Turretin, *IET*, 2:323, 413,
3:293, 303–5, 339–40,
371–74, 376–78, 421–519
1724–58 Edwards, 1:431–532
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3:275–88
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802–18
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SCRIPTURE MEMORY PASSAGE

1 Corinthians 11:23–26: For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

HYMN

“Here, O My Lord, I See Thee Face to Face”

This beautiful hymn is not frequently sung, but it speaks so directly to Jesus himself and speaks so clearly of the spiritual reality that we need to remember in the Lord’s supper that it is one of the greatest hymns ever written regarding this doctrine. It conveys an attitude of reverence in the Lord’s presence, joy in salvation, and genuine repentance for sin as well. The sweet beauty of spirit that Horatius Bonar exemplified in this hymn is matched by very few hymns in the history of the church.

Tune: “Spirit of God, Descend Upon My Heart”

*Here, O my Lord, I see thee face to face;
 Here would I touch and handle things unseen,
 Here grasp with firmer hand th' eternal grace,
 And all my weariness upon thee lean.*

*Here would I feed upon the bread of God,
 Here drink with thee the royal wine
 of heaven;
 Here would I lay aside each earthly load,
 Here taste afresh the calm of sin forgiven.*

*This is the hour of banquet and of song;
 This is the heav'nly table spread for me:*

*Here let me feast, and, feasting, still prolong
 The brief, bright hour of fellowship with thee.*

*I have no help but thine, nor do I need
 Another arm save thine to lean upon:
 It is enough, my Lord, enough indeed;
 My strength is in thy might, thy might alone.*

*Mine is the sin, but thine the righteousness;
 Mine is the guilt, but thine the cleansing blood;
 Here is my robe, my refuge, and my peace,
 Thy blood, thy righteousness, O Lord my God.*

Author: Horatius Bonar, 1855

QUESTIONS FOR PERSONAL APPLICATION

1. Do you experience genuine, fulfilling worship in your church each Sunday? How much time is specifically allotted to worship (narrowly defined)—that is, to times of praise and thanksgiving to God? Would you like the time to be longer? What aspects of the worship time do you find most meaningful? Which aspects are least meaningful? How could your church take steps to strengthen and deepen its experience of worship (if that is needed)?
2. Have you ever felt a strong sense of the presence of God in corporate worship? When was this? Can you describe it? Do you know what factors contributed to this sense?
3. During times of worship, can you describe the emotions that are most prominent in your consciousness? Is this experience similar to other experiences in daily life, or are these feelings unique to times of worship? Have you ever sensed that God is ministering to you while you are worshipping him? What made you aware of that?
4. Do you think there is enough genuine worship in a typical week in your life? If not, what are the hindrances to such worship?
5. How do you feel about the fact that God is jealous for his own honor and seeks his honor? Can you think of anything in the universe that would be more right than for God to seek his own honor? Can you think of anything other than worship of God that would make you feel more deeply that you are doing the thing for which you were created?

Special Terms

worship

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 761, 815
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SCRIPTURE MEMORY PASSAGE

Revelation 4:11:

*Worthy are you, our Lord and God,
to receive glory and honor and power,*

*for you created all things,
and by your will they existed and were
created.*

HYMN

"Thou Art Worthy"

*Thou art worthy, thou art worthy, thou art
worthy, O Lord.
To receive glory, glory and honor, glory and honor
and power.
For thou hast created, hast all things created,
thou hast created all things;*

*And for thy pleasure, they are created, thou art
worthy, O Lord.*

Author: Pauline Michael Mills
(from Rev. 4:11). Copyright © Fred Bock
Music, 1963, 1975. Used by permission.

Gifts Listed in the New Testament Epistles

1 Corinthians 12:28	1 Corinthians 12:8–10	Ephesians 4:11 ⁷	Romans 12:6–8	1 Peter 4:11
1. apostle ⁸ 2. prophet 3. teacher 4. miracles 5. kinds of healings 6. helps 7. administration 8. tongues	9. word of wisdom 10. word of knowledge 11. faith (5) gifts of healing (4) miracles (2) prophecy 12. distinguishing between spirits (8) tongues 13. interpretation of tongues	(1) apostle (2) prophet 14. evangelist 15. pastor-teacher	(2) prophecy 16. serving (3) teaching 17. encouraging 18. contributing 19. leadership 20. mercy	Whoever speaks (covering several gifts) Whoever renders service (covering several gifts)

QUESTIONS FOR PERSONAL APPLICATION

- Before reading this chapter, what spiritual gift or gifts did you think you had? Has your understanding of your spiritual gift(s) changed after studying this chapter? In what way?
- Explain how each of the spiritual gifts that you understand yourself to have is greater than what would have been known to most old covenant believers. Explain how each gift is a foretaste of some knowledge or ability you will have after Christ returns.
- What can you do to stir up or strengthen those spiritual gifts in you that need strengthening? Are there gifts that you have been given but have neglected? Why do you think you have neglected them? What could be done to stir up or rekindle them in you?
- As you think about your church, which spiritual gifts do you think are most effectively functioning at the present time? Which are most needed in your church? Is there anything you can do to help meet those needs?

8. Strictly speaking, to be an apostle is an office, not a gift (see chapter 47, pp. 1116–22, on the office of apostle).

5. What do you think could be done to help churches avoid having controversies, and even divisions, over the question of spiritual gifts? Are there tensions in your church with regard to these questions today? If so, what can you do to help alleviate these tensions?
6. Do you think that some spiritual gifts mentioned in the New Testament ceased early in the history of the church and are no longer valid for today? Has your opinion on this question changed as a result of reading this chapter?
7. In your viewpoint, would a church be healthier and more unified if it concentrated on a few gifts and used them carefully and well or if it encouraged a multiplicity of different gifts and allowed them to be used at many different times by many different people? If you answered with the latter option, what things might your church do to include a greater diversity and distribution in the use of spiritual gifts? What are some of the dangers that might accompany such widespread use, and how can they be guarded against?

Special Terms

See the list at the end of the next chapter.

BIBLIOGRAPHY

See the list at the end of the next chapter.

SCRIPTURE MEMORY PASSAGE

1 Peter 4:10–11: As each has received a gift, use it to serve one another, as good stewards of God’s varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

HYMN

“Come, Thou Almighty King”

This is a Trinitarian hymn in which the first verse is addressed to God the Father, the second to God the Son, and the third to God the Holy Spirit. The third verse is a request that the Holy Spirit would come and rule in our hearts, be ever-present among us, and dwell among us as the “Spirit of power.” The final verse is a hymn of praise to God “the great One in Three.” In the midst of a long discussion on spiritual gifts, it is good to refocus our attention on God himself, who is the giver of all good gifts, and whose glory is the goal of the use of every gift.

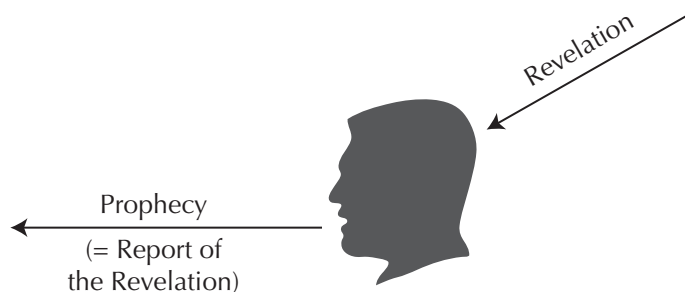
*Come, thou almighty King, Help us thy name
to sing,
Help us to praise:
Father, all glorious, O'er all victorious,
Come, and reign over us, Ancient of Days.*

*Come, thou incarnate Word, Gird on thy mighty
sword,
Our prayer attend:
Come, and thy people bless, And give thy Word
success;
Spirit of holiness, on us descend.*

*Come, holy Comforter, Thy sacred witness bear
In this glad hour:
Thou who almighty art, Now rule in every heart,
And ne'er from us depart, Spirit of pow'r.*

*To the great One in Three, Eternal praises be,
Hence evermore.
His sovereign majesty May we in glory see,
And to eternity love and adore.*

Author: Anonymous, 1757



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

Figure 53.1

QUESTIONS FOR PERSONAL APPLICATION

1. Have you ever experienced a gift of prophecy as defined in this chapter? What have you called it? Has this gift (or something like it) functioned in your church? If so, what have been the benefits—and dangers? If not, do you think this gift might be of help to your church? (Why or why not?)
2. Does the gift of teaching function effectively in your church? Who uses this gift in addition to the pastor or elders? Do you think your church adequately appreciates sound Bible teaching? In what areas (if any) do you think your church needs to grow in its knowledge and love of the teachings of Scripture?
3. Of the other gifts discussed in this chapter, have you ever used any of them yourself? Are there any which you think your church needs but does not have at this time? What do you think would be best for you to do in response to this need?

Special Terms

(This list applies to chapters 52 and 53.)

apostle

cessationist

distinguishing between spirits

gifts of the Holy Spirit

healing

interpretation of tongues

miracles

miraculous gifts

nonmiraculous gifts

office

prophecy

speaking in tongues

teaching

word of knowledge

word of wisdom

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- 2002.....Cottrell, 289, 296, 300, 454

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- 1986.....Ryrie, 367–74
- 2002–2005 ..Geisler, 4:187–214
- 2017.....MacArthur and Mayhue,
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640, 702–5, 708, 738
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- 2013.....Frame, 542–57, 927–32
- 2013.....Culver, 208, 889–90, 994–95
- 2017.....Barrett, 399–400

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SCRIPTURE MEMORY PASSAGE

1 Corinthians 12:7–11: To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

HYMN

"Come, O Come, Thou Quickening Spirit"

(A possible alternative tune is the tune for "Guide Me, O Thou Great Jehovah.")

*Come, O come, thou quick'ning Spirit, God from
all eternity!*

*May thy power never fail us; dwell within us
constantly.*

*Then shall truth and life and light banish all the
gloom of night.*

*Grant our hearts in fullest measure wisdom,
counsel, purity,*

*That we ever may be seeking only that which
pleaseth thee.*

*Let thy knowledge spread and grow, working
error's overthrow.*

*Show us, Lord, the path of blessing; when we
trespass on our way,*

*Cast, O Lord, our sins behind thee and be with us
day by day.*

*Should we stray, O Lord, recall; work repentance
when we fall.*

*Holy Spirit, strong and mighty, thou who makest
all things new,*

*Make thy work within us perfect and the evil foe
subdue.*

*Grant us weapons for the strife and with vict'ry
crown our life.*

Author: Heinrich Held, 1664

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms*eschatology**general eschatology**imminent**maranatha**parousia**personal eschatology**preterism**second coming of Christ*

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- 1930 Thomas, 87–88, 525
- 2001 Packer, 250–53
- 2013 Bird, 258–73
- 2013 Bray, 542–53

2. *Arminian (Wesleyan or Methodist)*

- 1875–76 Pope, 3:387–401
- 1892–94 Miley, 2:440–47
- 1940 Wiley, 3:243–81
- 1960 Purkiser, 537–50
- 1983 Carter, 2:113–16
- 1992 Oden, 3:409–21
- 2002 Cottrell, 525–51

3. *Baptist*

- 1767 Gill, 2:230–43
- 1887 Boyce, 451–61
- 1907 Strong, 1003–15
- 1990–95 Garrett, 775–89
- 2007 Akin, 902–08
- 2013 Erickson, 1087–95, 1104

4. *Dispensational*

- 1947 Chafer, 4:255–63; 5:280–314
- 1949 Thiessen, 337–50
- 1986 Ryrie, 273–74, 463
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- 2017 MacArthur and Mayhue, 850–84

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- 1917–24 Pieper, 3:515–34
- 1934 Mueller, 619–25

6. *Reformed (or Presbyterian)*

- 1679–85 Turretin, *IET*, 3:561–637
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- 1887–1921 Warfield, *SSW*, 1:348–64
- 1894 Shedd, 863–66
- 1906–11 Bavinck, *RD*, 4:644–63, 686–90
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SCRIPTURE MEMORY PASSAGE

1 Thessalonians 4:15–18: For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

HYMN

“Lo! He Comes, With Clouds Descending”

This song vividly pictures the event of Christ’s return, with millions of believers coming with him and many more on earth welcoming him as he comes. The “clouds” with which Christ comes, mentioned in the first line of the hymn, are the clouds of God’s glory. The hymn does not hesitate (in v. 3) to portray brilliantly the shaking of the heavens and the earth and the fact that unbelievers will be called to judgment. It ends with a dramatic stanza directly addressing Jesus himself, asking him to come quickly and reign. (Use tune known as “Sicilian Mariners.”)

*Lo! He comes, with clouds descending, once for
favored sinners slain;
Thousand thousand saints attending swell the
triumph of his train:
Alleluia! Alleluia! God appears on earth to reign.*

*Ev’ry eye shall now behold him, robed in dreadful
majesty;
Those who set at naught and sold him,
pierced, and nailed him to the tree,
Deeply wailing, deeply wailing, shall the true
Messiah see.*

*Ev’ry island, sea, and mountain, heav’n and earth,
shall flee away;
All who hate him must, confounded, hear the
trump proclaim the Day;*

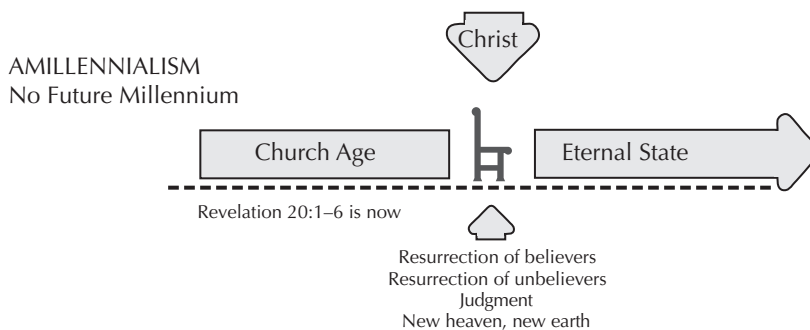
*Come to judgment! Come to judgment! Come to
judgment, come away!*

*Now redemption, long expected, see in solemn
pomp appear!
All his saints, by man rejected, now shall meet
him in the air:
Alleluia! Alleluia! See the Day of God appear!*

*Yea, amen! Let all adore thee, high on thine
eternal throne;
Savior, take the pow’r and glory, claim the
kingdom for thine own:
O come quickly; O come quickly; alleluia! Come,
Lord, come.*

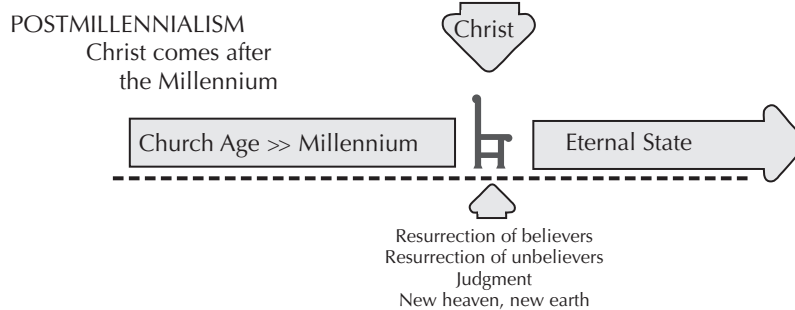
Authors: Charles Wesley, 1758 (stanzas 1, 2, 5)
and John Cennick, 1752 (stanzas 3, 4)

Alternative hymn: “Rejoice, All Ye Believers”



