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James A. Borland, Liberty University

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Roger Nicole, Reformed Theological Seminary, Orlando, Florida

“Grudem has opened the windows to let fresh air blow away mustiness and permit the Holy Spirit to infuse soundly biblical, clearheaded evangelical theology with new life and power.”

Jack W. Hayford, The Church on the Way, Van Nuys, California



SYSTEMATIC THEOLOGY

AN INTRODUCTION TO BIBLICAL DOCTRINE

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*This book is dedicated to eight people
whom God sovereignly brought into my life:
Arden and Jean Grudem, my parents,
who taught me to believe the Bible,
to trust in God,
and to speak and write clearly;
A. Kenneth Ham, my Baptist pastor,
who awakened in me a love for systematic theology
by teaching a class on Christian doctrine
when I was thirteen years old,
and who taught me by example to believe
every word of Scripture;
Edmund Clowney, John Frame, and Vern Poythress,
Westminster Seminary professors and friends,
who influenced my theological understanding
more than anyone else,
and who taught me Reformed theology in
humble submission to every word of Scripture;
and Harald Bredesen and John Wimber,
pastors and friends,
who, more than anyone else,
taught me about the power and work
of the Holy Spirit.*

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ABBREVIATIONS

| | |
|--------|--|
| BAGD | <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Ed. Walter Bauer. Rev. and trans. Wm. Arndt, F. W. Gingrich, and F. Danker. Chicago: University of Chicago Press, 1979. |
| BDB | <i>A Hebrew and English Lexicon of the Old Testament</i> . F. Brown, S. R. Driver, and C. Briggs. Oxford: Clarendon Press, 1907; reprinted, with corrections, 1968. |
| BETS | <i>Bulletin of the Evangelical Theological Society</i> |
| BibSac | <i>Bibliotheca Sacra</i> |
| cf. | compare |
| CRSQ | <i>Creation Research Society Quarterly</i> |
| CT | <i>Christianity Today</i> |
| CThRev | <i>Criswell Theological Review</i> |
| DPCM | <i>Dictionary of Pentecostal and Charismatic Movements</i> . Stanley M. Burgess and Gary B. McGee, eds. Grand Rapids: Zondervan, 1988. |
| EBC | <i>Expositor's Bible Commentary</i> . Frank E. Gaebelein, ed. Grand Rapids: Zondervan, 1976. |
| ed. | edited by, edition |
| EDT | <i>Evangelical Dictionary of Theology</i> . Walter Elwell, ed. Grand Rapids: Baker, 1984. |
| et al. | and others |
| IBD | <i>The Illustrated Bible Dictionary</i> . Ed. J. D. Douglas, et al. 3 vols. Leicester: Inter-Varsity Press, and Wheaton: Tyndale House, 1980. |
| ISBE | <i>International Standard Bible Encyclopedia</i> . Revised edition. G. W. Bromiley, ed. Grand Rapids: Eerdmans, 1982. |
| JAMA | <i>Journal of the American Medical Association</i> |
| JBL | <i>Journal of Biblical Literature</i> |
| JETS | <i>Journal of the Evangelical Theological Society</i> |
| JSOT | <i>Journal for the Study of the Old Testament</i> |
| KJV | King James Version (Authorized Version) |
| LSJ | <i>A Greek-English Lexicon</i> , ninth edition. Henry Liddell, Robert Scott, H. S. Jones, R. McKenzie. Oxford: Clarendon Press, 1940. |
| LXX | Septuagint |
| mg. | margin or marginal notes |
| n. | note |
| n.d. | no date of publication given |
| n.p. | no place of publication given |
| NASB | New American Standard Bible |

SYSTEMATIC THEOLOGY

14

| | |
|---------------|---|
| <i>NDT</i> | <i>New Dictionary of Theology</i> . S. B. Ferguson, D. F. Wright, J. I. Packer, eds. Leicester and Downers Grove, Ill.: InterVarsity Press, 1988. |
| <i>NIDCC</i> | <i>New International Dictionary of the Christian Church</i> . Ed. J. D. Douglas et al. Grand Rapids: Zondervan, 1974. |
| <i>NIDNTT</i> | <i>The New International Dictionary of New Testament Theology</i> . 3 vols. Colin Brown, gen. ed. Grand Rapids: Zondervan, 1975–78. |
| <i>NIGTC</i> | New International Greek Testament Commentaries |
| <i>NIV</i> | New International Version |
| <i>NKJV</i> | New King James Version |
| <i>NTS</i> | <i>New Testament Studies</i> |
| <i>ODCC</i> | <i>Oxford Dictionary of the Christian Church</i> . Ed. F. L. Cross. London and New York: Oxford University Press, 1977. |
| <i>rev.</i> | revised |
| <i>RSV</i> | Revised Standard Version |
| <i>TB</i> | <i>Tyndale Bulletin</i> |
| <i>TDNT</i> | <i>Theological Dictionary of the New Testament</i> . 10 vols. G. Kittel and G. Friedrich, eds.; trans. G. W. Bromiley. Grand Rapids: Eerdmans, 1964–76. |
| <i>TNTC</i> | Tyndale New Testament Commentaries |
| <i>TOTC</i> | Tyndale Old Testament Commentaries |
| <i>trans.</i> | translated by |
| <i>TrinJ</i> | <i>Trinity Journal</i> |
| <i>vol.</i> | volume |
| <i>WBC</i> | Word Biblical Commentary |
| <i>WTJ</i> | <i>Westminster Theological Journal</i> |

PREFACE

I have not written this book for other teachers of theology (though I hope many of them will read it). I have written it for students—and not only for students, but also for every Christian who has a hunger to know the central doctrines of the Bible in greater depth.

This is why I have called the book “An Introduction to Biblical Doctrine.” I have tried to make it understandable even for Christians who have never studied theology before. I have avoided using technical terms without first explaining them. And most of the chapters can be read on their own, so that someone can begin at any chapter and grasp it without having read the earlier material.

Introductory studies do not have to be shallow or simplistic. I am convinced that most Christians are able to understand the doctrinal teachings of the Bible in considerable depth, provided that they are presented clearly and without the use of highly technical language. Therefore I have not hesitated to treat theological disputes in some detail where it seemed necessary.

Yet this book, despite its size, is still an *introduction* to systematic theology. Entire books have been written about the topics covered in each chapter of this book, and entire articles have been written about many of the verses quoted in this book. Therefore each chapter is capable of opening out into additional study in more breadth or more depth for those who are interested. The bibliographies at the end of each chapter give some help in that direction.

The following six distinctive features of this book grow out of my convictions about what systematic theology is and how it should be taught:

1. A Clear Biblical Basis for Doctrines. Because I believe that theology should be explicitly based on the teachings of Scripture, in each chapter I have attempted to show where the Bible gives support for the doctrines under consideration. In fact, because I believe that the words of Scripture themselves have power and authority greater than any human words, I have not just given Bible references; I have frequently quoted Bible passages at length so that readers can easily examine for themselves the scriptural evidence and in that way be like the noble Bereans, who were “examining the scriptures daily to see if these things were so” (Acts 17:11). This conviction about the unique nature of the Bible as God’s words has also led to the inclusion of a Scripture memory passage at the end of each chapter.

2. Clarity in the Explanation of Doctrines. I do not believe that God intended the study of theology to result in confusion and frustration. A student who comes out of a course in theology filled only with doctrinal uncertainty and a thousand unanswered questions is hardly “able to give instruction in sound doctrine and also to confute those

who contradict it” (Titus 1:9). Therefore I have tried to state the doctrinal positions of this book clearly and to show where in Scripture I find convincing evidence for those positions. I do not expect that everyone reading this book will agree with me at every point of doctrine; I do think that every reader will understand the positions I am arguing for and where Scripture can be found to support those positions.