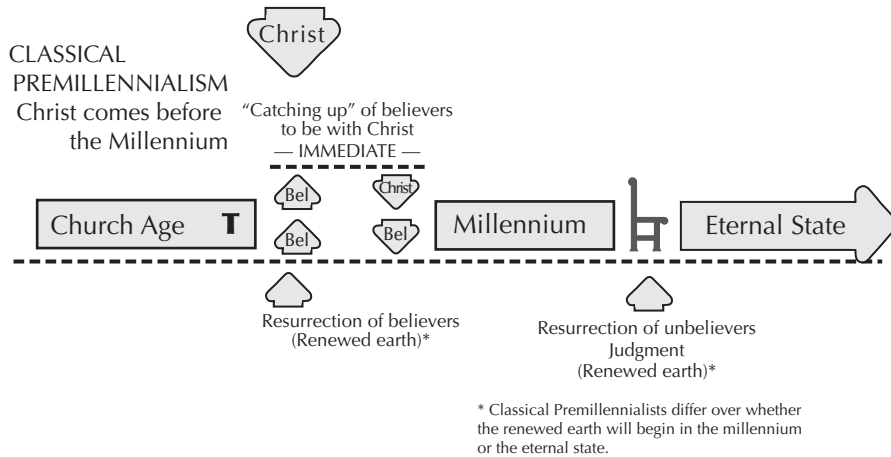
Amillennialism

Figure 55.1



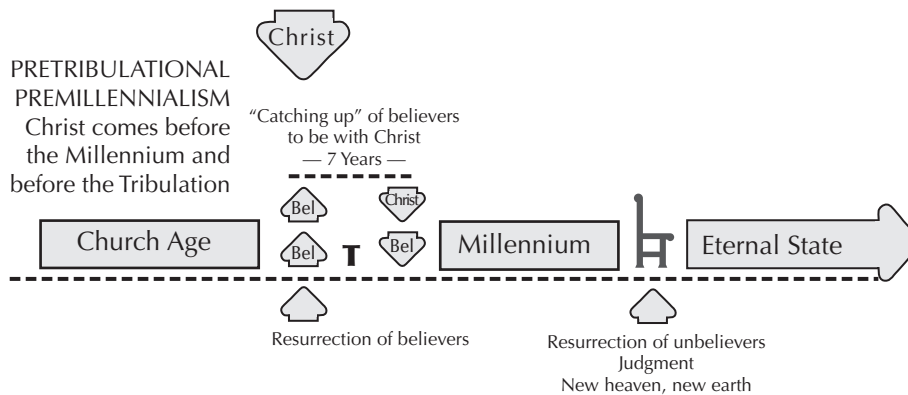
Postmillennialism

Figure 55.2



Classic or Historic Premillennialism

Figure 55.3



Pretribulational Premillennialism

Figure 55.4

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms

amillennialism
dispensational premillennialism
great tribulation
historic premillennialism
midtribulation rapture
millennium
postmillennialism
posttribulation premillennialism
posttribulation rapture
premillennialism
pretribulation premillennialism
pretribulation rapture
rapture

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3. *Baptist*

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 2007 Akin, 908–12
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4. *Dispensational*

- 1947 Chafer, 4:264–78; 5:315–58
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 1986 Ryrie, 439–52, 461–511
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 884–913

5. *Lutheran*

- 1934 Mueller, 621–25

6. *Reformed (or Presbyterian)*

- 1679–85 Turretin, *IET*, 3:574–82
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SCRIPTURE MEMORY PASSAGE

Revelation 20:4–6: Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were

ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

HYMN

“Jesus Shall Reign Where’er the Sun”

This hymn by Isaac Watts beautifully describes the reign of Christ over the whole earth. Whether our personal convictions on the millennium lead us to understand this hymn as referring to the millennium or to the eternal state, in either case it gives an excellent picture of the kingdom for which our hearts long and the blessings that will come when Jesus is King over the earth.

*Jesus shall reign where’er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Til moons shall wax and wane no more.*

*To him shall endless prayer be made,
And praises throng to crown his head;
His name, like sweet perfume, shall rise
With every morning sacrifice.*

*People and realms of every tongue
Dwell on his love with sweetest song;*

*And infant voices shall proclaim
Their early blessings on his name.*

*Blessings abound where’er he reigns;
The pris’ner leaps to loose his chains,
The weary find eternal rest,
And all the sons of want are blest.*

*Let every creature rise and bring
Peculiar honors to our King,
Angels descend with songs again,
And earth repeat the loud amen.*

Author: Isaac Watts, 1719



QUESTIONS FOR PERSONAL APPLICATION

1. Have you thought before that there will be a final judgment for believers? How do you think of it now? How does the awareness of the fact that we will all stand before the judgment seat of Christ affect your life today? What do you think it will feel like to have all your words and deeds made public on that last day? Is there an element of fear as you contemplate that day? If so, meditate on 1 John 4:16–18:

So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so *that we may have confidence for the day of judgment*, because as he is so also are we in this world. *There is no fear in love, but perfect love casts out fear*. For fear has to do with punishment, and whoever fears has not been perfected in love.

2. Have you previously thought very much about laying up treasures in heaven or about earning greater heavenly reward? If you really believe this doctrine, what kind of effect do you think it should have on your life?
3. How do you think it will feel to participate with Christ in the judging of angels, and indeed in the judging of the whole world (see 1 Cor. 6:2–3)? What does the fact that God allows us to participate in this final judgment say about our creation in the image of God and his purposes for us in the universe? How does that make you feel about yourself and your eternal relationship to God?
4. Think of some of your Christian friends in your church. How do you think you will feel when you watch them stand before Christ at the final judgment? How will they feel about you at that time? Does the contemplation of this future judgment affect the way you think of your fellowship with each other as brothers and sisters in Christ today?

5. Are you glad that there will be a final judgment of both believers and unbelievers? Does it make you feel a sense of God's justice, or do you sense some unfairness and injustice in the whole idea?
6. Are you convinced that Scripture teaches that there will be eternal conscious punishment of the wicked? When you think of that idea in relationship to Satan and demons, do you feel that it is right?
7. Is there anyone who has wronged you in the past and whom you have had difficulty forgiving? Does the doctrine of final judgment help you to be more able to forgive that person?

Special Terms

annihilationism
conditional immortality
eternal conscious punishment
final judgment
great white throne judgment
hell
judgment of the nations
universalism

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 1930 Thomas, 525–26
 2001 Packer, 258–63
 2013 Bird, 326–40
 2013 Bray, 542–53

2. *Arminian (Wesleyan or Methodist)*

1875–76 Pope, 3:401–47
 1892–94 Miley, 2:458–71
 1940 Wiley, 3:338–75
 1960 Purkiser, 567–74
 1983 Carter, 2:1105–9, 1127–30,
 1133–36
 1992 Oden, 3:430–41
 2002 Cottrell, 552–60, 588–602

3. *Baptist*

1767 Gill, 2:302–29
 1887 Boyce, 461–71, 477–93

- 1907.....Strong, 1023–29, 1033–56
 1976–83.....Henry, 4:593–614;
 6:492–513
 1990–1995...Garrett, 2:847–88
 2007.....Akin, 897–901
 2013.....Erickson, 930–49, 1133–39,
 1101–4
 2016.....Allen and Swain, 389–91
 2017.....Barrett, 721–56

4. *Dispensational*

- 1947.....Chafer, 4:402–12, 427–33
 1949.....Thiessen, 383–90, 396–97
 1986.....Ryrie, 512–16, 520–22
 2002–2005 ..Geisler, 4:327–412
 2017.....MacArthur and Mayhue,
 844–48

5. *Lutheran*

- 1917–24.....Pieper, 3:539–50
 1934.....Mueller, 630–39

6. *Reformed (or Presbyterian)*

- 1679–85.....Turretin, *IET*, 1:340–41,
 2:257–61, 3:124–27
 1724–58.....Edwards, 2:122–30, 190–213,
 515–25
 1871–73.....Hodge, 3:837–54, 868–80
 1878.....Dabney, 842–62
 1894.....Shedd, 878–82, 884–940
 1906–11.....Bavinck, *RD*, 4:169–72,
 609–11, 633–35, 698–714
 1910.....Vos, 3:192, 195–97, 208, 216,
 224, 230, 232
 1937–66.....Murray, *CW*, 2:413–17
 1938.....Berkhof, 728–38
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 1068–85

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 869–78
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 556–60

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SCRIPTURE MEMORY PASSAGE

Revelation 20:11–13: Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.

HYMN

“O Quickly Come, Dread Judge of All”

(The tune is the familiar tune for “Eternal Father, Strong to Save”)

*O quickly come, dread judge of all; for, awful
though thine advent be,
All shadows from the truth will fall, and
falsehood die, in sight of thee:
O quickly come; for doubt and fear like clouds
dissolve when thou art near.*

*O quickly come, great king of all; reign all around
us, and within;
Let sin no more our souls enthrall, let pain and
sorrow die with sin:
O quickly come; for thou alone canst make thy
scattered people one.*

*O quickly come, true life of all; for death is
mighty all around;
On ev’ry home his shadows fall, on ev’ry heart his
mark is found:
O quickly come; for grief and pain can never
cloud thy glorious reign.*

*O quickly come, sure light of all; for gloomy night
broods o’er our way;
And weakly souls begin to fall with weary
watching for the day:
O quickly come; for round thy throne no eye is
blind, no night is known.*

Author: Lawrence Tuttiett, 1854

ALTERNATE HYMN

“Great God, What Do I See and Hear!”

A tone of gloom and judgment pervades both these hymns, yet this alternate also contains a strong focus on the soul’s preparing to meet Christ and a sense of joyful anticipation.

*Great God, what do I see and hear! The end of
things created!*

*The Judge of mankind doth appear, on clouds of
glory seated!*

*The trumpet sounds; the graves restore the dead
which they contained before:
Prepare, my soul, to meet him.*

*The dead in Christ shall first arise, at the last
trumpet's sounding,
Caught up to meet him in the skies, with joy their
Lord surrounding;
No gloomy fears their souls dismay; his presence
sheds eternal day
On those prepared to meet him.*

*But sinners, filled with guilty fears, behold his
wrath prevailing;*

*For they shall rise, and find their tears and sighs
are unavailing:
The day of grace is past and gone; trembling they
stand before the throne,
All unprepared to meet him.*

*Great God, what do I see and hear! The end of
things created!
The Judge of mankind doth appear, on clouds of
glory seated!
Beneath his cross I view the day when heav'n and
earth shall pass away,
And thus prepare to meet him.*

Author: First stanza, Anonymous, 1802;
Stanzas 2–4, William B. Collyer, 1812;
Alternate rendering, Thomas Cotterill, 1820

QUESTIONS FOR PERSONAL APPLICATION

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

Special Terms

heaven

new heavens and new earth

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SCRIPTURE MEMORY PASSAGE

Revelation 21:3–4: And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

HYMN

"The Sands of Time Are Sinking"

This is one of the most beautiful hymns ever written in any language. It expresses so clearly the fact that the beauty of heaven is the glory of God, and the great beauty of God's glory is the Lamb who died for us and now reigns.

*The sands of time are sinking, the dawn of
heaven breaks,
The summer morn I've sighed for, the fair
sweet morn awakes;
Dark, dark hath been the midnight, but
dayspring is at hand,
And glory, glory dwelleth in Emmanuel's land.*

*The king there in his beauty without a veil is seen;
It were a well-spent journey though sev'n
deaths lay between:
The Lamb with his fair army doth on Mount
Zion stand,
And glory, glory dwelleth in
Emmanuel's land.*

*O Christ, he is the fountain, the deep sweet well
of love!*

*The streams on earth I've tasted, more deep
I'll drink above:*

*There to an ocean fullness his mercy doth expand,
And glory, glory dwelleth in
Emmanuel's land.*

*The bride eyes not her garment, but her dear
bridegroom's face;*

*I will not gaze at glory, but on my King
of grace;*

*Not at the crown he giveth, but on his
pierced hand:*

The lamb is all the glory of Emmanuel's land.

Author: Anne R. Cousin, 1857

APPENDIX 1

Historic Confessions of Faith

This appendix reprints several of the most significant confessions of faith from various periods in the history of the church. From the ancient church I have included the four great ecumenical confessions: the Apostles' Creed (third–fourth centuries AD), the Nicene Creed (AD 325/381), the Athanasian Creed (late fourth–early fifth century AD), and the Chalcedonian Creed (AD 451). From the Protestant churches since the Reformation I have included four other confessions: the Thirty-Nine Articles (1571) [Church of England; also Methodist]; the Westminster Confession of Faith (1643–1646) [British Reformed and Presbyterian]; the New Hampshire Baptist Confession (1833); and the Baptist Faith and Message (1925/1963/2000) [Southern Baptist]. Finally, I have also included the Chicago Statement on Biblical Inerrancy (1978) because it was the product of a conference representing a broad variety of evangelical traditions and because it has gained widespread acceptance as a valuable doctrinal standard concerning an issue of recent and current controversy in the church.

Because of space limitations, I was able to include only one of the very long confessions of faith that came out of the Reformation, and I chose the Westminster Confession of Faith, which represents a doctrinal position very close to the position of this book. This meant that I did not have space to include either of the two great Lutheran confessions, the Augsburg Confession (1530) or the Formula of Concord (1576).¹

Students who take the time to read these creeds thoughtfully will find that they provide excellent summaries of the doctrinal teachings of Scripture.

Following is a list of creeds found in this appendix:

Apostles' Creed	1438
Nicene Creed	1438–39
Chalcedonian Creed	1439

1. These Lutheran confessions may conveniently be found in Philip Schaff, *The Creeds of Christendom*, 3 vols. (1931; repr., Grand Rapids: Baker, 1983), 3:3–73, 93–180.

Athanasian Creed	1439–41
Thirty-Nine Articles	1441–50
Westminster Confession	1451–73
New Hampshire Baptist Confession	1474–77
Baptist Faith and Message	1477–83
Chicago Statement on Biblical Inerrancy	1484–88

THE APOSTLES’ CREED (THIRD–FOURTH CENTURY AD)

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

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit,² born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried;³ the third day he rose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

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

THE NICENE CREED (AD 325; REVISED AT CONSTANTINOPLE AD 381)

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

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord and Giver of Life; who proceedeth from the Father and the Son;⁴ who with the Father and the Son together is worshiped and glorified; who

2. I have used the modern translation “Holy Spirit” instead of the archaic name “Holy Ghost” throughout the ancient creeds. (But I have not made such a change in the Westminster Confession, which is still used today in its original wording and which sometimes uses “Holy Ghost.”)

3. I have not included the phrase, “he descended into hell,” because it is not attested in the earliest versions of the Apostles’ Creed, and because of the doctrinal difficulties associated with it (see further discussion in chapter 27, pp. 725–36).

4. The phrase “and the Son” was added after the Council of Constantinople in 381 but is commonly included in the text of the Nicene Creed as used by Protestant and Roman Catholic churches today. The phrase is not included in the text used by Orthodox churches. (See discussion in chapter 14, pp. 289–90.) The phrase “God of God” was not in the version of 381 but was in the version of 325 and is commonly included today.

spake by the Prophets. And one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE CHALCEDONIAN CREED (AD 451)

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

THE ATHANASIAN CREED (FOURTH–FIFTH CENTURIES AD)

1. Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith:
2. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.
3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the Persons: nor dividing the Substance.
5. For there is one Person of the Father: another of the Son: and another of the Holy Spirit.
6. But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one: the Glory equal, the Majesty coeternal.
7. Such as the Father is: such is the Son: and such is the Holy Spirit.
8. The Father uncreated: the Son uncreated: and the Holy Spirit uncreated.
9. The Father incomprehensible: the Son incomprehensible: and the Holy Spirit incomprehensible.
10. The Father eternal: the Son eternal: and the Holy Spirit eternal.
11. And yet they are not three eternals: but one eternal.

12. And also there are not three uncreated: nor three incomprehensibles, but one uncreated: and one incomprehensible.
13. So likewise the Father is Almighty: the Son Almighty: and the Holy Spirit Almighty.
14. And yet they are not three Almighties: but one Almighty.
15. So the Father is God: the Son is God: and the Holy Spirit is God.
16. And yet they are not three Gods: but one God.
17. So likewise the Father is Lord: the Son Lord: and the Holy Spirit Lord.
18. And yet not three Lords: but one Lord.
19. For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord:
20. So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.
21. The Father is made of none: neither created, nor begotten.
22. The Son is of the Father alone: not made, nor created: but begotten.
23. The Holy Spirit is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.
24. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Spirit, not three Holy Spirits.
25. And in this Trinity none is afore, or after another: none is greater, or less than another.
26. But the whole three Persons are coeternal, and coequal.
27. So that in all things, as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.
28. He therefore that will be saved, must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.
30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;
31. God, of the Substance of the Father; begotten before the worlds: and Man, of the Substance of his Mother, born in the world.
32. Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood.
34. Who although he be God and Man; yet he is not two, but one Christ.
35. One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God.
36. One altogether; not by confusion of Substance: but by unity of Person.
37. For as the reasonable soul and flesh is one man; so God and Man is one Christ;
38. Who suffered for our salvation: descended into hell: rose again the third day from the dead.

39. He ascended into heaven, he sitteth on the right hand of the Father God Almighty.
40. From whence he shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. And shall give account for their own works.
43. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.
44. This is the Catholic Faith: which except a man believe faithfully, he can not be saved.

ARTICLES OF RELIGION (THIRTY-NINE ARTICLES) (1571: CHURCH OF ENGLAND)

I. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Spirit.

II. OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. OF THE GOING DOWN OF CHRIST INTO HELL.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. OF THE HOLY SPIRIT.

The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The First Book of Esdras,
Numbers,	The Second Book of Esdras,
Deuteronomy,	The Book of Esther,
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs,
The First Book of Samuel,	Ecclesiastes or Preacher,
The Second Book of Samuel,	Cantica, or Song of Solomon,
The First Book of Kings,	Four Prophets the greater,
The Second Book of Kings,	Twelve Prophets the less.

And the other Books the Church doth read for example of life and instruction of manners; but yet doth it not apply to them to establish any doctrine: such are these following:

The Third Book of Esdras,	Baruch the Prophet,
The Fourth Book of Esdras,	The Song of the Three Children,
The Book of Tobias,	The Story of Susanna,
The Book of Judith,	Of Bel and the Dragon,
The rest of the Book of Esther,	The Prayer of Manasses,
The Book of Wisdom,	The First Book of Maccabees,
Jesus the Son of Sirach,	The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard,

which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. OF THE CREEDS.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX. OF ORIGINAL OR BIRTH-SIN.

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption to the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronēma sarkos* (which some do expound the wisdom, some sensuality, some of the affection, some of the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. OF FREE-WILL.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. OF GOOD WORKS.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they

pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. OF WORKS OF SUPEREROGATION.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. OF CHRIST ALONE WITHOUT SIN.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin, (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. OF SIN AFTER BAPTISM.

Not every deadly sin willingly committed after Baptism is sin against the Holy Spirit, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Spirit, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. OF PREDESTINATION AND ELECTION.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.

Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only their living and manner of Ceremonies, but also in matters of Faith.

XX. OF THE AUTHORITY OF THE CHURCH.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. OF THE AUTHORITY OF GENERAL COUNCILS.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (foreasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. OF PURGATORY.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. OF MINISTERING IN THE CONGREGATION.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

XXV. OF THE SACRAMENTS.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. OF THE UNWORTHINESS OF THE MINISTERS, WHICH HINDERS NOT THE EFFECT OF THE SACRAMENT.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Spirit, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. OF THE WICKED, WHICH EAT NOT THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. OF BOTH KINDS.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. OF THE MARRIAGE OF PRIESTS.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as a Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. OF THE TRADITIONS OF THE CHURCH.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break

the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. OF THE HOMILIES.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of The Names of the Homilies

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Spirit.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

XXXVI. OF CONSECRATION OF BISHOPS AND MINISTERS.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. OF THE CIVIL MAGISTRATES.

The Queen's Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

WESTMINSTER CONFESSION OF FAITH (1643–46) [TEXT OF AMERICAN VERSION]

CHAPTER 1: OF THE HOLY SCRIPTURE

1. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

2. Under the name of holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

Old Testament

Genesis	1 Kings	Ecclesiastes	Obadiah
Exodus	2 Kings	Song of Songs	Jonah
Leviticus	1 Chronicles	Isaiah	Micah
Numbers	2 Chronicles	Jeremiah	Nahum
Deuteronomy	Ezra	Lamentations	Habakkuk
Joshua	Nehemiah	Ezekiel	Zephaniah
Judges	Esther	Daniel	Haggai
Ruth	Job	Hosea	Zechariah
1 Samuel	Psalms	Joel	Malachi
2 Samuel	Proverbs	Amos	

New Testament

Matthew	2 Corinthians	1 Timothy	2 Peter
Mark	Galatians	2 Timothy	1 John
Luke	Ephesians	Titus	2 John
John	Philippians	Philemon	3 John
Acts	Colossians	Hebrews	Jude
Romans	1 Thessalonians	James	Revelation
1 Corinthians	2 Thessalonians	1 Peter	

All which are given by inspiration of God to be the rule of faith and life.

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the

church of God, nor to be any otherwise approved, or made use of, than other human writings.

4. The authority of the holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the church to an high and reverent esteem of the holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

9. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

CHAPTER 2: OF GOD, AND OF THE HOLY TRINITY

1. There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal, most just, and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

2. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

3. In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost: the Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

CHAPTER 3: OF GOD'S ETERNAL DECREE

1. God, from all eternity, did, by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death.

4. These angels and men, thus predestinated, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by; and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

CHAPTER 4: OF CREATION

1. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.

2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image; having the law of God written in their hearts, and power to fulfil it: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

CHAPTER 5: OF PROVIDENCE

1. God the great Creator of all things doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

2. Although, in relation to the foreknowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly; yet, by the same providence, he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

3. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure.

4. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5. The most wise, righteous, and gracious God doth oftentimes leave, for a season, his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

6. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins, doth blind and harden, from them he not only withholdeth his grace whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

7. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.

CHAPTER 6: OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF

1. Our first parents, being seduced by the subtlety and temptation of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

2. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body.

3. They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin.

6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

CHAPTER 7: OF GOD'S COVENANT WITH MAN

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

2. The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.

3. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe.

4. This covenant of grace is frequently set forth in Scripture by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

5. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

6. Under the gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.

CHAPTER 8: OF CHRIST THE MEDIATOR

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of his church, the Heir of all things, and Judge of the world: unto whom he did from all eternity give a people, to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.

3. The Lord Jesus, in his human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure, having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator, and surety. Which office he took not unto himself, but was thereunto called by his Father, who put all power and judgment into his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfil it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died, was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession, and shall return, to judge men and angels, at the end of the world.

5. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

6. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world; being yesterday and today the same, and forever.

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner, and ways, as are most consonant to his wonderful and unsearchable dispensation.

CHAPTER 9: OF FREE WILL

1. God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good, or evil.

2. Man, in his state of innocency, had freedom, and power to will and to do that which was good and well pleasing to God; but yet, mutably, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: so as, a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin; and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and immutably free to good alone, in the state of glory only.

CHAPTER 10: OF EFFECTUAL CALLING

1. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing

their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth: so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

4. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess. And, to assert and maintain that they may, is very pernicious, and to be detested.

CHAPTER 11: OF JUSTIFICATION

1. Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith; which faith they have not of themselves, it is the gift of God.

2. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them; and his obedience and satisfaction accepted in their stead; and both, freely, not for anything in them; their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them,

until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

CHAPTER 12: OF ADOPTION

1. All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him, as by a Father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation.

CHAPTER 13: OF SANCTIFICATION

1. They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

2. This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

3. In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God.

CHAPTER 14: OF SAVING FAITH

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and

resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith is different in degrees, weak or strong; may be often and many ways assailed, and weakened, but gets the victory: growing up in many to the attainment of a full assurance, through Christ, who is both the author and finisher of our faith.

CHAPTER 15: OF REPENTANCE UNTO LIFE

1. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.

2. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.

3. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it.

4. As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

5. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.

6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so, he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

CHAPTER 16: OF GOOD WORKS

1. Good works are only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretense of good intention.

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit, to work

in them to will, and to do, of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

4. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblamable and unreprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands; and of good use both to themselves and others: yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God: and yet, their neglect of them is more sinful and displeasing unto God.

CHAPTER 17: OF THE PERSEVERANCE OF THE SAINTS

1. They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

3. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

CHAPTER 18: OF ASSURANCE OF GRACE AND SALVATION

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and estate of salvation (which hope of theirs shall perish): yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope; but an infallible assurance of faith founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived; and by the which, in the meantime, they are supported from utter despair.

CHAPTER 19: OF THE LAW OF GOD

1. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables: the four first commandments containing our duty towards God; and the other six, our duty to man.

3. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated, under the New Testament.

4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people; not obliging any other now, further than the general equity thereof may require.

5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof: although not as due to them by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law; and, not under grace.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requireth to be done.

CHAPTER 20: OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE

1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind. All which were common also to believers under the law. But, under the New Testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected; and in greater boldness of

access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to his Word; or beside it, if matters of faith, or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

3. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.

4. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship, or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may lawfully be called to account, and proceeded against, by the censures of the church.

CHAPTER 21: OF RELIGIOUS WORSHIP, AND THE SABBATH-DAY

1. The light of nature sheweth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

4. Prayer is to be made for things lawful; and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence, singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshiped everywhere, in spirit and truth; as, in private families daily, and in secret, each one by himself; so, more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by his Word or providence, calleth thereunto.

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment binding all men in all ages, he hath particularly appointed one day in seven, for a sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's day, and is to be continued to the end of the world, as the Christian sabbath.

8. This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of his worship, and in the duties of necessity and mercy.

CHAPTER 22: OF LAWFUL OATHS AND VOWS

1. A lawful oath is a part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence. Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament as well as under the Old; so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.

3. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth: neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.

4. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation. It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt. Nor is it to be violated, although made to heretics, or infidels.

5. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

6. It is not to be made to any creature, but to God alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want, whereby we more strictly bind ourselves to necessary duties; or, to other things, so far and so long as they may fitly conduce thereunto.

7. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God. In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

CHAPTER 23: OF THE CIVIL MAGISTRATE

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under him, over the people, for his own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war, upon just and necessary occasion.

3. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any

indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

4. It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute or other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them: from which ecclesiastical persons are not exempted, much less hath the pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.

CHAPTER 24: OF MARRIAGE AND DIVORCE

1. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with legitimate issue, and of the church with an holy seed; and for preventing of uncleanness.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word. Nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.

5. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce: and, after the divorce, to marry another, as if the offending party were dead.

6. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage: yet, nothing but adultery, or such wilful desertion as can no way be remedied by the church, or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills, and discretion, in their own case.

CHAPTER 25: OF THE CHURCH

1. The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.

2. The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

3. Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth, by his own presence and Spirit, according to his promise, make them effectual thereunto.

4. This catholic church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

5. The purest churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth, to worship God according to his will.

6. There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof.

CHAPTER 26: OF COMMUNION OF SAINTS

1. All saints, that are united to Jesus Christ their head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.

3. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous. Nor doth their communion one with another, as saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.

CHAPTER 27: OF THE SACRAMENTS

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ, and his benefits; and to confirm our interest in him:

as also, to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.

2. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.

3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it: but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

4. There be only two sacraments ordained by Christ our Lord in the gospel; that is to say, Baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.

5. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.

CHAPTER 28: OF BAPTISM

1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

3. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.

4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized.

5. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it; or, that all that are baptized are undoubtedly regenerated.

6. The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

7. The sacrament of Baptism is but once to be administered unto any person.

CHAPTER 29: OF THE LORD'S SUPPER

1. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and, to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

2. In this sacrament, Christ is not offered up to his Father; nor any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same: so that the popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of his elect.

3. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

4. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise, the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense, and reason; overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions; yea, of gross idolatries.

7. Worthy receivers, outwardly partaking of the visible elements, in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive, and feed upon, Christ crucified, and all benefits of his death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto,

are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

CHAPTER 30: OF CHURCH CENSURES

1. The Lord Jesus, as king and head of his church, hath therein appointed a government, in the hand of church officers, distinct from the civil magistrate.

2. To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the gospel; and by absolution from censures, as occasion shall require.

3. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offenses, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Christ, and the holy profession of the gospel, and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

4. For the better attaining of these ends, the officers of the church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the church; according to the nature of the crime, and demerit of the person.

CHAPTER 31: OF SYNODS AND COUNCILS

1. For the better government, and further edification of the church, there ought to be such assemblies as are commonly called synods or councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the church.

2. It belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in his Word.

3. All synods or councils, since the apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both.

4. Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

CHAPTER 32: OF THE STATE OF MEN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD

1. The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor: the bodies of the just, by his Spirit, unto honor; and be made conformable to his own glorious body.

CHAPTER 33: OF THE LAST JUDGMENT

1. God hath appointed a day, wherein he will judge the world, in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.

2. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin; and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come Lord Jesus, come quickly, Amen.

THE NEW HAMPSHIRE BAPTIST CONFESSION (1833)

DECLARATION OF FAITH

I. Of the Scriptures.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II. Of the True God.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Spirit; equal in every divine perfection, and executing distinct and harmonious offices in the great work of redemption.

III. Of the Fall of Man.

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. Of the Way of Salvation.

We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and all-sufficient Saviour.

V. Of Justification.

We believe that the great gospel blessing which Christ secures to such as believe in him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's

blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. Of the Freeness of Salvation.

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

VII. Of Grace in Regeneration.

We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

VIII. Of Repentance and Faith.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him as the only and all-sufficient Saviour.

IX. Of God's Purpose of Grace.

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. Of Sanctification.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in

regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

XI. Of the Preservation of Saints.

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII. Of the Harmony of the Law and the Gospel.

We believe that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church.

XIII. Of a Gospel Church.

We believe that a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws, and exercising the gifts, rights, and privileges invested in them by his Word; that its only scriptural offices are Bishops, or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

XIV. Of Baptism and the Lord's Supper.

We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Spirit; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper, in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceeded always by solemn self-examination.

XV. Of the Christian Sabbath.

We believe that the first day of the week is the Lord's Day or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI. Of Civil Government.

We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XVII. Of the Righteous and the Wicked.

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII. Of the World to Come.

We believe that the end of the world is approaching; that at the last day Christ will descend from heaven and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

THE BAPTIST FAITH AND MESSAGE SOUTHERN BAPTIST CONVENTION (1925, REVISED 1963, 2000)

I. THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

II. GOD

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and

Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

B. God the Son Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

C. God the Holy Spirit The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

III. MAN

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace

of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

IV. SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

V. GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

VI. THE CHURCH

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

VII. BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

VIII. THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

IX. THE KINGDOM

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

X. LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

XI. EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

XII. EDUCATION

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

XIII. STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means

cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

XIV. COOPERATION

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

XV. THE CHRISTIAN AND THE SOCIAL ORDER

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

XVI. PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the

practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

XVII. RELIGIOUS LIBERTY

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

XVIII. THE FAMILY

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

THE CHICAGO STATEMENT ON BIBLICAL INERRANCY (1978)

PREFACE

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

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of Holy Spirit and to refuse that submission to the claims of God's own word which marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.