I think it is only fair to readers of this book to say at the beginning what my own convictions are regarding certain points that are disputed within evangelical Christianity. I hold to a conservative view of biblical inerrancy, very much in agreement with the “Chicago Statement” of the International Council on Biblical Inerrancy (chapter 5 and appendix 1, pp. 1203–7), and a traditional Reformed position with regard to questions of God’s sovereignty and man’s responsibility (chapter 16), the extent of the atonement (chapter 27), and the question of predestination (chapter 32). Consistent with the Reformed view, I hold that those who are truly born again will never lose their salvation (chapter 40). With regard to male-female relationships, I argue for a view that is neither traditional nor feminist, but “complementarian”—namely, that God created man and woman equal in value and personhood, and equal in bearing his image, but that both creation and redemption indicate some distinct roles for men and women in marriage (chapter 22) and in the church (chapter 47). On church government, I advocate a modified congregational form of government, with plural elders in governing positions (chapter 47). I argue for a baptistic view of baptism, namely, that those who give a believable profession of personal faith should be baptized (chapter 49). I hold that “baptism in the Holy Spirit” is a phrase best applied to conversion, and subsequent experiences are better called “being filled with the Holy Spirit” (chapter 39); moreover, that all the gifts of the Holy Spirit mentioned in the New Testament are still valid for today, but that “apostle” is an office, not a gift, and that office does not continue today (chapters 52, 53). I believe that Christ’s second coming could occur any day, that it will be premillennial—that is, that it will mark the beginning of his thousand-year reign of perfect peace on the earth—but that it will be post-tribulational—that is, that many Christians will go through the great tribulation (chapters 54, 55).

This does not mean that I ignore other views. Where there are doctrinal differences within evangelical Christianity I have tried to represent other positions fairly, to explain why I disagree with them, and to give references to the best available defenses of the opposing positions. In fact, I have made it easy for students to find a conservative evangelical statement on each topic from within their own theological traditions, because each chapter contains an index to treatments of that chapter’s subject in thirty-four other theology texts classified by denominational background. (If I have failed to represent an opposing view accurately I would appreciate a letter from anyone who holds that view, and I will attempt to make corrections if a subsequent edition of this book is published.)

3. Application to Life. I do not believe that God intended the study of theology to be dry and boring. Theology is the study of God and all his works! Theology is meant to be lived and prayed and sung! All of the great doctrinal writings of the Bible (such as Paul’s epistle to the Romans) are full of praise to God and personal application to life. For this

reason I have incorporated notes on application from time to time in the text, and have added “Questions for Personal Application” at the end of each chapter, as well as a hymn related to the topic of the chapter. True theology is “teaching which accords with godliness” (1 Tim. 6:3), and theology when studied rightly will lead to growth in our Christian lives, and to worship.

4. Focus on the Evangelical World. I do not think that a true system of theology can be constructed from within what we may call the “liberal” theological tradition—that is, by people who deny the absolute truthfulness of the Bible, or who do not think the words of the Bible to be God’s very words (see chapter 4, on the authority of Scripture). For this reason, the other writers I interact with in this book are mostly within what is today called the larger “conservative evangelical” tradition—from the great Reformers John Calvin and Martin Luther, down to the writings of evangelical scholars today. I write as an evangelical and for evangelicals. This does not mean that those in the liberal tradition have nothing valuable to say; it simply means that differences with them almost always boil down to differences over the nature of the Bible and its authority. The amount of doctrinal agreement that can be reached by people with widely divergent bases of authority is quite limited. I am thankful for my evangelical friends who write extensive critiques of liberal theology, but I do not think that everyone is called to do that, or that an extensive analysis of liberal views is the most helpful way to build a positive system of theology based on the total truthfulness of the whole Bible. In fact, somewhat like the boy in Hans Christian Andersen’s tale who shouted, “The Emperor has no clothes!” I think someone needs to say that it is doubtful that liberal theologians have given us any significant insights into the doctrinal teachings of Scripture that are not already to be found in evangelical writers.

It is not always appreciated that the world of conservative evangelical scholarship is so rich and diverse that it affords ample opportunity for exploration of different viewpoints and insights into Scripture. I think that ultimately we will attain much more depth of understanding of Scripture when we are able to study it in the company of a great number of scholars who all begin with the conviction that the Bible is completely true and absolutely authoritative. The cross-references to thirty-four other evangelical systematic theologies that I have put at the end of each chapter reflect this conviction: though they are broken down into seven broad theological traditions (Anglican/Episcopalian, Arminian/Wesleyan/Methodist, Baptist, Dispensational, Lutheran, Reformed/Presbyterian, and Renewal/Charismatic/ Pentecostal), they all would hold to the inerrancy of the Bible and would belong to what would be called a conservative evangelical position today. (In addition to these thirty-four conservative evangelical works, I have also added to each chapter a section of cross-references to two representative Roman Catholic theologies, because Roman Catholicism continues to exercise such a significant influence worldwide.)

5. Hope for Progress in Doctrinal Unity in the Church. I believe that there is still much hope for the church to attain deeper and purer doctrinal understanding, and to overcome old barriers, even those that have persisted for centuries. Jesus is at work

perfecting his church “that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish” (Eph. 5:27), and he has given gifts to equip the church “until we all attain to the unity of the faith and of the knowledge of the Son of God” (Eph. 4:13). Though the past history of the church may discourage us, these Scriptures remain true, and we should not abandon hope of greater agreement. In fact, in this century we have already seen much greater understanding and some greater doctrinal agreement between Covenant and Dispensational theologians, and between charismatics and noncharismatics; moreover, I think the church’s understanding of biblical inerrancy and of spiritual gifts has also increased significantly in the last few decades. I believe that the current debate over appropriate roles for men and women in marriage and the church will eventually result in much greater understanding of the teaching of Scripture as well, painful though the controversy may be at the present time. Therefore, in this book I have not hesitated to raise again some of the old differences (over baptism, the Lord’s Supper, church government, the millennium and the tribulation, and predestination, for example) in the hope that, in some cases at least, a fresh look at Scripture may provoke a new examination of these doctrines and may perhaps prompt some movement not just toward greater understanding and tolerance of other viewpoints, but even toward greater doctrinal consensus in the church.

6. A Sense of the Urgent Need for Greater Doctrinal Understanding in the Whole Church. I am convinced that there is an urgent need in the church today for much greater understanding of Christian doctrine, or systematic theology. Not only pastors and teachers need to understand theology in greater depth—the whole church does as well. One day by God’s grace we may have churches full of Christians who can discuss, apply, and live the doctrinal teachings of the Bible as readily as they can discuss the details of their own jobs or hobbies—or the fortunes of their favorite sports team or television program. It is not that Christians lack the ability to understand doctrine; it is just that they must have access to it in an understandable form. Once that happens, I think that many Christians will find that understanding (and living) the doctrines of Scripture is one of their greatest joys.

Many people have helped me in the writing of this book. First I should mention my students, past and present, both at Bethel College in St. Paul, Minnesota (1977–81), and then at Trinity Evangelical Divinity School (1981–present). Their thoughtful, insightful contributions during classroom discussions have influenced every chapter of this book.

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One person has had greater influence on the final form of this book than any other: David Kingdon, Theological Books Editor at Inter-Varsity Press, England, has been helpful far beyond my expectations in his work as an astute, conscientious, and wise editor. He has worked through every chapter with great care, suggesting corrections, additions, and deletions, and interacting with my arguments in extensive memos. His wide-ranging knowledge of theology, biblical studies, and the history of doctrine has been of immense value to me, and the book is much better as a result of his work. Moreover, Frank Entwistle of Inter-Varsity Press and Stan Gundry, Jim Ruark, and Laura Weller of Zondervan have been gracious and patient with me about many details regarding publication of the book.