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

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

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

A SHORT STATEMENT

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

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

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

4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

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

ARTICLES OF AFFIRMATION AND DENIAL

Article I

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

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

Article II

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

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

Article III

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

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

Article IV

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

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

Article V

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

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

Article VI

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

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

Article VII

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

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

Article VIII

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

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

Article IX

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

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

Article X

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

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

Article XI

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

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

Article XII

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

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

Article XIII

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

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

Article XIV

We affirm the unity and internal consistency of Scripture.

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

Article XV

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

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

Article XVI

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

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

Article XVII

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

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

Article XVIII

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

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

Article XIX

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

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

APPENDIX 2

Annotated Bibliography of Evangelical Systematic Theologies

This bibliography lists most of the major evangelical systematic theologies available in English and a few shorter guides to Christian doctrine. With the exception of the two Roman Catholic theologies (by McBrien and Ott), which are included because I have cross-referenced them at the end of each chapter, all of the authors on this list fall generally within a “conservative evangelical” theological position.¹

In the appendix following this bibliography I have added a master list of the fifty-one Protestant and three Roman Catholic theologies which I cross-referenced at the end of each chapter.

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

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

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

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

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

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

Arminius (1560–1609) was a Reformed pastor in Amsterdam and later professor of theology at the University of Leyden. His disagreement with some of the central tenets of Calvinism led to a great controversy in the Netherlands that continued long after his death. His ideas became the foundation of a system of thought now known as Arminianism,

1. A very helpful and more broadly based annotated bibliography, including notes on works from several prominent liberal scholars, may be found in John Jefferson Davis, *Theology Primer* (Grand Rapids: Baker, 1981), 74–79; see also his “Brief

Guide to Modern Theologians” on pp. 39–55. In addition, valuable brief notes on dozens of important theologians from all theological traditions may be found in Millard Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids: Baker, 1986).

which continues today in conservative Wesleyan and Methodist churches and in many other Protestant groups. This collection of writings, assembled after his death, is not strictly organized as a systematic theology, but it does contain discussions of most important theological topics.

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

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

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

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

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

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

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

Berkouwer, G. C. *Studies in Dogmatics*. 14 vols. (1952–76).

———. *The Church*. Translated by James E. Davidson. Grand Rapids: Eerdmans, 1976.

———. *Divine Election*. Translated by Hugo Bekker. Grand Rapids: Eerdmans, 1960.

———. *Faith and Justification*. Translated by Lewis B. Smedes. Grand Rapids: Eerdmans, 1954.

———. *Faith and Perseverance*. Translated by Robert D. Knudsen. Grand Rapids: Eerdmans, 1958.

———. *Faith and Sanctification*. Translated by John Vriend. Grand Rapids: Eerdmans, 1952.

———. *General Revelation*. [No translator named.] Grand Rapids: Eerdmans, 1955.

———. *Man: The Image of God*. Translated by Dirk W. Jellma. Grand Rapids: Eerdmans, 1962.

———. *Holy Scripture*. Translated and edited by Jack B. Rogers. Grand Rapids: Eerdmans, 1975.

———. *The Person of Christ*. Translated by John Vriend. Grand Rapids: Eerdmans, 1954.

———. *The Providence of God*. Translated by Louis B. Smedes. Grand Rapids: Eerdmans, 1952.

———. *The Return of Christ*. Translated by James Van Oosterom. Edited by Marlin J. Van Elderen. Grand Rapids: Eerdmans, 1972.

———. *The Sacraments*. Translated by Hugo Bekker. Grand Rapids: Eerdmans, 1969.

———. *Sin*. Translated by Philip C. Holtrop. Grand Rapids: Eerdmans, 1971.

———. *The Work of Christ*. Translated by Cornelius Lambregtse. Grand Rapids: Eerdmans, 1965.

Major contemporary studies by a Reformed theologian who was professor of systematic theology at the Free University of Amsterdam.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is a collection of twenty-four essays on major doctrinal themes by several scholars representing a wide range of conservative Wesleyan denominations and institutions. The set also includes some essays on practical theology and ethics. Charles Carter, who contributed four of the chapters, is professor of religion and missions at Marion College, Marion, Indiana. The advisory committee for the volumes includes representatives of United Methodist, Free Methodist, Church of the Nazarene, Missionary Church, Salvation Army, Wesleyan Church, and other groups.

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

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

Chafer (1871–1952) was the first president of Dallas Theological Seminary. The seven-volume

edition is the most extensive dispensational systematic theology ever written. The two volume edition is a condensation of the earlier work.

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

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

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

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

Dabney, Robert L. *Discussions: Evangelical and Theological*. 1980. Reprint, London: Banner of Truth, 1967.

———. *Systematic Theology*. Edinburgh: Banner of Truth, 1985. Reprint of 1878 edition.

A Southern Presbyterian who represented a strongly Reformed position, Dabney (1820–98) was professor of theology at Union Seminary in Virginia. He was also chaplain and later chief of staff for General Stonewall Jackson during the American Civil War.

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

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

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

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

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

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

A clear and very thorough recent textbook in systematic theology from a moderately Reformed and Baptist perspective. Erickson is distinguished professor of theology at Western Seminary in Portland, Oregon. He previously was Academic Dean at Bethel Theological Seminary in St. Paul, Minnesota, and

later at Southwestern Baptist Seminary in Ft. Worth, Texas, and at Baylor University. This book includes interaction with all the major trends in contemporary nonevangelical theology, as well as helpful material for personal application.

Finney, Charles G. *Finney's Lectures on Systematic Theology*. Edited by J. H. Fairchild. 1878. Reprint, Grand Rapids: Eerdmans, 1953.

Finney (1792–1875) was a revivalist and president of Oberlin College 1851–66. Not representative of any one theological position, but he articulated some strong Arminian arguments. Emphasis on personal holiness and perfectionism. Not really a complete systematic theology because many topics are not covered.

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

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

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

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

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

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

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

Gill (1697–1771) was a highly influential Baptist pastor, a prolific writer, and a respected theologian in eighteenth-century England. He was also Reformed (or Calvinistic) in his view of God's sovereignty.

His book, *The Cause of God and Truth* (1735–38; reprint, Grand Rapids: Baker, 1981) is one of the most thorough defenses of Calvinistic theology ever written.

Harle, Wilfried. *Outline of Christian Doctrine: An Evangelical Dogmatics*. Edited by Nicholas Sagovsky. Translated by Ruth Yule. Grand Rapids: Eerdmans, 2015.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MacArthur is the president and Mayhue the former vice president of the Master's Seminary in Sun Valley, California, where MacArthur also carries on a worldwide ministry of Bible exposition as the pastor-teacher of Grace Community Church. Clearly written and biblically based, with frequent application to life. MacArthur and Mayhue defend biblical inerrancy, believer's baptism, a Reformed view of salvation, and a cessationist view regarding spiritual gifts.

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

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

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

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

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

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

Miller, Perry, ed. *The Works of Jonathan Edwards*. New Haven, CT: Yale University Press, 1957–.

A twenty-five-volume set of Edwards's works has been published by Yale University Press (1957–2006). Edwards (1703–58) was a pastor in Northampton, Massachusetts, and for one month before his death from a smallpox injection, president of Princeton. Some consider him the greatest American philosopher-theologian. He did not write an entire systematic theology, but his works contain writings on most theological topics. He is strongly Reformed in outlook, and combines profound thought with warm-hearted devotion to Christ.

Milne, Bruce. *Know the Truth*. 3rd ed. Nottingham: InterVarsity Press, 2009.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A standard textbook of traditional Roman Catholic theology.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Turretin (1623–87) taught theology for over thirty years at the Academy in Geneva. His work, written in Latin, is said to be one of the fullest expressions of Calvinistic theology ever published. It was reprinted (in Latin) in 1847 and widely used as a theological textbook for American Presbyterians, most notably by Charles Hodge at Princeton. George Giger translated Turretin's *Institutes* in the mid-nineteenth century, but the translation lay unpublished for over a century. James Dennison of Westminster Theological Seminary has done extensive editorial work to make this great theology text finally available to English readers.

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

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

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

First published in Dutch in 1992, this book was originally written by two professors at the Theological University of the Christian Reformed

Churches in the Netherlands, and it represents contemporary Dutch Reformed theology.

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

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

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

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

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

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

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

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

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

Contains reprints of two articles from *ST*, 5 from *BD*, 6 from *CC*, and one other article.

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

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

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

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

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

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

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

A recent Arminian systematic theology by a respected theologian in the Church of the Nazarene.

Probably the best Arminian systematic theology published in the twentieth century, but it does not match Miley in scholarly depth.

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

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

APPENDIX 3

Master List of Systematic Theologies Indexed at the End of Each Chapter

Full bibliographical data for these works may be found in the bibliography in appendix 2. If one of these works is not listed at the end of a chapter, it means that I was unable to find a treatment of that chapter's topic in that specific work.

SECTIONS IN EVANGELICAL SYSTEMATIC THEOLOGIES

1. *Anglican (Episcopalian)*

1882–92 Litton
1930 Thomas
2001 Packer
2013 Bird
2013 Bray

2. *Arminian (Wesleyan or Methodist)*

1875–76 Pope
1892–94 Miley
1940 Wiley
1960 Purkiser
1983 Carter
1983 Cottrell
1992 Oden
2002 Cottrell

3. *Baptist*

1767 Gill

1887 Boyce
1907 Strong
1976–83 Henry
1983–85 Erickson
1987–94 Lewis and Demarest
1990–95 Garrett
2007 Akin
2013 Erickson

4. *Dispensational*

1947 Chafer
1949 Thiessen
1986 Ryrie
2002–2005 Geisler
2017 MacArthur and Mayhue

5. *Lutheran*

1917–24 Pieper
1934 Mueller

6. *Reformed (or Presbyterian)*

1559 Calvin
 1724–58 Edwards
 1871–73 Hodge
 1878 Dabney
 1910 Vos
 1887–1921 ... Warfield
 1894 Shedd
 1906–11 Bavinck
 1937–66 Murray
 1938 Berkhof
 1992–97 Turretin
 1998 Reymond

2008 Van Genderen and Velema
 2011 Horton
 2013 Culver
 2013 Frame
 2016 Allen and Swain
 2017 Barrett
 2019 Letham

7. *Renewal (or charismatic/Pentecostal)*

1988–92 Williams
 1993 Menzies and Horton
 1995 Horton
 2008 Duffield and Van Cleave

SECTIONS IN REPRESENTATIVE ROMAN CATHOLIC SYSTEMATIC THEOLOGIES

1. *Roman Catholic: Traditional*

1955 Ott

2. *Roman Catholic: Post–Vatican II*

1980 McBrien
 2012 CCC

Glossary

By Jeff Purswell

Revised by Brett Gray

(Numbers in parentheses at the end of each entry refer to chapters and sections in this book.)

absolute authority: The highest authority in one's life; an authority that cannot be disproved by appeal to any higher authority. (4A.4)

accommodation: The theory that the biblical writers at times incidentally affirmed falsehoods believed by the people of their time so as not to obscure the larger points they were trying to make. (5B.4)

active obedience: A term referring to Christ's perfect obedience to God during his earthly life that earned the righteousness that God credits to those who place their faith in Christ. (27C.1)

adoption: An act of God whereby he makes us members of his family. (37A)

adoptionism: The false teaching that Jesus lived as an ordinary man until his baptism, at which time God "adopted" him as his "Son" and conferred on him supernatural powers; this teaching thus denies Jesus' preexistence and divine nature. (14C.2.c)

age of accountability: The term used by some theologians to indicate a point in a person's life before which (according to their view) he is not held responsible for sin and is not counted guilty before God. (24D.3)

amillennialism: The view that there will be no literal thousand-year bodily reign of Christ on earth prior to the final judgment and the eternal state; on this view, scriptural references to the millennium in Revelation 20 actually describe the present church age. (55A.1)

angel: A created, spiritual being with moral judgment and high intelligence, but without a physical body. (19A)

Angel of the Lord: A form that God took on at various times in Scripture in order to appear to human beings. (19A.11)

annihilationism: The teaching that after death unbelievers suffer the penalty of God's wrath for a time, and then are "annihilated," or destroyed, so that they no longer exist. Some forms of this teaching hold that annihilation occurs immediately upon death. (41C.2)

- anthropomorphic language:** Language that speaks of God in human terms. (11A.2)
- antichrist:** The “man of lawlessness” who will appear prior to the second coming of Christ and will cause great suffering and persecution, only to be destroyed by Jesus. The term is also used to describe other figures who embody such an opposition to Christ and are precursors of the final antichrist. (54F.3.e)
- Apocrypha:** The collection of books included in the canon of Scripture by the Roman Catholic Church but not included in the canon by Protestants (from the Greek word *apocrypha*, “things that are hidden”). (3A)
- Apollinarianism:** The fourth-century heresy which held that Christ had a human body but not a human mind or spirit, and that the mind and spirit of Christ were from the divine nature of the Son of God. (26C.1.a)
- apologetics:** The discipline that seeks to provide a defense of the truthfulness of the Christian faith for the purpose of convincing unbelievers. (1A.1)
- apostle:** A recognized office of the early church. Apostles are in several ways the New Testament counterpart to the Old Testament prophet and as such had the authority to write words of Scripture. (47A.1)
- archangel:** An angel with authority over other angels. (19A.4)
- Arianism:** The erroneous doctrine that denies the full deity of Jesus Christ and the Holy Spirit. (14C.2.a)
- Arminianism:** A theological tradition that seeks to preserve the free choices of human beings and denies God’s providential control over the details of all events. (16G)
- ascension:** The rising of Jesus from the earth into heaven forty days after his resurrection. (28B.1)
- asceticism:** An approach to living that renounces the comforts of the material world. (15D)
- aseity:** Another name for the attribute of God’s independence or self-existence. (11B.1)
- assurance of salvation:** The internal sense we may have based upon certain evidences in our lives that we are truly “born again” and will persevere as Christians until the end of our lives. (40D)
- atemporal eternity:** The idea that God has eternally existed without time in his own being. (11B.3)
- atonement:** The work Christ did in his life and death to earn our salvation. (27)
- attributes of being:** Aspects of God’s character that describe his essential mode of existence. (12A)
- attributes of purpose:** Aspects of God’s character that pertain to making and carrying out decisions. (13D)
- authority of Scripture:** The idea that all the words in Scripture are God’s in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God. (4)
- autograph:** The original copy of a biblical document (from *auto-*, “self,” and *graph*, “writing”). (5B.3)
- baptism by the Holy Spirit:** A rendering of a phrase also translated “baptism in/with the

Holy Spirit.” The translation of the Greek preposition *en* with the word “by” can seem to indicate that the Holy Spirit is the agent doing the baptizing, but the phrase more accurately refers to the Spirit as the element “in” which (or “with” which) believers are “baptized” at conversion. (39B)

baptism in/with the Holy Spirit: A phrase the New Testament authors use to speak of coming into the new covenant power of the Holy Spirit. This would include the impartation of new spiritual life (in regeneration), cleansing from sin, a break with the power and love of sin, and empowering for ministry. (39B)

beatific vision: The true and real, though not exhaustive, seeing of God that will occur in heaven (lit., “the vision that makes blessed or happy”). (12A.2)

beauty: That attribute of God whereby he is the sum of all desirable qualities. (13E.19)

being filled with the Holy Spirit: See “filled with the Holy Spirit.”

being raised with Christ: See “raised with Christ.”