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I think that almost everyone who knew me was praying for this project at some time or other—especially my student advisees over several years at Trinity, and many friends in my church. I have frequently been aware of the Lord's help in response to those prayers, giving me health and strength, freedom from interruptions, and an unwavering desire to complete the book.

Most of all, I am thankful for the support of my wife, Margaret, and my sons, Elliot, Oliver, and Alexander. They have been patient and encouraging, have prayed for me and loved me, and continue to be a great source of joy in my life, for which I thank God.

I am sure that this book, like all merely human books, has mistakes and oversights, and probably some faulty arguments as well. If I knew where they were, I would try to

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correct them! Therefore I would be grateful if any interested readers would send me suggestions for changes and corrections. I do not guarantee that I can acknowledge every letter, but I will give consideration to the material in every letter and make corrections where I can.

“O give thanks to the LORD, for he is good; for his steadfast love endures for ever!” (Ps. 118:29).

“Not to us, O LORD, not to us, but to your name give glory” (Ps. 115:1).

WAYNE GRUDEM
Phoenix Seminary
4222 E. Thomas Road/Suite 400
Phoenix, Arizona 85018
USA

INTRODUCTION TO SYSTEMATIC THEOLOGY

*What is systematic theology?
Why should Christians study it?
How should we study it?*

EXPLANATION AND SCRIPTURAL BASIS

A. Definition of Systematic Theology

What is systematic theology? Many different definitions have been given, but for the purposes of this book the following definition will be used: *Systematic theology is any study that answers the question, “What does the whole Bible teach us today?” about any given topic.*¹

This definition indicates that systematic theology involves collecting and understanding all the relevant passages in the Bible on various topics and then summarizing their teachings clearly so that we know what to believe about each topic.

1. Relationship to Other Disciplines. The emphasis of this book will not therefore be on *historical theology* (a historical study of how Christians in different periods have understood various theological topics) or *philosophical theology* (studying theological topics largely without use of the Bible, but using the tools and methods of philosophical reasoning and what can be known about God from observing the universe) or *apologetics*

¹This definition of systematic theology is taken from Professor John Frame, now of Westminster Seminary in Escondido, California, under whom I was privileged to study in 1971–73 (at Westminster Seminary, Philadelphia). Though it is impossible to acknowledge my indebtedness to him at every point, it is appropriate to express gratitude to him at

this point, and to say that he has probably influenced my theological thinking more than anyone else, especially in the crucial areas of the nature of systematic theology and the doctrine of the Word of God. Many of his former students will recognize echoes of his teaching in the following pages, especially in those two areas.

(providing a defense of the truthfulness of the Christian faith for the purpose of convincing unbelievers). These three subjects, which are worthwhile subjects for Christians to pursue, are sometimes also included in a broader definition of the term *systematic theology*. In fact, some consideration of historical, philosophical, and apologetic matters will be found at points throughout this book. This is because historical study informs us of the insights gained and the mistakes made by others previously in understanding Scripture; philosophical study helps us understand right and wrong thought forms common in our culture and others; and apologetic study helps us bring the teachings of Scripture to bear on the objections raised by unbelievers. But these areas of study are not the focus of this volume, which rather interacts directly with the biblical text in order to understand what the Bible itself says to us about various theological subjects.

If someone prefers to use the term *systematic theology* in the broader sense just mentioned instead of the narrow sense which has been defined above, it will not make much difference.² Those who use the narrower definition will agree that these other areas of study definitely contribute in a positive way to our understanding of systematic theology, and those who use the broader definition will certainly agree that historical theology, philosophical theology, and apologetics can be distinguished from the process of collecting and synthesizing all the relevant Scripture passages for various topics. Moreover, even though historical and philosophical studies do contribute to our understanding of theological questions, only Scripture has the final authority to define what we are to believe,³ and it is therefore appropriate to spend some time focusing on the process of analyzing the teaching of Scripture itself.

Systematic theology, as we have defined it, also differs from *Old Testament theology*, *New Testament theology*, and *biblical theology*. These three disciplines organize their topics historically and in the order the topics are presented in the Bible. Therefore, in Old Testament theology, one might ask, “What does Deuteronomy teach about prayer?” or “What do the Psalms teach about prayer?” or “What does Isaiah teach about prayer?” or even, “What does the whole Old Testament teach about prayer and how is that teaching developed over the history of the Old Testament?” In New Testament theology one might ask, “What does John’s gospel teach about prayer?” or “What does Paul teach about prayer?” or even “What does the New Testament teach about prayer and what is the historical development of that teaching as it progresses through the New Testament?”

“Biblical theology” has a technical meaning in theological studies. It is the larger category that contains both Old Testament theology and New Testament theology as we have defined them above. Biblical theology gives special attention to the teachings of *individual authors and sections* of Scripture, and to the place of each teaching in the *historical development* of Scripture.⁴ So one might ask, “What is the historical development

²Gordon Lewis and Bruce Demarest have coined a new phrase, “integrative theology,” to refer to systematic theology in this broader sense: see their excellent three-volume work, *Integrative Theology* (Grand Rapids: Zondervan, 1987–94). For each doctrine, they analyze historical alternatives and relevant biblical passages, give a coherent summary of the doctrine, answer philosophical objections, and give practical application.

³Charles Hodge says, “The Scriptures contain all the Facts of Theology” (section heading in *Systematic Theology*, 1:15). He argues that ideas gained from intuition or observation or experience are valid in theology only if they are supported by the teaching of Scripture.

⁴The term “biblical theology” might seem to be a natural and appropriate one for the process I have called

of the teaching about prayer as it is seen throughout the history of the Old Testament and then of the New Testament?” Of course, this question comes very close to the question, “What does the whole Bible teach us today about prayer?” (which would be *systematic theology* by our definition). It then becomes evident that the boundary lines between these various disciplines often overlap at the edges, and parts of one study blend into the next. Yet there is still a difference, for biblical theology traces the historical development of a doctrine and the way in which one’s place at some point in that historical development affects one’s understanding and application of that particular doctrine. Biblical theology also focuses on the understanding of each doctrine that the biblical authors and their original hearers or readers possessed.

Systematic theology, on the other hand, makes use of the material of biblical theology and often builds on the results of biblical theology. At some points, especially where great detail and care is needed in the development of a doctrine, systematic theology will even use a biblical-theological method, analyzing the development of each doctrine through the historical development of Scripture. But the focus of systematic theology remains different: its focus is on the collection and then the summary of the teaching of all the biblical passages on a particular subject. Thus systematic theology asks, for example, “What does the whole Bible teach us today about prayer?” It attempts to summarize the teaching of Scripture in a brief, understandable, and very carefully formulated statement.

2. Application to Life. Furthermore, systematic theology focuses on summarizing each doctrine as it should be understood by present-day Christians. This will sometimes involve the use of terms and even concepts that were not themselves used by any individual biblical author, but that are the proper result of combining the teachings of two or more biblical authors on a particular subject. The terms *Trinity*, *incarnation*, and *deity of Christ*, for example, are not found in the Bible, but they usefully summarize biblical concepts.

Defining systematic theology to include “what the whole Bible *teaches us* today” implies that application to life is a necessary part of the proper pursuit of systematic theology. Thus a doctrine under consideration is seen in terms of its practical value for living the Christian life. Nowhere in Scripture do we find doctrine studied for its own sake or in isolation from life. The biblical writers consistently apply their teaching to life. Therefore, any Christian reading this book should find his or her Christian life enriched and deepened during this study; indeed, if personal spiritual growth does not occur, then the book has not been written properly by the author or the material has not been rightly studied by the reader.