belief: In contemporary culture this term usually refers to the acceptance of the truth of something, such as facts about Christ, with no necessary element of personal commitment or dependence involved. In the New Testament this term often involves this sense of commitment (cf. John 3:16; see also “faith”). (35A.1–3)

believable profession of faith: A central component of the “baptistic” view of baptism, which holds that only those who have given reasonable evidence of believing in Christ should be baptized. (49B)

believers’ baptism: The view that baptism is appropriately administered only to those who give a believable profession of faith in Jesus Christ. (49B)

biblical theology: The study of the teaching of the individual authors and sections of the Bible and of the place of each teaching in the historical development of the Bible. (1A.1)

“binding and loosing”: Words of Jesus that refer to the actions of placing under and releasing from church discipline (Matt. 18:17–18; 16:19). (46B)

bishop: Translation of the Greek *episkopos*, a term used interchangeably with “pastor,” “overseer,” and “elder” to refer to the main governing office of a local church in the New Testament. The term also refers to a priest who has authority over a group of churches in an episcopalian form of church government. (47A.2.b; 47C.1)

blameless: Morally perfect in God’s sight, a characteristic of those who follow God’s word completely (Ps. 119:1). (8A)

blasphemy against the Holy Spirit: The unusually malicious, willful rejection and slander against the Holy Spirit’s work attesting to Christ, and attributing that work to Satan (also see “unpardonable sin”). (24D.6)

blessedness: The doctrine that God delights fully in himself and in all that reflects his character. (13E.18)

blood of Christ: A phrase referring to Christ’s death in its saving aspects, since the blood he shed on the cross was the clear outward evidence that his life blood was poured out when he died a sacrificial death to pay for our redemption. (27C.2.c.3)

- body of Christ:** A scriptural metaphor for the church. This metaphor is used in two different ways, one to stress the interdependence of the members of the body, and one to stress Christ's headship of the church. (44A.4)
- born again:** A scriptural term (John 3:3–8) referring to God's work of regeneration by which he imparts new spiritual life to us. (34A)
- born of the Spirit:** Another term for "regeneration" that indicates the special role played by the Holy Spirit in imparting new spiritual life to us. (34A)
- born of water:** A phrase used by Jesus in John 3:5 that refers to the spiritual cleansing from sin that accompanies God's work of regeneration (cf. Ezek. 36:25–26). (34C)
- Calvinism:** A theological tradition named after the sixteenth-century French reformer John Calvin (1509–64) that emphasizes the sovereignty of God in all things, man's inability to do spiritual good before God, and the glory of God as the highest end of all that occurs. (16)
- canon:** The list of all the books that belong in the Bible (from the Greek *kanōn*, "reed; measuring rod; standard of measure"). (3)
- canonical:** A term describing preserved writings that are deemed to have divine authorship and therefore which are to be included in the canon of Scripture as God's authoritative words in written form. (3)
- certain knowledge:** Knowledge that is established beyond doubt or question. Because God knows all the facts of the universe and never lies, the only absolutely certain knowledge we can have is found in God's words in Scripture. (3C)
- cessationist:** Someone who thinks that certain miraculous spiritual gifts ceased when the apostles died and Scripture was complete. (17D.2; 52B)
- Chalcedonian definition:** The statement produced by the Council of Chalcedon in AD 451 that has been regarded by most branches of Christianity as the orthodox definition of the biblical teaching on the person of Christ. (26C.2)
- charismatic:** A term referring to any groups or people that trace their historical origin to the charismatic renewal movement of the 1960s and 1970s. Such groups seek to practice all the spiritual gifts mentioned in the New Testament but, unlike many Pentecostal denominations, allow differing viewpoints on whether baptism in the Holy Spirit is subsequent to conversion and whether tongues is a sign of baptism in the Holy Spirit. (39)
- cherubim:** A class of created spiritual beings who, among other things, guarded the entrance to the garden of Eden. (19A.3.a)
- Christian ethics:** Any study that answers the question, "What does God require us to do and what attitudes does he require us to have today?" with regard to any given situation. (1A.4)
- church:** The community of all true believers for all time. (44A.1)
- circular argument:** An argument that seeks to prove its conclusion by appealing to a claim that depends on the truth of the conclusion. (4A.5)
- clarity of Scripture:** The idea that the Bible is written in such a way that its teachings are

able to be understood by all who will read it seeking God's help and being willing to follow it. (6B)

classis: The term for a regional governing body within the Christian Reformed Church (similar to a presbytery in a presbyterian system). (47C.2)

common grace: The grace of God by which he gives people innumerable blessings that are not part of salvation. (31A)

communicable attributes: Aspects of God's character that he shares or "communicates" with us. (11A.1)

communication of attributes: A term referring to the giving of certain attributes from Jesus' divine nature to his human nature (and vice versa) that resulted from the uniting of the two natures in one person, each nature retaining its respective unique properties. (26C.3.e)

communion: A term commonly used to refer to the Lord's Supper. (50C.1)

communion of saints: A term in the Apostles' Creed referring to the fellowship that believers on earth have with believers in heaven by virtue of a common worship. (41C.1.b)

compatibilism: Another term for the Reformed view of providence. The term indicates that absolute divine sovereignty is compatible with human significance and real human choices. (16A)

complementarian: The view that men and women are equal in value before God but that some governing and teaching roles in the church are reserved for men. (Preface, 2; 47D)

concordist theory: Another term for the day-age theory of creation, so named because it seeks agreement or "concord" between the Bible and scientific conclusions about the age of the earth. (15E.4.a.1)

concurrence: An aspect of God's providence whereby he cooperates with created things in every action, directing their distinctive properties to cause them to act as they do. (16B)

conditional immortality: The teaching that God has created people so that they only have immortality (the power to live forever) if they accept Christ as Savior. Under this view, those who do not become Christians will simply cease to exist at death or at the time of the final judgment. (56G)

congregational government: The form of church government in which final governing authority rests with the local congregation. (47C)

consequent absolute necessity: The view that the atonement was not absolutely necessary, but, as a "consequence" of God's decision to save some human beings, the atonement was absolutely necessary. (27B)

consistory: The term for a local board of elders in the Christian Reformed Church (similar to a "session" in a presbyterian system). (47C.2)

contradiction: A set of two statements, one of which denies the other. (1E.3)

conversion: Our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation. (35)

cosmological argument: An argument for the existence of God based on the observation

that, since every known thing in the universe has a cause, the universe itself must also have a cause, which can only be God. (9C)

covenant: An unchangeable, divinely imposed legal agreement between God and man that stipulates the conditions of their relationship. (25)

covenant community: The community of God's people. Protestant proponents of infant baptism view baptism as a sign of entrance into the "covenant community" of God's people. (49B.4)

covenant of grace: The legal agreement between God and man, established by God after the fall of Adam, whereby man could be saved. Although the specific provisions of this covenant varied at different times during redemptive history, the essential condition of requiring faith in Christ the redeemer remained the same. (25C)

covenant of redemption: The agreement between the members of the Trinity in which each agreed to fulfill his respective role to accomplish the salvation of human beings. (25B)

covenant of works: The legal agreement between God and Adam and Eve in the garden of Eden whereby participation in the blessings of the covenant depended on the obedience, or "works," of Adam and Eve. (25A)

covenantal nomism: A belief that the Jewish people at the time of Christ considered themselves to be God's people not because they obeyed the Mosaic laws but because of God's election and grace. Therefore, they obeyed the Mosaic laws out of gratitude to God not to become the people of God ("to get in") but rather to show that they were the people of God ("to stay in"). (36G.1.e)

creation *ex nihilo*: The doctrine that God created the entire universe out of nothing. The universe was originally very good; and he created it to glorify himself. (15)

creationism: The view that God creates a new soul for each person and sends it to that person's body sometime between conception and birth. (23F)

Darwinian evolution: The general theory of evolution (see also "macroevolution") named after Charles Darwin, the British naturalist who expounded this theory in 1859 in his *Origin of Species by Means of Natural Selection*. (15E.2.c.1)

day-age theory: An "old earth" theory of creation that views the days of Genesis 1 as extremely long "ages" of time. (15E.4.a.1)

deacon: A translation of the Greek *diakonos* ("servant"). In certain contexts the term refers to a church officer whose responsibilities involve various forms of service, including financial oversight, administrative responsibilities, and caring for the physical needs of the congregation. (47A.3)

death: The termination of life brought about by the entrance of sin into the world. (For the Christian, death brings us into the presence of God because of Christ's payment of the penalty for our sins.) (41A)

decrees of God: The eternal plans of God whereby, before the creation of the world, he determined to bring about everything that happens. (2B.1; 16D)

- deism:** The view that God created the universe but is not now directly involved in the creation. (15B)
- demonized:** To be under demonic influence (Greek *daimonizomai*). The term often suggests more extreme cases of demonic influence. (20D.3)
- demon possession:** A misleading phrase found in some English translations of the Bible that seems to suggest that a person's will is completely dominated by a demon. The Greek term *daimonizomai* is better translated "under demonic influence," which could range from mild to strong influence or attack. (20D.3)
- demons:** Evil angels who sinned against God and who now continually work evil in the world. (20)
- depravity:** Another term for "inherited corruption." (24C.2.a)
- determinism:** The idea that acts, events, and decisions are the inevitable results of some condition or decision prior to them that is independent of the human will. (32C.2.d)
- dichotomy:** The view that man is made up of two parts, body and soul/spirit. (23A)
- dictation:** The idea that God expressly spoke every word of Scripture to the human authors. (4A.6)
- difference in role:** The idea that men and women have been given by God different primary functions in the family and the church. (22C)
- diocese:** In an episcopalian system of church government, the churches under the jurisdiction of a bishop. (47C.1)
- dispensationalism:** A theological system that began in the nineteenth century with the writings of J. N. Darby. Among the general doctrines of this system are the distinction between Israel and the church as two groups in God's overall plan, the pretribulational rapture of the church, a future literal fulfillment of Old Testament prophecies concerning Israel, and the dividing of biblical history into seven periods, or "dispensations," of God's ways of relating to his people. (55A.3.b)
- dispensational premillennialism:** Another term for pretribulational premillennialism. The term *dispensational* is used because most proponents of this view wish to maintain a clear distinction between the church and Israel, with whom God deals under different arrangements, or "dispensations." (55A.3.b)
- distinguishing between spirits:** A special ability to recognize the influence of the Holy Spirit or of demonic spirits in a person. (20D.4; 53G)
- distortion of roles:** The idea that in the punishments God gave to Adam and Eve after their sin, he did not introduce new roles or functions but simply introduced pain and distortion into the functions they previously had. (22C.2.h)
- docetism:** The heretical teaching that Jesus was not really a man but only seemed to be one (from the Greek verb *dokeō*, "to seem, to appear to be"). (26A.5)
- doctrine:** What the whole Bible teaches us today about some particular topic. (1A.4)
- dogma:** Another term for "doctrine." The word is often used to refer more specifically to doctrines that have official church endorsement. (1A.4)

- dogmatic theology:** Another term for “systematic theology.” (1A.4)
- dualism:** The idea that both God and the material universe have eternally existed side by side as two ultimate forces in the universe. It implies that there is an eternal conflict between God and the evil aspects of the material universe. (15B; 24B)
- dying with Christ:** A phrase that describes a person’s break with his old way of life by virtue of his being united with Christ through faith. (43A.3.a)
- Eastern church:** A major segment of the church, now known as the Orthodox church, that separated from the Western (Roman Catholic) church in AD 1054. (45E)
- economic subordination:** The teaching that certain members of the Trinity have roles or functions that are subject to the control or authority of other members. (14D.2)
- effective calling:** An act of God the Father, speaking through the human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith. (33A)
- egalitarian:** The view that all functions and roles in the church are open to men and women alike. (Preface, 2; 47D)
- ekklesia:** A Greek term translated “church” in the New Testament. The word literally means “assembly” and in the Bible indicates the assembly or congregation of the people of God. (44A.1)
- elder:** The main governing group in a church in the New Testament (Greek *presbyteros*). (47A.2.a)
- election:** An act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure. (32)
- empowerment for service:** A primary aspect of the work of the Holy Spirit to bring evidence of God’s presence and to bless. (30A.2)
- episcopal government:** A hierarchical form of church government in which bishops have governing authority over groups of churches (from the Greek *episkopos*, “overseer,” “bishop”). (47C.1)
- equality in personhood:** The idea that men and women are created equally in God’s image and therefore are equally important to God and equally valuable to him. (22B)
- eschatology:** The study of “the last things,” or future events (from the Greek *eschatos*, “last”). (54)
- eternal begetting of the Son:** See “eternal generation of the Son.”
- eternal generation of the Son:** Within the Trinity, the Son is eternally “from” the Father, in some sense. However, it does not mean that the Son was created by the Father. (14C.1.2.a)
- eternal conscious punishment:** A description of the nature of punishment in hell, which will be unending and of which the unbeliever will be fully aware. (56G)
- eternal security:** Another term for “perseverance of the saints.” However, this term can be misunderstood to mean that all who have once made a profession of faith are “eternally

secure” in their salvation when they may not have been genuinely converted at all. (40D.3)

eternity: When used of God, the doctrine that God has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events in time and acts in time. (11B.3)

ethics: See “Christian ethics.”

Eucharist: Another term for the Lord’s Supper (from the Greek *eucharistia*, “giving of thanks”). (50C.1)

Eutychianism: Another term for monophysitism, named after the fifth-century monk Eutyches. (26C.1.c)

evangelism: The proclamation of the gospel to unbelievers (from the Greek *euangelizō*, “to announce good news”). (44C.3; also 48B.10)

exaltation of Christ: One of the two “states” of Christ, the other being humiliation. The state of exaltation includes four aspects of his work: his resurrection, ascension into heaven, session at the right hand of God, and return in glory and power. (28C)

example theory: The view that in the atonement Christ did not bear the just penalty of God for our sins but that he simply provided us with an example of how we should trust and obey God perfectly, even if this leads to death. (27C.2.d.3)

excommunication: The final step of church discipline in which a person is put out of the fellowship, or “communion,” of the church. (46D.1.a)

exegesis: The process of interpreting a text of Scripture. (6D)

ex nihilo: A Latin phrase meaning “out of nothing,” referring to God’s creation of the universe without the use of any previously existing materials. (15A.1)

ex opere operato: A Latin phrase meaning “by the work performed.” In Roman Catholic teaching the phrase is used to indicate that the sacraments, such as baptism, work in virtue of the actual activity done independent of the subjective attitude of faith in the participants. (50B.3)

exorcism: The action of driving out an evil spirit by a spoken command. (20D.6)

external calling: The general gospel invitation offered to all people that comes through human proclamation of the gospel. Also referred to as “general calling” or “the gospel call,” this call can be rejected by people. (33A)

extreme unction: One of the seven sacraments in Roman Catholic teaching, the anointing with oil that is administered to a dying person (also known as “last rites”). (48A)

faith: Trust or dependence on God based on the fact that we take him at his word and believe what he has said. (See also “saving faith.”) (18C.2; also 35A.3)

faith and practice: A term used by some people who, denying the inerrancy of the Bible, claim that the Bible’s purpose is only to tell us about these two subjects. (5B.1)

faithfulness: The doctrine that God will always do what he has said and fulfill what he has promised. (12B.5)

fasting: The discipline of abstaining for a time from all or certain foods. In the Bible,

fasting often accompanies prayer for the purpose of intensive intercession, repentance, worship, or the seeking of guidance. (18C.12)

fatalism: A system in which human choices and human decisions make no real difference because things will turn out as they have been previously ordained. This is in contrast to the doctrine of election, in which people make real choices that have real consequences and for which they will be held accountable. (32C.1)

filioque: Latin for “and from the Son,” a term referring to a clause inserted into the Nicene Creed to indicate that the Holy Spirit proceeds not from the Father only but also from the Son. The controversy that arose over this doctrinal point contributed to the split between the Eastern and Western churches in AD 1054. (14C.2.d)

filled with the Holy Spirit: An event subsequent to conversion in which a believer experiences a fresh infilling with the Holy Spirit that may result in a variety of consequences, including greater love for God, greater victory over sin, greater power for ministry, and sometimes the receiving of new spiritual gifts. (39D.2.c)

final judgment: The last and ultimate proclamation by Jesus Christ of the eternal destinies of all people which will take place after the millennium and the rebellion that occurs at the end of it. (56A.1)

firstfruits: The first portion of a ripening harvest (Greek *aparchē*). In describing Christ in his resurrection as the “firstfruits” (1 Cor. 15:20), the Bible indicates that our resurrection bodies will be like his when God raises us from the dead. (28A.4.c)

flood geology: The view that attributes the present geological status of the earth to the tremendous natural forces caused by the flood of Genesis 6–9. (15E.4.b.2)

foreknowledge: Relating to the doctrine of election, the personal, relational knowledge by which God thought of certain people in a saving relationship to himself before creation. This is to be distinguished from the mere knowledge of facts about a person. (32C.2.a)

forensic: A term that means “having to do with legal proceedings.” This term is used to describe justification as being a legal declaration by God that in itself does not change our internal nature or character. (36A)

free choices: Choices made according to our free will (see “free will”). (16B.9)