3. Systematic Theology and Disorganized Theology. If we use this definition of systematic theology, it will be seen that most Christians actually do systematic theology (or at least make systematic-theological statements) many times a week. For example: “The Bible says that everyone who believes in Jesus Christ will be saved.” “The Bible says

“systematic theology.” However, its usage in theological studies to refer to tracing the historical development of doctrines throughout the Bible is too well established, so that starting now

to use the term biblical theology to refer to what I have called systematic theology would only result in confusion.

that Jesus Christ is the only way to God.” “The Bible says that Jesus is coming again.” These are all summaries of what Scripture says and, as such, they are systematic-theological statements. In fact, every time a Christian says something about what the whole Bible says, he or she is in a sense doing “systematic theology” — according to our definition—by thinking about various topics and answering the question, “What does the whole Bible teach us today?”⁵

How then does this book differ from the “systematic theology” that most Christians do? First, it treats biblical topics in a *carefully organized way* to guarantee that all important topics will receive thorough consideration. This organization also provides one sort of check against inaccurate analysis of individual topics, for it means that all other doctrines that are treated can be compared with each topic for consistency in methodology and absence of contradictions in the relationships between the doctrines. This also helps to ensure balanced consideration of complementary doctrines: Christ’s deity and humanity are studied together, for example, as are God’s sovereignty and man’s responsibility, so that wrong conclusions will not be drawn from an imbalanced emphasis on only one aspect of the full biblical presentation.

In fact, the adjective *systematic* in systematic theology should be understood to mean something like “carefully organized by topics,” with the understanding that the topics studied will be seen to fit together in a consistent way, and will include all the major doctrinal topics of the Bible. Thus “systematic” should be thought of as the opposite of “randomly arranged” or “disorganized.” In systematic theology topics are treated in an orderly or “systematic” way.

A second difference between this book and the way most Christians do systematic theology is that it treats topics in *much more detail* than most Christians do. For example, an ordinary Christian as a result of regular reading of the Bible may make the theological statement, “The Bible says that everyone who believes in Jesus Christ will be saved.” That is a perfectly true summary of a major biblical teaching. However, in this book we devote several pages to elaborating more precisely what it means to “believe in Jesus Christ,”⁶ and twelve chapters (chapters 32–43) will be devoted to explaining what it means to “be saved” in all of the many implications of that term.

Third, a formal study of systematic theology will make it possible to formulate summaries of biblical teachings with *much more accuracy* than Christians would normally arrive at without such a study. In systematic theology, summaries of biblical teachings must be worded precisely to guard against misunderstandings and to exclude false teachings.

Fourth, a good theological analysis must find and treat fairly *all the relevant Bible passages* for each particular topic, not just some or a few of the relevant passages. This

⁵Robert L. Reymond, “The Justification of Theology with a Special Application to Contemporary Christology,” in Nigel M. Cameron, ed., *The Challenge of Evangelical Theology: Essays in Approach and Method* (Edinburgh: Rutherford House, 1987), pp. 82–104, cites several examples from the New Testament of this kind of searching through all of Scripture to demonstrate doctrinal conclusions: Jesus

in Luke 24:25–27 (and elsewhere); Apollos in Acts 18:28; the Jerusalem Council in Acts 15; and Paul in Acts 17:2–3; 20:27; and all of Romans. To this list could be added Heb. 1 (on Christ’s divine Sonship), Heb. 11 (on the nature of true faith), and many other passages from the Epistles.

⁶See chapter 35, pp. 709–21, on saving faith.

often means that it must depend on the results of careful exegesis (or interpretation) of Scripture generally agreed upon by evangelical interpreters or, where there are significant differences of interpretation, systematic theology will include detailed exegesis at certain points.

Because of the large number of topics covered in a study of systematic theology and because of the great detail with which these topics are analyzed, it is inevitable that someone studying a systematic theology text or taking a course in systematic theology for the first time will have many of his or her own personal beliefs challenged or modified, refined or enriched. It is of utmost importance therefore that each person beginning such a course firmly resolve in his or her own mind to abandon as false any idea which is found to be clearly contradicted by the teaching of Scripture. But it is also very important for each person to resolve not to believe any individual doctrine simply because this textbook or some other textbook or teacher says that it is true, unless this book or the instructor in a course can convince the student from the text of Scripture itself. It is Scripture alone, not “conservative evangelical tradition” or any other human authority, that must function as the normative authority for the definition of what we should believe.

4. What Are Doctrines? In this book, the word *doctrine* will be understood in the following way: *A doctrine is what the whole Bible teaches us today about some particular topic.* This definition is directly related to our earlier definition of systematic theology, since it shows that a “doctrine” is simply the result of the process of doing systematic theology with regard to one particular topic. Understood in this way, doctrines can be very broad or very narrow. We can speak of “the doctrine of God” as a major doctrinal category, including a summary of all that the Bible teaches us today about God. Such a doctrine would be exceptionally large. On the other hand, we may also speak more narrowly of the doctrine of God’s eternity, or the doctrine of the Trinity, or the doctrine of God’s justice.⁷

The book is divided into seven major sections according to seven major “doctrines” or areas of study:

- Part 1: The Doctrine of the Word of God
- Part 2: The Doctrine of God
- Part 3: The Doctrine of Man
- Part 4: The Doctrines of Christ and the Holy Spirit
- Part 5: The Doctrine of the Application of Redemption
- Part 6: The Doctrine of the Church
- Part 7: The Doctrine of the Future

Within each of these major doctrinal categories many more specific teachings have been selected as appropriate for inclusion. Generally these meet at least one of the following three criteria: (1) they are doctrines that are most emphasized in Scripture; (2) they are doctrines that have been most significant throughout the history of the church and

⁷The word *dogma* is an approximate synonym for *doctrine*, but I have not used it in this book. *Dogma* is a term more often used by Roman Catholic and Lutheran theologians, and the

term frequently refers to doctrines that have official church endorsement. *Dogmatic theology* is another term for *systematic theology*.

have been important for all Christians at all times; (3) they are doctrines that have become important for Christians in the present situation in the history of the church (even though some of these doctrines may not have been of such great interest earlier in church history). Some examples of doctrines in the third category would be the doctrine of the inerrancy of Scripture, the doctrine of baptism in the Holy Spirit, the doctrine of Satan and demons with particular reference to spiritual warfare, the doctrine of spiritual gifts in the New Testament age, and the doctrine of the creation of man as male and female in relation to the understanding of roles appropriate to men and women today. Because of their relevance to the contemporary situation, doctrines such as these have received more emphasis in the present volume than in most traditional textbooks of systematic theology.

Finally, what is the difference between systematic theology and *Christian ethics*? Although there is inevitably some overlap between the study of theology and the study of ethics, I have tried to maintain a distinction in emphasis. The emphasis of systematic theology is on what God wants us to *believe* and to *know*, while the emphasis in Christian ethics is on what God wants us to *do* and what *attitudes* he wants us to have. Such a distinction is reflected in the following definition: *Christian ethics is 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.* Thus theology focuses on ideas while ethics focuses on situations in life. Theology tells us how we should think while ethics tells us how we should live. A textbook on ethics, for example, would discuss topics such as marriage and divorce, lying and telling the truth, stealing and ownership of property, abortion, birth control, homosexuality, the role of civil government, discipline of children, capital punishment, war, care for the poor, racial discrimination, and so forth. Of course there is some overlap: theology must be applied to life (therefore it is often ethical to some degree). And ethics must be based on proper ideas of God and his world (therefore it is theological to some degree).

This book will emphasize systematic theology, though it will not hesitate to apply theology to life where such application comes readily. Still, for a thorough treatment of Christian ethics, another textbook similar to this in scope would be necessary.