Free Grace theology: The belief that “justification by faith alone” implies that saving faith does not require repentance from sin (because, for most advocates of this view, repentance is understood as an initial change of mind rather than an inward resolve to turn from sin), that good works do not necessarily result from saving faith, and that good works should not ordinarily be used as a basis for giving someone an assurance of salvation. (35C, 40.D.4)

free will: (a) with respect to God: All things that God decided to will but had no necessity to will according to his nature. (13D.14.b)

(b) with respect to man: The ability to make willing choices that have real effects (however, other people define this in other ways, including the ability to make choices that are not determined by God). (16B.9)

- freedom:** That attribute of God whereby he does whatever he pleases. (13D.15)
- freedom of inclination:** Human beings are free in the sense that we choose to do what we are most inclined to do; that is, what we most want to do. (16.B.9; 32.D.1)
- freedom of voluntary choice:** See “freedom of inclination.”
- gap theory:** The idea that between Genesis 1:1 and 1:2 is a gap of millions of years during which God judged an earlier creation, making it “without form and void” and necessitating a second creation depicted in Genesis 1:3–2:3. (15E.2.d)
- general assembly:** In a presbyterian form of church government, the term for the national (or regional) governing body. (47C.2)
- general eschatology:** The study of future events that will affect the entire universe, such as the second coming of Christ, the millennium, and the final judgment. (54)
- general redemption:** Another term for “unlimited atonement.” (27D)
- general revelation:** The knowledge of God’s existence, character, and moral law that comes through creation to all humanity. (7E)
- gifts of the Holy Spirit:** All abilities that are empowered by the Holy Spirit and used in any ministry of the church. (52A)
- glorification:** The final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own. (42)
- glory:** The created brightness that surrounds God’s revelation of himself. In another sense of the term, it refers to God’s honor. (13E.20)
- God:** In the New Testament, a translation of the Greek word *theos*, which is usually, but not always, used to refer to God the Father. (26B.1.a)
- God-breathed:** A translation of the Greek *theopneustos* (sometimes translated “inspired by God”), which the Bible (2 Tim. 3:16) uses metaphorically to describe the words of Scripture as being spoken by God. (4A)
- goodness:** The doctrine that God is the final standard of good, and that all that God is and does is worthy of approval. (12C.6)
- gospel call:** The general gospel invitation to all people that comes through human proclamation of the gospel. Also referred to as “external calling.” (33A)
- government:** An aspect of God’s providence that indicates that God has a purpose in all that he does in the world and providentially governs or directs all things in order that they accomplish his purposes. (16C)
- governmental theory:** The theory that Christ’s death was not a payment for our sins but God’s demonstration of the fact that, since he is the moral governor of the universe, some kind of penalty must be paid whenever his laws are broken. (27C.2.e.4)
- grace:** God’s goodness toward those who deserve only punishment. (12C.8)
- Great Commission:** The final commands of Jesus to the disciples, recorded in Matthew 28:18–20. (1C.1)

great tribulation: An expression from Matthew 24:21 referring to a period of great hardship and suffering prior to the return of Christ. (54F.3.b; 55E)

great white throne judgment: Another term for the final judgment spoken of in Revelation 20:11–15. (56A.2)

healing: A gift of the Holy Spirit that functions to bring a restoration to health as a foretaste of the complete freedom from physical weakness and infirmity that Christ purchased for us by his death and resurrection. (53D)

heaven: The place where God most fully makes known his presence to bless. It is in heaven where God most fully reveals his glory, and where angels, other heavenly creatures, and redeemed saints all worship him. (57A.1)

hell: A place of eternal conscious punishment for the wicked. (56G)

hermeneutics: The study of correct methods of interpreting texts. (6D)

hierarchical government: Another term for an episcopalian form of church government in which final decision-making authority lies outside the local church. (47C).

historical theology: The historical study of how Christians in different periods have understood various theological topics. (1A.1)

historic premillennialism: The view that Christ will return to the earth after a period of great tribulation and then establish a millennial kingdom. At this time believers who have died will be raised from the dead and believers who are alive will receive glorified resurrection bodies, and both will reign with Christ on earth for a thousand years. (55A.3.a)

history of redemption: The series of events throughout history by which God acted to bring about the salvation of his people. (3B)

holiness: The doctrine that God is separated from sin and devoted to seeking his own honor. (12C.9)

holy orders: One of the seven sacraments in Roman Catholic teaching, the ordination to the priesthood or diaconate. (48A)

Holy Spirit: One of the three persons of the Trinity whose work it is to manifest the active presence of God in the world, and especially in the church. (30)

homoiousios: A Greek word meaning “of a similar nature,” used by Arius in the fourth century to affirm that Christ was a supernatural heavenly being but to deny that he was of the *same* nature as God the Father. (14C.2.a)

homoousios: A Greek word, meaning “of the same nature,” which was included in the Nicene Creed to teach that Christ was of the exact same nature as God the Father and therefore was fully divine as well as fully human. (14C.2.a)

homo sapiens: The scientific designation for an early form of man (lit., “wise man”), believed by many to have lived sometime between 300,000 BC and 40,000 BC (15E.3.b)

humiliation of Christ: One of the two “states” of Christ, the other being exaltation. The state of humiliation includes four aspects of his work: his incarnation, suffering, death, and burial. (28C)

hypostatic union: The union of Christ's human and divine natures in one person (from the Greek *hypostasis*, "being"). (26C.2)

ICBI: International Council on Biblical Inerrancy. This organization drafted the "Chicago Statement on Biblical Inerrancy" in 1978 that affirmed the inerrancy of Scripture and defined what most evangelicals understand by the term *inerrancy*. (5B.2; Appendix 1)

ideal time theory: Another name for "mature creationism." (15E.4.b. (1))

image of God: The nature of man such that he is like God and represents God. (21C.1)

imago Dei: A Latin phrase meaning "image of God." (21C.1)

immanent: Existing or remaining in. The term is used in theology to speak of God's involvement in creation. (15B)

immersion: The mode of baptism in the New Testament in which the person is put completely under the water and then brought back up again. (49A)

imminent: A term referring to the fact that Christ could return and might return at any time, and that we are to be prepared for him to come at any day. (54F.1)

immutability: Another term for God's unchangeableness. (11B.2)

impassibility: The belief that God is incapable of suffering harm in the sense that his being cannot be changed or harmed by anything outside of himself. (11B.2.c)

impeccability: The doctrine that Christ was not able to sin. (26A.4)

impute: To think of as belonging to someone, and therefore to cause it to belong to that person. God "thinks of" Adam's sin as belonging to us, and it therefore belongs to us, and in justification he thinks of Christ's righteousness as belonging to us and so relates to us on this basis. (24C.1; 36C)

incarnation: The act of God the Son whereby he took to himself a human nature. (26B)

"in Christ": A term referring to a variety of relationships between believers and Christ through which Christians receive the benefits of salvation. (43A)

incommunicable attributes: Aspects of God's character that God does not share with us. (11A.1)

incomprehensible: Not able to be fully understood. As this applies to God, it means that God cannot be understood fully or exhaustively, although we can know true things about God. (10B)

incorruptible: The nature of our future resurrection bodies, which will be like Christ's resurrection body and therefore will not wear out, grow old, or be subject to any kind of sickness or disease. (28A.4.c)

independence: The doctrine that God does not need us or the rest of creation for anything, yet we and the rest of creation can glorify him and bring him joy. (11B.1)

inerrancy: The idea that Scripture in the original manuscripts does not affirm anything that is contrary to fact. (5A)

infallibility: The idea that Scripture is not able to lead us astray in matters of faith and practice. (5B.1)

infant baptism: See "paedobaptism."

- infinite:** When used of God, a term referring to the fact that he is not subject to any of the limitations of humanity or of creation in general. (11B.2.e)
- infinity with respect to space:** Another term for God's omnipresence. (11B.4)
- infinity with respect to time:** Another term for God's eternity. (11B.3)
- infused righteousness:** Righteousness that God actually puts into us and that changes us internally. The Roman Catholic Church understands justification to involve such an infusion, which differs from Protestantism's view that justification is a legal declaration by God. (36C)
- inherited corruption:** The sinful nature, or the tendency to sin, which all people inherit because of Adam's sin (often referred to as "original pollution"). This idea entails that (1) in our natures we totally lack spiritual good before God; and (2) in our actions we are totally unable to do spiritual good before God. (24C.2)
- inherited guilt:** The idea that God counts all people guilty because of Adam's sin (often referred to as "original guilt"). (24C.1)
- inherited sin:** The guilt and the tendency to sin that all people inherit because of Adam's sin (often referred to as "original sin"). (24C)
- "in Jesus' name":** A term referring to prayer made on Jesus' authorization and consistent with his character. (18B.3)
- inner sense of God:** An instinctive awareness of God's existence that every human being has. (9A)
- inspiration:** A term referring to the fact that the words of Scripture are spoken by God. Because of the weak sense of this word in ordinary usage, this text prefers the term *God-breathed* to indicate that the words of Scripture are spoken by God. (4A.1)
- intelligent design:** The view that God directly created the world and its many life forms, which stands against the view that new species came about through an evolutionary process of random mutation. (15E.2.b)
- intercession:** Jesus' ongoing act of standing in God's presence and making petitions before him on our behalf as our great high priest. (29B.3) The term is also used to refer to prayers of request for ourselves or others. (18)
- intermediate state:** The condition or mode of being of a person between the time of one's death and the time that Christ returns to give believers new resurrection bodies. (41C)
- internal calling:** Another term for "effective calling." (33A)
- interpretation of tongues:** The gift of the Holy Spirit by which the general meaning of something spoken in tongues is reported to the church. (53E.2.e)
- "in the Holy Spirit":** The state of consciously dwelling in an atmosphere of God's manifested presence. (30E)
- invisibility:** The doctrine that God's total essence, all of his spiritual being, will never be able to be seen by us, yet God still shows himself to us partially in this age and more fully in the age to come through visible, created things. (12A.2)
- invisible church:** The church as God sees it. (44A.2)

“in, with, and under”: A phrase descriptive of the Lutheran view of the Lord’s Supper that holds, in contrast to the idea that the bread actually becomes the physical body of Christ, that the physical body of Christ is present “in, with, and under” the bread of the Lord’s Supper. (50C.2)

irresistible grace: A term that refers to the fact that God effectively calls people and also gives them regeneration, both of which guarantee that we will respond in saving faith. This term is subject to misunderstanding since it *seems* to imply that people do not make a voluntary, willing choice in responding to the gospel. (34A)

jealousy: The doctrine that God continually seeks to protect his own honor. (12C.12)

judgment: See “final judgment.”

judgment of the nations: In the dispensational premillennial view, a judgment that will come between the tribulation and the beginning of the millennium, during which time nations are judged according to how they have treated the Jewish people during the tribulation. (56A.2)

justice: Another term for God’s righteousness. (12C.11)

justification: An instantaneous legal act of God in which he (1) thinks of our sins as forgiven and Christ’s righteousness as belonging to us, and (2) declares us to be righteous in his sight. (36)

kenosis theory: The theory that Christ gave up some of his divine attributes while he was on earth as a man (from the Greek verb *kenōō*, which means “to empty”). (26B.3)

“keys of the kingdom”: A phrase used by Jesus in Matthew 16:19 referring to the authority to preach the gospel and to exercise discipline within the church. (46B)

king: One of the three offices fulfilled by Christ in which he rules over the church and the universe. (29)

knowable: A term referring to the fact that we can know true things about God, and that we can know God himself and not simply facts about him. (9A)

knowledge: The doctrine that God fully knows himself and all things actual and possible in one simple and eternal act. (12B.3)

laying on of hands: A practice that often accompanied prayer in the New Testament as a means of personal ministry to individuals. (48B.11)

liberalism: The belief that the Bible is composed of merely human words reporting various people’s religious experiences and ideas, but the Bible is not also the words of God. Therefore, theology consists of doctrines made by human beings, not truths revealed by God. (4.E, 4. Additional Note, 6.D.1)

libertarian free will: The viewpoint that man has the ability, all things being just what they are, to choose differently. According to this view, God might know human choices before they occur, but he does not determine them.) (16.B.9; 32.D.1)

likeness: A term referring to something that is similar but not identical to the thing it represents, such as man’s being made after God’s “likeness” (Gen. 1:26, translating Hebrew *demût*). (21C.1)

limbo: See “*limbus patrum*.”

limbus patrum: *Limbus* means “border” in Latin, and *patrum* means “of the fathers.”