B. Initial Assumptions of This Book

We begin with two assumptions or presuppositions: (1) that the Bible is true and that it is, in fact, our only absolute standard of truth; (2) that the God who is spoken of in the Bible exists, and that he is who the Bible says he is: the Creator of heaven and earth and all things in them. These two presuppositions, of course, are always open to later adjustment or modification or deeper confirmation, but at this point, these two assumptions form the point at which we begin.

C. Why Should Christians Study Theology?

Why should Christians study systematic theology? That is, why should we engage in the process of collecting and summarizing the teachings of many individual Bible passages on particular topics? Why is it not sufficient simply to continue reading the Bible regularly every day of our lives?

1. The Basic Reason. Many answers have been given to this question, but too often they leave the impression that systematic theology somehow can “improve” on the Bible by doing a better job of organizing its teachings or explaining them more clearly than the Bible itself has done. Thus we may begin implicitly to deny the clarity of Scripture (see chapter 6) or the sufficiency of Scripture (see chapter 8).

However, Jesus commanded his disciples and now commands us also to *teach* believers to observe all that he commanded:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, *teaching them* to observe all that I have commanded you; and lo, I am with you always, to the close of the age. (Matt. 28:19–20)

Now to teach all that Jesus commanded, in a narrow sense, is simply to teach the content of the oral teaching of Jesus as it is recorded in the gospel narratives. However, in a broader sense, “all that Jesus commanded” includes the interpretation and application of his life and teachings, because in the book of Acts it is implied that it contains a narrative of what Jesus *continued* to do and teach through the apostles after his resurrection (note that 1:1 speaks of “all that Jesus *began* to do and teach”). “All that Jesus commanded” can also include the Epistles, since they were written under the supervision of the Holy Spirit and were also considered to be a “command of the Lord” (1 Cor. 14:37; see also John 14:26; 16:13; 1 Thess. 4:15; 2 Peter 3:2; and Rev. 1:1–3). Thus in a larger sense, “all that Jesus commanded” includes all of the New Testament.

Furthermore, when we consider that the New Testament writings endorse the absolute confidence Jesus had in the authority and reliability of the Old Testament Scriptures as God’s words (see chapter 4), and when we realize that the New Testament epistles also endorse this view of the Old Testament as absolutely authoritative words of God, then it becomes evident that we cannot teach “all that Jesus commanded” without including all of the Old Testament (rightly understood in the various ways in which it applies to the new covenant age in the history of redemption) as well.

The task of fulfilling the Great Commission includes therefore not only evangelism but also *teaching*. And the task of teaching all that Jesus commanded us is, in a broad sense, the task of teaching what the whole Bible says to us today. To effectively teach ourselves and to teach others what the whole Bible says, it is necessary to *collect* and *summarize* all the Scripture passages on a particular subject.

For example, if someone asks me, “What does the Bible teach about Christ’s return?” I could say, “Just keep reading your Bible and you’ll find out.” But if the questioner begins reading at Genesis 1:1 it will be a long time before he or she finds the answer to his question. By that time many other questions will have needed answers, and his list of unanswered questions will begin to grow very long indeed. What does the Bible teach about the work of the Holy Spirit? What does the Bible teach about prayer? What does the Bible teach about sin? There simply is not time in our lifetimes to read through the entire Bible looking for an answer for ourselves every time a doctrinal question arises. Therefore, for us to learn what the Bible says, it is very helpful to have the benefit of the work of others who have searched through Scripture and found answers to these various topics.

We can teach others most effectively if we can direct them to the most relevant passages and suggest an appropriate summary of the teachings of those passages. Then the person who questions us can inspect those passages quickly for himself or herself and learn much more rapidly what the teaching of the Bible is on a particular subject. Thus the necessity of systematic theology for teaching what the Bible says comes about primarily because we are finite in our memory and in the amount of time at our disposal.

The basic reason for studying systematic theology, then, is that it enables us to teach ourselves and others what the whole Bible says, thus fulfilling the second part of the Great Commission.

2. The Benefits to Our Lives. Although the basic reason for studying systematic theology is that it is a means of obedience to our Lord's command, there are some additional specific benefits that come from such study.

First, studying theology helps us *overcome our wrong ideas*. If there were no sin in our hearts, we could read the Bible from cover to cover and, although we would not immediately learn everything in the Bible, we would most likely learn only true things about God and his creation. Every time we read it we would learn more true things and we would not rebel or refuse to accept anything we found written there. But with sin in our hearts we retain some rebelliousness against God. At various points there are—for all of us—biblical teachings which for one reason or another we do not want to accept. The study of systematic theology is of help in overcoming those rebellious ideas.

For example, suppose there is someone who does not want to believe that Jesus is personally coming back to earth again. We could show this person one verse or perhaps two that speak of Jesus' return to earth, but the person might still find a way to evade the force of those verses or read a different meaning into them. But if we collect twenty-five or thirty verses that say that Jesus is coming back to earth personally and write them all out on paper, our friend who hesitated to believe in Christ's return is much more likely to be persuaded by the breadth and diversity of biblical evidence for this doctrine. Of course, we all have areas like that, areas where our understanding of the Bible's teaching is inadequate. In these areas, it is helpful for us to be confronted with the *total weight of the teaching of Scripture* on that subject, so that we will more readily be persuaded even against our initial wrongful inclinations.

Second, studying systematic theology helps us to be *able to make better decisions later* on new questions of doctrine that may arise. We cannot know what new doctrinal controversies will arise in the churches in which we will live and minister ten, twenty, or thirty years from now, if the Lord does not return before then. These new doctrinal controversies will sometimes include questions that no one has faced very carefully before. Christians will be asking, "What does the whole Bible say about this subject?" (The precise nature of biblical inerrancy and the appropriate understanding of biblical teaching on gifts of the Holy Spirit are two examples of questions that have arisen in our century with much more forcefulness than ever before in the history of the church.)

Whatever the new doctrinal controversies are in future years, those who have learned systematic theology well will be much better able to answer the new questions that arise. The reason for this is that everything that the Bible says is somehow related to

everything else the Bible says (for it all fits together in a consistent way, at least within God's own understanding of reality, and in the nature of God and creation as they really are). Thus the new question will be related to much that has already been learned from Scripture. The more thoroughly that earlier material has been learned, the better able we will be to deal with those new questions.

This benefit extends even more broadly. We face problems of applying Scripture to life in many more contexts than formal doctrinal discussions. What does the Bible teach about husband-wife relationships? About raising children? About witnessing to a friend at work? What principles does Scripture give us for studying psychology, or economics, or the natural sciences? How does it guide us in spending money, or in saving, or in tithing? In every area of inquiry certain theological principles will come to bear, and those who have learned well the theological teachings of the Bible will be much better able to make decisions that are pleasing to God.

A helpful analogy at this point is that of a jigsaw puzzle. If the puzzle represents "what the whole Bible teaches us today about everything" then a course in systematic theology would be like filling in the border and some of the major items pictured in the puzzle. But we will never know everything that the Bible teaches about everything, so our jigsaw puzzle will have many gaps, many pieces that remain to be put in. Solving a new real-life problem is analogous to filling in another section of the jigsaw puzzle: the more pieces one has in place correctly to begin with, the easier it is to fit new pieces in, and the less apt one is to make mistakes. In this book the goal is to enable Christians to put into their "theological jigsaw puzzle" as many pieces with as much accuracy as possible, and to encourage Christians to go on putting in more and more correct pieces for the rest of their lives. The Christian doctrines studied here will act as guidelines to help in the filling in of all other areas, areas that pertain to all aspects of truth in all aspects of life.

Third, studying systematic theology will *help us grow as Christians*. The more we know about God, about his Word, about his relationships to the world and mankind, the better we will trust him, the more fully we will praise him, and the more readily we will obey him. Studying systematic theology rightly will make us more mature Christians. If it does not do this, we are not studying it in the way God intends.

In fact, the Bible often connects sound doctrine with maturity in Christian living: Paul speaks of "*the teaching which accords with godliness*" (1 Tim. 6:3) and says that his work as an apostle is "to further the faith of God's elect and their knowledge of *the truth which accords with godliness*" (Titus 1:1). By contrast, he indicates that all kinds of disobedience and immorality are "contrary to sound doctrine" (1 Tim. 1:10).

In connection with this idea it is appropriate to ask what the difference is between a "major doctrine" and a "minor doctrine." Christians often say they want to seek agreement in the church on major doctrines but also to allow for differences on minor doctrines. I have found the following guideline useful:

A major doctrine is one that has a significant impact on our thinking about other doctrines, or that has a significant impact on how we live the Christian life. A minor doctrine is one that has very little impact on how we think about other doctrines, and very little impact on how we live the Christian life.

By this standard doctrines such as the authority of the Bible (chapter 4), the Trinity (chapter 14), the deity of Christ (chapter 26), justification by faith (chapter 36), and many others would rightly be considered major doctrines. People who disagree with the historic evangelical understanding of any of these doctrines will have wide areas of difference with evangelical Christians who affirm these doctrines. By contrast, it seems to me that differences over forms of church government (chapter 47) or some details about the Lord's Supper (chapter 50) or the timing of the great tribulation (chapter 55) concern minor doctrines. Christians who differ over these things can agree on perhaps every other area of doctrine, can live Christian lives that differ in no important way, and can have genuine fellowship with one another.

Of course, we may find doctrines that fall somewhere between "major" and "minor" according to this standard. For example, Christians may differ over the degree of significance that should attach to the doctrine of baptism (chapter 49) or the millennium (chapter 55) or the extent of the atonement (chapter 27). That is only natural, because many doctrines have *some* influence on other doctrines or on life, but we may differ over whether we think it to be a "significant" influence. We could even recognize that there will be a range of significance here and just say that the more influence a doctrine has on other doctrines and on life, the more "major" it becomes. This amount of influence may even vary according to the historical circumstances and needs of the church at any given time. In such cases, Christians will need to ask God to give them mature wisdom and sound judgment as they try to determine to what extent a doctrine should be considered "major" in their particular circumstances.

D. A Note on Two Objections to the Study of Systematic Theology

1. "The Conclusions Are 'Too Neat' to be True." Some scholars look with suspicion at systematic theology when — or even because — its teachings fit together in a noncontradictory way. They object that the results are "too neat" and that systematic theologians must therefore be squeezing the Bible's teachings into an artificial mold, distorting the true meaning of Scripture to get an orderly set of beliefs.

To this objection two responses can be made: (1) We must first ask the people making the objection to tell us at what specific points Scripture has been misinterpreted, and then we must deal with the understanding of those passages. Perhaps mistakes have been made, and in that case there should be corrections.

Yet it is also possible that the objector will have no specific passages in mind, or no clearly erroneous interpretations to point to in the works of the most responsible evangelical theologians. Of course, incompetent exegesis can be found in the writings of the less competent scholars in *any* field of biblical studies, not just in systematic theology, but those "bad examples" constitute an objection not against the scholar's field but against the incompetent scholar himself.

It is very important that the objector be specific at this point because this objection is sometimes made by those who — perhaps unconsciously — have adopted from our culture a skeptical view of the possibility of finding universally true conclusions about anything, even about God from his Word. This kind of skepticism regarding

theological truth is especially common in the modern university world where “systematic theology”—if it is studied at all—is studied only from the perspectives of philosophical theology and historical theology (including perhaps a historical study of the various ideas that were believed by the early Christians who wrote the New Testament, and by other Christians at that time and throughout church history). In this kind of intellectual climate the study of “systematic theology” as defined in this chapter would be considered impossible, because the Bible would be assumed to be merely the work of many human authors who wrote out of diverse cultures and experiences over the course of more than one thousand years: trying to find “what the whole Bible teaches” about any subject would be thought nearly as hopeless as trying to find “what all philosophers teach” about some question, for the answer in both cases would be thought to be not one view but many diverse and often conflicting views. This skeptical viewpoint must be rejected by evangelicals who see Scripture as the product of human *and* divine authorship, and therefore as a collection of writings that teach noncontradictory truths about God and about the universe he created.

(2) Second, it must be answered that in God’s own mind, and in the nature of reality itself, *true* facts and ideas are all consistent with one another. Therefore if we have accurately understood the teachings of God in Scripture we should expect our conclusions to “fit together” and be mutually consistent. Internal consistency, then, is an argument for, not against, any individual results of systematic theology.

2. “The Choice of Topics Dictates the Conclusions.” Another general objection to systematic theology concerns the choice and arrangement of topics, and even the fact that such topically arranged study of Scripture, using categories sometimes different from those found in Scripture itself, is done at all. Why are *these* theological topics treated rather than just the topics emphasized by the biblical authors, and why are the topics *arranged in this way* rather than in some other way? Perhaps—this objection would say—our traditions and our cultures have determined the topics we treat and the arrangement of topics, so that the results of this systematic-theological study of Scripture, though acceptable in our own theological tradition, will in fact be untrue to Scripture itself.

A variant of this objection is the statement that our starting point often determines our conclusions on controversial topics: if we decide to start with an emphasis on the divine authorship of Scripture, for example, we will end up believing in biblical inerrancy, but if we start with an emphasis on the human authorship of Scripture, we will end up believing there are some errors in the Bible. Similarly, if we start with an emphasis on God’s sovereignty, we will end up as Calvinists, but if we start with an emphasis on man’s ability to make free choices, we will end up as Arminians,⁸ and so forth. This objection makes it sound as if the most important theological questions could probably be decided by flipping a coin to decide where to start, since *different* and *equally valid* conclusions will inevitably be reached from the different starting points.

Those who make such an objection often suggest that the best way to avoid this problem is not to study or teach systematic theology at all, but to limit our topical

⁸See chapter 16, pp. 315, 337–51, for a discussion of the terms *Calvinist* and *Arminian*.

studies to the field of biblical theology, treating only the topics and themes the biblical authors themselves emphasize and describing the historical development of these biblical themes through the Bible.

In response to this objection, much of the discussion in this chapter about the necessity to teach Scripture will be relevant. Our choice of topics need not be restricted to the main concerns of the biblical authors, for our goal is to find out what God requires of us in all areas of concern to us today.

For example, it was not the *main* concern of any New Testament author to explain such topics as “baptism in the Holy Spirit,” or women’s roles in the church, or the doctrine of the Trinity, but these are valid areas of concern for us today, and we must look at all the places in Scripture that have relevance for those topics (whether those specific terms are mentioned or not, and whether those themes are of primary concern to each passage we examine or not) if we are going to be able to understand and explain to others “what the whole Bible teaches” about them.

The only alternative—for we *will* think *something* about those subjects—is to form our opinions haphazardly from a general impression of what we feel to be a “biblical” position on each subject, or perhaps to buttress our positions with careful analysis of one or two relevant texts, yet with no guarantee that those texts present a balanced view of “the whole counsel of God” (Acts 20:27) on the subject being considered. In fact this approach—one all too common in evangelical circles today—could, I suppose, be called “unsystematic theology” or even “disorderly and random theology”! Such an alternative is too subjective and too subject to cultural pressures. It tends toward doctrinal fragmentation and widespread doctrinal uncertainty, leaving the church theologically immature, like “children, tossed to and fro and carried about with every wind of doctrine” (Eph. 4:14).