According to Roman Catholic doctrine, *limbus patrum* refers to places on the border of hell where Old Testament believers were excluded from the presence of God but also did not experience conscious suffering. (Sometimes this is merely called limbo.) (41C.1.c)

limited atonement: The Reformed view that Christ’s death actually paid for the sins of those whom he knew would ultimately be saved. A preferable term for this view is “particular redemption” in that the power of the atonement is not limited, but rather it is fully effective for particular people. (27D.1)

literary framework theory: An “old earth” theory of creation that views the six days of Genesis 1, not as a chronological sequence of events, but as a literary “framework” that the author uses to teach about God’s creative activity. (15E.4.a.2)

living creatures: A class of created spiritual beings with appearances like a lion, an ox, a man, and an eagle who are said to worship around the throne of God. (19A.3.c)

local elders: A type of church government in which elders are selected from the local congregation to govern the church, and in which the senior pastor is ordinarily one of these elders. (47C.3.b)

logos: The Greek term for “word” by which the apostle John refers to Jesus in John 1:1. As applied to Jesus, the term implies both the Old Testament concept of the powerful, creative word of God and the Greek idea of the organizing and unifying principle of the universe. (26B.1.c)

Lord: In the New Testament, a translation of the Greek word *kyrios* that is usually, but not always, used to refer to Christ. In the Greek translation of the Old Testament, this word is used to translate the Hebrew *yhwh*, the personal name of the omnipotent God. (26B.1.b)

Lord’s Supper: One of the two ordinances that Jesus commanded his church to observe. This is an ordinance to be observed repeatedly throughout our Christian lives as a sign of continuing in fellowship with Christ. (50)

love: When used of God, the doctrine that God eternally gives of himself to others. (12C.7)

macroevolution: The “general theory of evolution,” or the view that all organisms emerged from nonliving substance. (15E.2.c.1)

major doctrine: A doctrine that has a significant impact on our thinking about other doctrines, or that has a significant impact on how we live the Christian life. (1C.2)

manifestation of God’s active presence: A description of the work of the Holy Spirit, the member of the Trinity whom Scripture most often represents as being present to do God’s work in the world. (30)

maranatha: An Aramaic term used in 1 Corinthians 16:22, meaning “Our Lord, come,” expressing eager longing for Christ’s return. (54B)

marks of the church: The distinguishing characteristics of a true church. In Protestant tradition, these have usually been recognized as the right preaching of the Word of God and the right administration of the sacraments (baptism and the Lord’s Supper). (44B.1)

- materialism:** The view that the material universe is all that exists. (15B)
- mature creationism:** A “young earth” theory of creation which holds that the original creation had an “appearance of age” from the very beginning. Also called the “ideal time” theory, in that the appearance of age does not in fact indicate any actual time. (15E.4.b.1)
- means of grace:** Any activities within the fellowship of the church that God uses to give more grace to Christians. (48A)
- mediator:** The role that Jesus plays in coming between God and us, enabling us to come into the presence of God. (18B.2)
- mental attributes:** Aspects of God’s character that describe the nature of his knowing and reasoning. (12B)
- mercy:** God’s goodness toward those in misery and distress. (12C.8)
- methodological naturalism:** the belief that to qualify as scientific, a theory must explain all phenomena by reference to purely physical or material causes or processes. (15E.1.m)
- Michael:** An archangel who appears as a leader in the angelic army. (19A.4)
- micro-evolution:** The view that small developments occur within one species without creating new species. (15E.2.c.1)
- middle knowledge:** An Arminian view of God’s foreknowledge which teaches that, because God knows what every creature would do in any given set of circumstances, he therefore foreknows everything that happens in the world by bringing about the situations in which all creatures act. (16H.5.a)
- midtribulation rapture:** A variation of the pretribulation premillennial view in which Christ returns in the middle of the seven year tribulation to rescue believers, and then again after the tribulation to reign on earth for 1,000 years. (55A.1.3.b)
- mighty work:** A biblical term for miracles (translating the Hebrew *gebûrāh* and the Greek *dynamis*), indicating an act displaying great or divine power. (17A)
- millennium:** A term that refers to the period of 1,000 years mentioned in Revelation 20:4–5 as the time of the reign of Christ and believers over the earth (from Latin *millennium*, “thousand years”). (55)
- minor doctrine:** A doctrine that has very little impact on how we think about other doctrines, and that has very little impact on how we live the Christian life. (1C.2.c)
- miracle:** A less common kind of God’s activity in which he arouses people’s awe and wonder and bears witness to himself. (17A)
- miraculous gifts:** Gifts given by the Holy Spirit that are less common, and that arouse people’s awe and wonder and bear witness to God. (52A.6)
- modalism:** The heretical teaching that holds that God is not really three distinct persons, but only one person who appears to people in different “modes” at different times. (14C.1)
- modalistic monarchianism:** Another term for modalism. (14C.1)
- Molinism:** The viewpoint that the future choices of people are not *directly* determined by God, but God knows them anyway, because he knows *how each free creature would*

respond in any set of circumstances that might occur, and then he creates a world in which those circumstances will occur. (16.G.5.a.3)

monism: The view that man is only one element, and that his body is the person. (23A)

monogenēs: A Greek word that means “only begotten.” It is used to describe the relationship of the Son to the Father in John 1:14; 3:16, 18, and 1 John 4:9. However, in an alternative view, many scholars and Bible translations understand the term to mean “unique, only.” (14D.2)

monophysitism: The fifth-century heresy which held that Christ had only one nature, that being a mixture of divine and human natures (from the Greek *monos*, “one,” and *physis*, “nature”). (26C.1.c)

monothelite view: The position that Jesus had only one will, a view that was rejected as heretical in the seventh century. (26C.3.a)

moral argument: An argument for the existence of God which reasons that there must be a God who is the source of man’s sense of right and wrong. (9C)

moral attributes: Aspects of God’s character that describe his moral or ethical nature. (12C)

moral influence theory: The theory that Christ’s death was not a payment for sins, but simply a demonstration of how much God loved human beings by identifying with their sufferings, even to the point of death. This becomes, then, an example designed to draw from us a grateful response. (27C.2.e.2)

mortal sin: In Roman Catholic teaching, a sin that causes spiritual death. (24D.4.b)

mutual submission: A phrase that proponents of egalitarianism use to describe the type of relationship they believe should exist between husband and wife, in which each is subject to the other in the same way. In this understanding of “mutual submission,” it undermines the unique authority that the Bible gives to the husband in the marriage relationship. (22C.3)

mystical union: A term referring to the union between the believer and Christ, the workings of which are not fully understood and are known only through God’s revelation in Scripture. (43)

names of God: Various descriptions of God’s character that are found in Scripture. (11A.2)

natural law: Relative to the discussion on miracles, any of the “laws of nature” or inherent qualities of the natural order that are viewed by some people as operating independently of God. (17A)

natural revelation: The way in which God has revealed himself to humanity through the natural world that he created, apart from his revelation in Scripture. (7A.1)

natural selection: The idea, assumed in evolutionary theory, that living organisms that are most fitted to their environment survive and multiply while others perish (also called “survival of the fittest”). (15E.2.c.1)

necessary will: Those things that God must will according to his own nature. (13D.14.b)

necessity of Scripture: The idea that the Bible is necessary for knowing the gospel, for

maintaining spiritual life, and for knowing God's will, but is not necessary for knowing that God exists or for knowing something about God's character and moral laws. (7)

neo-catastrophism: Another term for the flood geology view of the geological status of the earth. (15E.4.b.2)

neo-orthodoxy: A twentieth-century theological movement represented by the teachings of Karl Barth. Instead of the orthodox position that all the words of Scripture were spoken by God, Barth taught that the words of Scripture become God's words to us as we encounter them. (4A.2)

Nestorianism: A fifth-century heresy that taught that there were two separate persons in Christ, a human person and a divine person. (26C.1.b)

new covenant: The administration of the covenant of grace established after the death and resurrection of Christ, a covenant in which Christ's atoning death covers all of the believer's sins and the Holy Spirit empowers the believer to fulfill the righteous demands of the law. (25C.2)

new covenant experience of the Holy Spirit: The more powerful work of the Holy Spirit in people's lives that began at Pentecost for the disciples and now happens at conversion for believers. (39B)

new heavens and new earth: A description of the entirely renewed creation in which believers will dwell after the final judgment. (57A)

new perspective on Paul: The belief that justification does not mean that God declares us to be forgiven of sins and legally righteous before him, but instead means that God declares us to be members of his covenant community (God's people). It denies the idea that Christ's righteousness is imputed to the believer's account and says that the gospel is not primarily about being saved, but is rather about declaring the Lordship of Christ (36G.1.a–d)

New Testament theology: The study of the teaching of the individual authors and sections of the New Testament, and of the place of each teaching in the historical development of the New Testament. (1A.1)

nonmiraculous gifts: Gifts given by the Holy Spirit that are more common and appear to be more ordinary, such as serving, teaching, encouraging, and doing acts of mercy. (52A.6)

"not discerning the body": A phrase used in 1 Corinthians 11:29 of the Corinthians' abuse of the Lord's Supper. In their selfish, inconsiderate conduct toward each other during the Lord's Supper, they were not understanding the unity and interdependence of people in the church, which is the body of Christ. (50D)

office: A publicly recognized position of one having the right and responsibility to perform certain functions for the benefit of the whole church. (47A)

officer: Someone who has been recognized as having the right and responsibility to perform certain functions for the benefit of the whole church. (47A)

old covenant: A term referring specifically to the Mosaic covenant established at Mount

Sinai, which was an administration of detailed written laws given for a time to restrain the sins of the people and to be a custodian to point people to Christ. (25C.2)

old covenant experience of the Holy Spirit: The less powerful and less extensive work of the Holy Spirit that characterized the old covenant before the day of Pentecost. (39B)

"old earth" theory: A theory of creation that views the earth as very old, perhaps as old as 4.5 billion years. (15E.3)

Old Testament theology: The study of the teaching of the individual authors and sections of the Old Testament, and of the place of each teaching in the historical development of the Old Testament. (1A.1)

omnipotence: The doctrine that God is able to do all his holy will (from Latin *omni*, "all," and *potens*, "powerful"). (13D.16)

omnipresence: The doctrine that God does not have size or spatial dimensions and is present at every point of space with his whole being, yet God acts differently in different places. (11B.4)

omniscience: The doctrine that God fully knows himself and all things actual and possible in one simple and eternal act. (12B.3)

one body in Christ: The understanding that all Christians are individually related to each other, since in Christ we are one spiritual body, of whom Christ is the head. (43A.3.d)

one simple and eternal act: A term referring to an aspect of God's knowledge whereby he is always fully aware of everything and his knowledge never changes or grows. (12B.3)

only begotten: A mistranslation of the Greek word *monogenēs* (John 3:16, et al.), which actually means "unique" or "one of a kind." The Arians used this word to deny Christ's deity, but the rest of the church understood it to mean that the Son eternally related as a son to the Father. (14C.2.a)

ontological argument: An argument for the existence of God that begins with the idea of God as the greatest of beings that can be imagined. As such, the characteristic of existence must belong to such a being, since it is greater to exist than not to exist. (9C)

ontological equality: A phrase that describes the members of the Trinity as eternally equal in being or existence. (14D.2)

open theism: The belief that God is incapable of knowing any future free choices by human beings because the future has not yet occurred, and therefore it is not knowable.

order: Another term for God's peace. (12B.3)

order of salvation: A theological term referring to a list of the events in which God applies salvation to us in the specific order in which they are believed to occur in our lives (sometimes referred to by the Latin phrase *ordo salutis*). (32)

ordinance: A term commonly used by Baptists to refer to baptism and the Lord's Supper; other Protestants such as those in Lutheran, Reformed, and Anglican churches have preferred the word "sacrament" for these ceremonies. (See also "sacrament.") (49)

ordinary means: The ordinary resources that people can use to help them understand Scripture. These include a Bible translation in one's own language, Bible teachers,

commentaries, the history of interpretation, fellowship with others, concordances, dictionaries, and historical background information. (6B.3)

original guilt: Another term for “inherited guilt.” (24C.1)

original pollution: Another term for our inherited sinful nature (see “inherited corruption”). (24C.2)

original sin: The traditional term for the doctrine referred to in this text as “inherited sin.” (24C)

overseer: A translation of the Greek *episkopos*, a term used interchangeably with “overseer,” “pastor,” and “elder” to refer to the main governing office of a local church in the New Testament. (47A.2.b)

paedobaptism: The practice of baptizing infants (the prefix *paido-* is derived from the Greek *pais*, “child”). (49B.4)

pantheism: The idea that the whole universe is God or part of God. (15B)

paradox: A seemingly contradictory statement that may nonetheless be true; an apparent but not real contradiction. (1D.3)

parousia: The second coming of Christ (from the Greek *parousia*, “coming”). (54A)

particular redemption: Another, more preferable term for the Reformed doctrine of “limited atonement.” (27D.1)

passive obedience: A term referring to Christ’s sufferings for us in which he took the penalty due for our sins and as a result died for our sins. (27C.2)

pastor: A term used interchangeably with “elder,” “overseer,” and “bishop” to refer to the main governing office of a local church in the New Testament. Translating the Greek *poimēn*, the term identifies the shepherding task with the office of elder. (47A.2.b)

patience: God’s goodness in withholding of punishment toward those who sin over a period of time. (12C.8)

peace: The doctrine that God is separate from all confusion and disorder in his being and in his actions, yet he is continually active in innumerable well-ordered, fully controlled, simultaneous actions. (12C.10)

Pelagius: A fifth-century monk who taught (Pelagianism) that man has the ability to obey God’s commands and can take the first and most important steps toward salvation on his own. (24D.2)

penal substitution: The view that Christ in his death bore the just penalty of God for our sins as a substitute for us. (27C.2.c.4)

Pentecost: A Jewish feast during which, following the ascension of Jesus, the Holy Spirit was poured out in new covenant fullness and power on the disciples. This day marked the point of transition between the old covenant work and ministry of the Holy Spirit and the new covenant work and ministry of the Holy Spirit. (39B)

Pentecostal: Any denomination or group that traces its historical origin to the Pentecostal revival that began in the United States in 1901 and that holds to the doctrinal positions (a) that baptism in the Holy Spirit is ordinarily an event subsequent to conversion,

(b) that baptism in the Holy Spirit is made evident by the sign of speaking in tongues, and (c) that all the spiritual gifts mentioned in the New Testament are to be sought and used today. (39)

perfection: The doctrine that God completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for him. (13E.17)

perfectionism: The view that sinless perfection, or freedom from conscious sin, is possible in this life for the Christian. (38B.4)

perseverance of the saints: The doctrine that all those who are truly “born again” will be kept by God’s power and will persevere as Christians until the end of their lives, and that only those who persevere until the end have been truly “born again.” (40)

personal address: A form of God’s word in which he speaks directly to people on earth. (2B.2)

personal eschatology: The study of future events that will happen to individuals, such as death, the intermediate state, and glorification. (54)

perspicuity: An older term for the clarity of Scripture. (6B)

philosophical theology: The study of theological topics that primarily employs the tools and methods of philosophical reasoning and what can be known about God from observing the universe. (1A.1)

pictorial-day theory: Another term for the literary framework view of Genesis 1. (15E.4.a.2)

plenary inspiration: The idea that all the words of Scripture are God’s words, *plenary* meaning “full.” (4A.1)

postmillennialism: The view that Christ will return to the earth after the millennium. In this view, the millennium is an age of peace and righteousness on the earth, brought about by the progress of the gospel and the growth of the church. (55A.2)

posttribulational premillennialism: Another term for historic premillennialism (or “classic premillennialism”). This is distinguished from other premillennial views by the idea that Christ will return after the great tribulation. (55A.3.a)

posttribulational rapture: The “taking up” of believers after the great tribulation to be with Christ just a few moments prior to his coming to earth with them to reign during the millennial kingdom (or, on the amillennial view, during the eternal state). (55E)

power: Another term for God’s omnipotence. (13D.16)

power of the church: The church’s God-given authority to carry on spiritual warfare, proclaim the gospel, and exercise church discipline. (46)

prayer: Personal communication with God. (18)

predestination: Another term for “election”; in Reformed theology generally, this is a broader term that includes not only election (for believers), but also reprobation (for nonbelievers). (32)

premillennialism: A term that includes a variety of views having in common the belief that Christ will return to the earth before the millennium. (55A.3)

- preterism:** The belief that Christ returned spiritually in AD 70 when the Jewish temple was destroyed, and that therefore we should not expect any additional future return of Christ. (54G.1)
- presbyterian government:** A form of church government in which elders govern their respective local churches, and some elders, through a presbytery and general assembly, govern churches in a region and the denomination as a whole. (47C.2)
- presbytery:** A group of elders drawn from several churches in a region and having governing authority over those churches. (See also “classis.”) (47C.2)
- preservation:** An aspect of God’s providence whereby he keeps all created things existing and maintaining the properties with which he created them. (16A)
- presupposition:** An assumption that forms the beginning point of any study. (1B)
- pretribulational premillennialism:** The view that Christ will return secretly before the great tribulation to call believers to himself, and then again after the tribulation to reign on earth for 1,000 years. (55A.3.b)
- pretribulational rapture:** The “taking up” of believers into heaven secretly during Christ’s first return prior to the great tribulation. (55E)
- priest:** A person appointed by God in the Old Testament to offer sacrifices, prayers, and praises to God on behalf of the people. This office was fulfilled by Christ, who has become the great high priest for all believers. The term can also refer to a category of church officers in both Roman Catholic and Anglican churches, though they each attach different meanings to the word “priest.” (29; 47C)
- primary cause:** The divine, invisible, directing cause of everything that happens. (16B.4)
- primogeniture:** The Old Testament practice in which the firstborn in any generation in a human family has leadership in the family for that generation. (22C.2.a)
- principalities and powers:** Other names for demonic powers in some verses of the Bible.
- progressive covenantalism:** The belief that there are five covenants described in Scripture—with creation (and renewed with Noah), Abraham, Israel, and David, which are all ultimately fulfilled in Christ. Each covenant is both conditional and unconditional. (25D)
- progressive creationism:** An “old earth” theory which holds that God created new types of plant and animal creatures at several different points of time in the earth’s history, and between those points, plant and animal life developed more diversity on its own. (15)
- prophecy** (as a spiritual gift in the New Testament): The New Testament gift of the Holy Spirit that involves telling something that God has spontaneously brought to mind. (53A)
- prophet:** One of the offices fulfilled by Christ, the office by which he most fully reveals God to us and speaks to us the words of God. (29A)
- propitiation:** A sacrifice that bears God’s wrath to the end and in so doing changes God’s wrath toward us into favor. (27C.2.b.4)
- providence:** The doctrine that God is continually involved with all created things in such

a way that he (1) keeps them existing and maintaining the properties with which he created them; (2) cooperates with created things in every action, directing their distinctive properties to cause them to act as they do; and (3) directs them to fulfill his purposes. (16)

purgatory: In Roman Catholic doctrine, the place where the souls of believers go to be further purified from sin until they are ready to be admitted into heaven. (41C.1.a)

purity of the church: The church's degree of freedom from wrong doctrine and conduct, and its degree of conformity to God's revealed will for the church. (45B)

raised in glory: A phrase describing our future resurrection bodies, which will exhibit a beauty and radiance appropriate to the position of exaltation and rule over creation that God will give us after the manner of Christ. (28A.4.c; also 42C)

raised in power: A phrase describing our future resurrection bodies, which will exhibit the fullness of strength and power that God intended human beings to have in their bodies when he created them. (28A.2; also 42C)

raised with Christ: A phrase that describes the aspect of union with Christ by which a person receives new spiritual life and a change in his character and personality after coming to faith. (43A.3.a)

random mutation: The view that various life forms resulted from an evolutionary process in which random differences occurred when cells reproduced themselves. (15E.2.b)

ransom to Satan theory: The view that in the atonement Christ paid a ransom to Satan to redeem us out of his kingdom. (27C.2.e.1)

rapture: The "taking up" or snatching up (from Latin *rapio*, "seize, snatch, carry away") of believers to be with Christ when he returns to the earth. (55A.3.b; also 55E)

reasonable self-determination: The understanding of human freedom proposed by Augustine that says that people make decisions that seem most reasonable to them at the time, and that these decisions really do determine what will happen. (This definition does not use the word "free" with respect to human choices.) (12B.3.f)

reconciliation: The removal of enmity and the restoration of fellowship between two parties. (27C.2.d.3)

rector: The officer in charge of a local parish in an episcopalian system of church government. (47C.1)

redemption: Christ's saving work viewed as an act of "buying back" sinners out of their bondage to sin and to Satan through the payment of a ransom (though the analogy should not be pressed to specify anyone to whom a ransom was paid). (27C.2.d.4)

Reformed: Another term for the theological tradition known as Calvinism. (16)

regeneration: A secret act of God in which he imparts new spiritual life to us; sometimes called "being born again." (34)

repentance: A heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ. (35B)

reprobation: The sovereign decision of God before creation to pass over some persons,

in sorrow deciding not to save them, and to punish them for their sins and thereby to manifest his justice. (32E)

resurrection: A rising from the dead into a new kind of life not subject to sickness, aging, deterioration, or death. (28A)

revealed will: God's declared will concerning what we should do or what God commands us to do. (13D.14.b.2)

righteousness: The doctrine that God always acts in accordance with what is right and that he is himself the final standard of what is right. (12C.11)

Sabellianism: Another name for modalism, a term derived from the third-century teacher Sabellius, who propagated this doctrine. (14C.1)

sacrament: In Protestant teaching, a ceremony or rite that the church observes as a sign of God's grace and as one means by which those who are already justified receive God's continuing grace in their lives. The two Protestant sacraments are baptism and the Lord's Supper. In Roman Catholic teaching, there are seven sacraments, and they are understood as a necessary means of conveying saving grace. (See also "ordinance.") (48A; 49)

sacrifice: Christ's death on the cross viewed from the standpoint that he paid the penalty that we deserved. (27C.2.d.1)

sanctification: A progressive work of God and man that makes us more and more free from sin and more like Christ in our actual lives. (38)

Satan: The personal name of the head of the demons. (20B)

saving faith: Trust in Jesus Christ as a living person for forgiveness of sins and for eternal life with God. (35A.3)

Scripture: The writings (Greek *graphē*, rendered in Latin by *scriptura*) of the Old and New Testaments, which have historically been recognized as God's words in written form. Another term for the Bible. (4A)

secondary cause: The properties and actions of created things that bring about events in the world. (16B.4)

second coming of Christ: The sudden, personal, visible, bodily return of Christ from heaven to earth. (54A)

secret will: God's hidden decrees by which he governs the universe and determines everything that will happen. (13D.14.b.2)

seeker-sensitive: A church that makes non-Christian visitors the primary audience for the Sunday morning worship service. (44C.5)

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

self-existence: Another term for God's independence. (11B.1)

separation: With reference to the church, the act of formal division of one group from another on the basis of doctrinal differences, matters of conscience, or practical considerations. Such separation can take more severe forms, such as the refusal to cooperate or the avoidance of personal fellowship. (45E-F)

seraphim: A class of created spiritual beings that are said to continually worship God. (19A.3.b)

session: The “sitting down” of Christ at God’s right hand after his ascension, indicating that his work of redemption was complete and that he received authority over the universe. The term can also refer to the group of elders with governing authority over a local church in a presbyterian form of church government (28B.3; 47C.2)

sign: A biblical term for miracles (translating the Hebrew *‘ôth* and the Greek *sēmeion*), specifically meaning something that points to or indicates something else, especially God’s activity and power. (17A)

“signs of an apostle”: A phrase used by the apostle Paul in 2 Corinthians 12:12 that refers to those various things that distinguished him as a true apostle from others who were false apostles. Some who deny the continuation of miracles today use this phrase to contend that miracles were uniquely the signs that distinguished apostles from ordinary Christians. (17D.2)

simplicity: Another term for the unity of God. (11B.5)

sin: Any failure to conform to the moral law of God in act, attitude, or nature. (24A)

sinless perfection: The state of being totally free from sin; some hold that such a state is possible in this life. (See also “perfectionism.”) (38B.4)

Son of God: A title often used of Jesus to designate him as the heavenly, eternal Son who is equal in nature to God himself. (26B.1.c)

Son of Man: The term by which Jesus referred to himself most often, which had an Old Testament background, especially in the heavenly figure who was given eternal rule over the world in the vision in Daniel 7:13. (26B.1.c)

sons of God: Another name for angels (Job 1:6; 2:1). (19A.2)

soul: The immaterial part of man; used interchangeably with “spirit.” (23B.1)

soul sleep: The doctrine that believers go into a state of unconscious existence when they die, and that they return to consciousness when Christ returns and raises them to eternal life. (41C.1.b)

sovereignty: God’s exercise of power over his creation. (13D.16)

speaking in tongues: Prayer or praise spoken in syllables not understood by the speaker. (53E.2)

special grace: The grace of God that brings people to salvation; also known as “saving grace.” (31A)

special revelation: God’s words addressed to specific people, including the words of the Bible. This is to be distinguished from general revelation, which is given to all people generally. (7E)

spirit: The immaterial part of man, a term used interchangeably with “soul.” (23B.1)

spiritual body: The type of body we will receive at our future resurrection, which will not be “immaterial” but rather suited to and responsive to the guidance of the Holy Spirit. (28A.2; 42C)

spirituality: The doctrine that God exists as a being that is not made of any matter, has no parts or dimensions, is unable to be perceived by our bodily senses, and is more excellent than any other kind of existence. (12A.1)

spiritual presence: A phrase descriptive of the Reformed view of the Lord's Supper that regards Christ as spiritually present in a special way as we partake of the bread and wine. (50C.3)

states of Jesus Christ: The different relationships Jesus had to God's law, to the possession of authority, and to receiving honor for himself, during the various stages in his work. The two states of Jesus Christ are humiliation and exaltation. (28C)

subordinationism: The heretical teaching that the Son was inferior or "subordinate" in being to God the Father. (14C.2.b)

sufficiency of Scripture: The idea that Scripture contained all the words of God he intended his people to have at each stage of redemptive history, and that it now contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly. (8A)

summary attributes: God's attributes of perfection, blessedness, beauty, and glory, which are called "summary" attributes in this book because they have to do with looking at and evaluating all the other attributes of God considered together as a whole.

symbolic presence: The common Protestant view that the bread and wine of the Lord's Supper symbolize the body and blood of Christ, rather than change into or somehow contain the body and blood of Christ. (50C.3)

synod: A national governing assembly of a denomination (sometimes called a general assembly). (47C.2)

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

teaching: In the New Testament, the ability to explain Scripture and apply it to people's lives. (53B)

teleological argument: An argument for the existence of God which reasons that, since the universe exhibits evidence of order and design, there must be an intelligent and purposeful God who created it to function in this way. (9C)

temporary blessings: Influences of the Holy Spirit and the church that make unbelievers look or sound like genuine believers when in fact they are not. (40C)

textual variants: Occurrences of different words in different ancient copies of the same verse of Scripture. (5B.3)

theistic evolution: The theory that God used the process of evolution to bring about all of the life forms on earth. (15E.2.b)

theophany: An "appearance of God" in which he takes on a visible form to show himself to people. (12A.2)

total depravity: The traditional term for the doctrine referred to in this text as "total inability." (24C.2.a)

- total inability:** Man's total lack of spiritual good and inability to do good before God (often referred to as "total depravity"). (24C.2.a)
- traducianism:** The view that the soul of a child is inherited from the baby's mother and father at the time of conception. (23F).
- transcendent:** The term used to describe God as being greater than the creation and independent of it. (15B)
- transitional types:** Fossils showing some characteristics of one animal and some of the next developmental type, which, if found, would provide evidence for evolutionary theory by filling in the gaps between distinct kinds of animals. (15E.2.c)
- transubstantiation:** The Roman Catholic teaching that the bread and wine of the Lord's Supper (often referred to as "the eucharist") actually become the body and blood of Christ. (50C.1)
- trichotomy:** The view that man is made up of three parts: body, soul, and spirit. (23C)
- Trinity:** The doctrine that God eternally exists as three persons—Father, Son, and Holy Spirit—and each person is fully God, and there is one God. (14)
- tritheism:** The belief that there are three gods. (14C.3)
- trust:** An aspect of biblical faith or belief in which we not only know and agree with facts about Jesus, but also place personal trust in him as a living person. (35A.3)
- truthfulness:** The doctrine that God is the true God and that all his knowledge and words are both true and the final standard of truth. (12B.5)
- twenty-four-hour day theory:** The view that the six "days" of creation in Genesis 1 are to be understood as literal twenty-four-hour days. (15E.3.e)
- two-class Christianity:** A view of the church that divides it into two categories of believers, such as ordinary believers versus "sanctified" believers, or ordinary believers versus Spirit-baptized believers. (39D.1)
- ubiquity of Christ's human nature:** The teaching, put forth by Martin Luther in support of his view of the Lord's Supper, that Christ's human nature was present everywhere ("ubiquitous") after his ascension. (50C.2)
- unchangeableness:** The doctrine that God is unchanging in his being, perfections, purposes, and promises, yet he does act and feel emotions, and he acts and feels differently in response to different situations. (11B.2)
- union with Christ:** A phrase that summarizes several different relationships between believers and Christ, through which Christians receive every benefit of salvation. These relationships include the fact that we are in Christ, Christ is in us, we are like Christ, and we are with Christ. (43)
- unity:** The doctrine that God is not divided into parts, yet we see different attributes of God emphasized at different times. (11B.5)
- unity of the church:** The church's degree of freedom from divisions among true Christians. (45B)
- universalism:** The doctrine that all people will ultimately be saved. (56G)

- unlimited atonement:** The view that Christ's death actually paid for the sins of all people who ever lived. (27D)
- unpardonable sin:** The unusually malicious, willful rejection and slander against the Holy Spirit's work attesting to Christ, and attributing that work to Satan. (24D.6)
- valid proofs:** Arguments for the existence of God that are based on facts and that correctly reason to a true conclusion. No such proofs, however, are able to compel agreement from everyone who considers them. (9C)
- venial sin:** In Roman Catholic teaching, a sin that can be forgiven, although perhaps after punishments in this life or in purgatory. (24D.4.b)
- veracity:** Another term for God's truthfulness. (12B.5)
- vicar:** In an episcopalian system of church government, a church officer in charge of a local parish and acting in place of a rector. (47C.1)
- vicarious atonement:** The work Christ did to earn our salvation by standing in our place in his life and death. (27C.2.c.4)
- virgin birth:** The biblical teaching that Jesus was conceived in the womb of his mother Mary by a miraculous work of the Holy Spirit and without a human father. (26A.1)
- visible church:** The church as Christians on earth see it. Because only God sees our hearts, the visible church will always include some unbelievers. (44A.2)
- voluntary choices:** Choices that are made in accord with our desires, with no awareness of restraints on our will or compulsion against our will. (16H.3)
- waiting on the Lord:** A posture of the heart during prayer in which we wait quietly before God for some sense of guidance in our prayer, and also for an assurance of God's presence and of his answer to our prayer. (18C.9)
- watchers:** Another name for angels (Dan. 4:13, 17, 23). (19A.2)
- Western church:** A term referring to the Roman Catholic Church, from which the Eastern (Orthodox) church separated in AD 1054. Later, the Western church split into Protestant and Roman Catholic branches. (45E)
- will:** The attribute of God whereby he approves and determines to bring about every action necessary for the existence and activity of himself and all creation. (13D.14)
- willing choices:** Choices that are made in accord with our desires, with no awareness of restraints on our will. (16B.9).
- wisdom:** The doctrine that God always chooses the best goals and the best means to those goals. (12B.4)
- wonder:** A biblical word for miracles (translating the Hebrew *môpēth* and the Greek *teras*), specifically referring to an event that causes people to be amazed or astonished. (17A)
- Word of God:** A phrase that refers to several different things in the Bible, including the Son of God, the decrees of God, God's words of personal address, God's words spoken through human lips, and God's words in written form, the Bible. It is this last form of the Word of God that is the focus of systematic theology, since it is the form that is available for study, for public inspection, for repeated examination, and as a basis for mutual discussion. (2)

word of knowledge: The ability to speak with knowledge about a situation. (53F)

word of wisdom: The ability to speak a wise word in various situations. (53F)

worship: The activity of glorifying God in his presence with our voices and hearts. (51A)

wrath: As an attribute of God, the doctrine that God intensely hates all sin. (12C.13)

“young earth” theory: A theory of creation that views the earth as relatively young, perhaps as young as 10,000 to 20,000 years old. (15E.3)