Concerning the objection about the choice and sequence of topics, there is nothing to prevent us from going to Scripture to look for answers to *any* doctrinal questions, considered in *any* sequence. The sequence of topics in this book is a very common one and has been adopted because it is orderly and lends itself well to learning and teaching. But the chapters could be read in any sequence one wanted and the conclusions should not be different, nor should the persuasiveness of the arguments—if they are rightly derived from Scripture—be significantly diminished. In fact, I suspect that most readers of this book will not read it through from chapter 1 to chapter 57, but will begin with the chapters of most interest to them, and read others later. That does not really matter, because I have tried to write the chapters so that they can be read as independent units, and I have added cross-references to sections in other chapters where relevant. Whether one reads the chapter on the new heavens and new earth (chapter 57) first or last or somewhere in between, the arguments will be the same, the Scripture passages quoted for support will be the same, and the conclusions should be the same.

E. How Should Christians Study Systematic Theology?

How then should we study systematic theology? The Bible provides some guidelines for answering this question.

1. We Should Study Systematic Theology With Prayer. If studying systematic theology is simply a certain way of studying the Bible, then the passages in Scripture that talk about the way in which we should study God's Word give guidance to us in this task. Just as the psalmist prays in Psalm 119:18, "Open my eyes, that I may behold wondrous things out of your law," so we should pray and seek God's help in understanding his Word. Paul tells us in 1 Corinthians 2:14 that "the unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned." Studying theology is therefore a spiritual activity in which we need the help of the Holy Spirit.

No matter how intelligent, if the student does not continue to pray for God to give him or her an understanding mind and a believing and humble heart, and the student does not maintain a personal walk with the Lord, then the teachings of Scripture will be misunderstood and disbelieved, doctrinal error will result, and the mind and heart of the student will not be changed for the better but for the worse. Students of systematic theology should resolve at the beginning to keep their lives free from any disobedience to God or any known sin that would disrupt their relationship with him. They should resolve to maintain with great regularity their own personal devotional lives. They should continually pray for wisdom and understanding of Scripture.

Since it is the Holy Spirit who gives us the ability rightly to understand Scripture, we need to realize that the proper thing to do, particularly when we are unable to understand some passage or some doctrine of Scripture, is to pray for God's help. Often what we need is not more data but more insight into the data we already have available. This insight is given only by the Holy Spirit (cf. 1 Cor. 2:14; Eph. 1:17–19).

2. We Should Study Systematic Theology With Humility. Peter tells us, "Clothe yourselves, all of you, with humility toward one another, for 'God opposes the proud, but gives grace to the humble'" (1 Peter 5:5). Those who study systematic theology will learn many things about the teachings of Scripture that are perhaps not known or not known well by other Christians in their churches or by relatives who are older in the Lord than they are. They may also find that they understand things about Scripture that some of their church officers do not understand, and that even their pastor has perhaps forgotten or never learned well.

In all of these situations it would be very easy to adopt an attitude of pride or superiority toward others who have not made such a study. But how ugly it would be if anyone were to use this knowledge of God's Word simply to win arguments or to put down a fellow Christian in conversation, or to make another believer feel insignificant in the Lord's work. James' counsel is good for us at this point: "Let every man be quick to hear, slow to speak, slow to anger, for the anger of man does not work the righteousness of God" (James 1:19–20). He tells us that one's understanding of Scripture is to be imparted in humility and love:

Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom. . . . But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. And the harvest of righteousness is sown in peace by those who make peace. (James 3:13, 17–18)

Systematic theology rightly studied will not lead to the knowledge that “puffs up” (1 Cor. 8:1) but to humility and love for others.

3. We Should Study Systematic Theology With Reason. We find in the New Testament that Jesus and the New Testament authors will often quote a verse of Scripture and then draw logical conclusions from it. They *reason* from Scripture. It is therefore not wrong to use human understanding, human logic, and human reason to draw conclusions from the statements of Scripture. Nevertheless, when we reason and draw what we think to be correct logical deductions from Scripture, we sometimes make mistakes. The deductions we draw from the statements of Scripture are not equal to the statements of Scripture themselves in certainty or authority, for our ability to reason and draw conclusions is not the ultimate standard of truth—only Scripture is.

What then are the limits on our use of our reasoning abilities to draw deductions from the statements of Scripture? The fact that reasoning to conclusions that go beyond the mere statements of Scripture is appropriate and even necessary for studying Scripture, and the fact that Scripture itself is the ultimate standard of truth, combine to indicate to us that *we are free to use our reasoning abilities to draw deductions from any passage of Scripture so long as these deductions do not contradict the clear teaching of some other passage of Scripture.*⁹

This principle puts a safeguard on our use of what we think to be logical deductions from Scripture. Our supposedly logical deductions may be erroneous, but Scripture itself cannot be erroneous. Thus, for example, we may read Scripture and find that God the Father is called God (1 Cor. 1:3), that God the Son is called God (John 20:28; Titus 2:13), and that God the Holy Spirit is called God (Acts 5:3–4). We might deduce from this that there are three Gods. But then we find the Bible explicitly teaching us that God is one (Deut. 6:4; James 2:19). Thus we conclude that what we *thought* to be a valid logical deduction about three Gods was wrong and that Scripture teaches both (a) that there are three separate persons (the Father, the Son, and the Holy Spirit), each of whom is fully God, and (b) that there is one God.

We cannot understand exactly how these two statements can both be true, so together they constitute a *paradox* (“a seemingly contradictory statement that may nonetheless be true”).¹⁰ We can tolerate a paradox (such as “God is three persons and one God”) because we have confidence that ultimately God knows fully the truth about himself and about the nature of reality, and that in his understanding the different elements of a paradox are fully reconciled, even though at this point God’s thoughts are higher than our thoughts (Isa. 55:8–9). But a true contradiction (such as, “God is three persons and God is not

⁹This guideline is also adopted from Professor John Frame at Westminster Seminary (see p. 21).

¹⁰The *American Heritage Dictionary of the English Language*, ed. William Morris (Boston: Houghton-Mifflin, 1980), p. 950 (first definition). Essentially the same meaning is adopted by the *Oxford English Dictionary* (1913 ed., 7:450), the *Concise Oxford Dictionary* (1981 ed., p. 742), the *Random House College Dictionary* (1979 ed., p. 964), and the *Chambers Twentieth Century Dictionary* (p. 780), though all note that *paradox* can also mean “contradiction” (though less commonly); compare

the *Encyclopedia of Philosophy*, ed. Paul Edwards (New York: Macmillan and The Free Press, 1967), 5:45, and the entire article “Logical Paradoxes” by John van Heijenoort on pp. 45–51 of the same volume, which proposes solutions to many of the classical paradoxes in the history of philosophy. (If *paradox* meant “contradiction,” such solutions would be impossible.)

When I use the word *paradox* in the primary sense defined by these dictionaries today I realize that I am differing somewhat with the article “Paradox” by K. S. Kantzer in the *EDT*,

three persons”) would imply ultimate contradiction in God’s own understanding of himself or of reality, and this cannot be.

When the psalmist says, “The sum of your word is truth; and every one of your righteous ordinances endures for ever” (Ps. 119:160), he implies that God’s words are not only true individually but also viewed together as a whole. Viewed collectively, their “sum” is also “truth.” Ultimately, there is no internal contradiction either in Scripture or in God’s own thoughts.

4. We Should Study Systematic Theology With Help From Others. We need to be thankful that God has put teachers in the church (“And God has appointed in the church first apostles, second prophets, third *teachers* . . .” [1 Cor. 12:28]). We should allow those with gifts of teaching to help us understand Scripture. This means that we should make use of systematic theologies and other books that have been written by some of the teachers that God has given to the church over the course of its history. It also means that our study of theology should include *talking with other Christians* about the things we study. Among those with whom we talk will often be some with gifts of teaching who can explain biblical teachings clearly and help us to understand more easily. In fact, some of the most effective learning in systematic theology courses in colleges and seminaries often occurs outside the classroom in informal conversations among students who are attempting to understand Bible doctrines for themselves.

5. We Should Study Systematic Theology by Collecting and Understanding All the Relevant Passages of Scripture on Any Topic. This point was mentioned in our definition of systematic theology at the beginning of the chapter, but the actual process needs to be described here. How does one go about making a doctrinal summary of what all the passages of Scripture teach on a certain topic? For topics covered in this book, many people will think that studying the chapters in this book and reading the Bible verses noted in the chapters is enough. But some people will want to do further study of Scripture on a particular topic or study some new topic not covered here. How could a student

ed. Walter Elwell, pp. 826–27 (which takes *paradox* to mean essentially “contradiction”). However, I am using *paradox* in an ordinary English sense and one also familiar in philosophy. There seems to me to be available no better word than *paradox* to refer to an apparent but not real contradiction.

There is, however, some lack of uniformity in the use of the term *paradox* and a related term, *antinomy*, in contemporary evangelical discussion. The word *antinomy* has sometimes been used to apply to what I here call *paradox*, that is, “seemingly contradictory statements that may nonetheless both be true” (see, for example, John Jefferson Davis, *Theology Primer* [Grand Rapids: Baker, 1981], p. 18). Such a sense for *antinomy* gained support in a widely read book, *Evangelism and the Sovereignty of God*, by J. I. Packer (London: Intervarsity Press, 1961). On pp. 18–22 Packer defines *antinomy* as “an appearance of contradiction” (but admits on p. 18 that his definition differs with the *Shorter Oxford Dictionary*). My

problem with using *antinomy* in this sense is that the word is so unfamiliar in ordinary English that it just increases the stock of technical terms Christians have to learn in order to understand theologians, and moreover such a sense is unsupported by any of the dictionaries cited above, all of which define *antinomy* to mean “contradiction” (e.g., *Oxford English Dictionary*, 1:371). The problem is not serious, but it would help communication if evangelicals could agree on uniform senses for these terms.

A paradox is certainly acceptable in systematic theology, and paradoxes are in fact inevitable so long as we have finite understanding of any theological topic. However, it is important to recognize that Christian theology should never affirm a *contradiction* (a set of two statements, one of which denies the other). A contradiction would be, “God is three persons and God is not three persons” (where the term *persons* has the same sense in both halves of the sentence).

go about using the Bible to research its teachings on some new subject, perhaps one not discussed explicitly in any of his or her systematic theology textbooks?

The process would look like this: (1) Find all the relevant verses. The best help in this step is a good concordance, which enables one to look up key words and find the verses in which the subject is treated. For example, in studying what it means that man is created in the image and likeness of God, one needs to find all the verses in which “image” and “likeness” and “create” occur. (The words “man” and “God” occur too often to be useful for a concordance search.) In studying the doctrine of prayer, many words could be looked up (*pray, prayer, intercede, petition, supplication, confess, confession, praise, thanks, thanksgiving*, et al.)—and perhaps the list of verses would grow too long to be manageable, so that the student would have to skim the concordance entries without looking up the verses, or the search would probably have to be divided into sections or limited in some other way. Verses can also be found by thinking through the overall history of the Bible and then turning to sections where there would be information on the topic at hand—for example, a student studying prayer would want to read passages like the one about Hannah’s prayer for a son (in 1 Sam. 1), Solomon’s prayer at the dedication of the temple (in 1 Kings 8), Jesus’ prayer in the Garden of Gethsemane (in Matt. 26 and parallels), and so forth. Then in addition to concordance work and reading other passages that one can find on the subject, checking the relevant sections in some systematic theology books will often bring to light other verses that had been missed, sometimes because none of the key words used for the concordance were in those verses.¹¹

(2) The second step is to read, make notes on, and try to summarize the points made in the relevant verses. Sometimes a theme will be repeated often and the summary of the various verses will be relatively easy. At other times, there will be verses difficult to understand, and the student will need to take some time to study a verse in depth (just by reading the verse in context over and over, or by using specialized tools such as commentaries and dictionaries) until a satisfactory understanding is reached.

(3) Finally, the teachings of the various verses should be summarized into one or more points that the Bible affirms about that subject. The summary does not have to take the exact form of anyone else’s conclusions on the subject, because we each may see things in Scripture that others have missed, or we may organize the subject differently or emphasize different things.

On the other hand, at this point it is also helpful to read related sections, if any can be found, in several systematic theology books. This provides a useful check against error and oversight, and often makes one aware of alternative perspectives and arguments that may cause us to modify or strengthen our position. If a student finds that others have argued for strongly differing conclusions, then these other views need to be stated fairly and then answered. Sometimes other theology books will alert us to historical or philosophical considerations that have been raised before in the history of the church, and these will provide additional insight or warnings against error.

¹¹I have read a number of student papers telling me that John’s gospel says nothing about how Christians should pray, for example, because they looked at a concordance and found that the word *prayer* was not in John, and the word *pray* only occurs

four times in reference to Jesus praying in John 14, 16, and 17. They overlooked the fact that John contains several important verses where the word *ask* rather than the word *pray* is used (John 14:13–14; 15:7, 16, et al.).

The process outlined above is possible for any Christian who can read his or her Bible and can look up words in a concordance. Of course people will become faster and more accurate in this process with time and experience and Christian maturity, but it would be a tremendous help to the church if Christians generally would give much more time to searching out topics in Scripture for themselves and drawing conclusions in the way outlined above. The joy of discovery of biblical themes would be richly rewarding. Especially pastors and those who lead Bible studies would find added freshness in their understanding of Scripture and in their teaching.

6. We Should Study Systematic Theology With Rejoicing and Praise. The study of theology is not merely a theoretical exercise of the intellect. It is a study of the living God, and of the wonders of all his works in creation and redemption. We cannot study this subject dispassionately! We must love all that God is, all that he says and all that he does. “You shall love the LORD your God with all your heart” (Deut. 6:5). Our response to the study of the theology of Scripture should be that of the psalmist who said, “How precious to me are your thoughts, O God!” (Ps. 139:17). In the study of the teachings of God’s Word, it should not surprise us if we often find our hearts spontaneously breaking forth in expressions of praise and delight like those of the psalmist:

The precepts of the LORD are right,
rejoicing the heart. (Ps. 19:8)

In the way of your testimonies I delight
as much as in all riches. (Ps. 119:14)

How sweet are your words to my taste,
sweeter than honey to my mouth! (Ps. 119:103)

Your testimonies are my heritage for ever;
yea, they are the joy of my heart. (Ps. 119:111)

I rejoice at your word
like one who finds great spoil. (Ps. 119:162)

Often in the study of theology the response of the Christian should be similar to that of Paul in reflecting on the long theological argument that he has just completed at the end of Romans 11:32. He breaks forth into joyful praise at the richness of the doctrine which God has enabled him to express:

O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

“For who has known the mind of the Lord,
or who has been his counselor?”

“Or who has given a gift to him
that he might be repaid?”

For from him and through him and to him are all things. To him be glory for ever. Amen. (Rom. 11:33–36)

QUESTIONS FOR PERSONAL APPLICATION

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

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

SPECIAL TERMS

| | |
|---------------------|------------------------|
| apologetics | minor doctrine |
| biblical theology | New Testament theology |
| Christian ethics | Old Testament theology |
| contradiction | paradox |
| doctrine | philosophical theology |
| dogmatic theology | presupposition |
| historical theology | systematic theology |
| major doctrine | |

BIBLIOGRAPHY

In these bibliographies I have usually listed only works written from what would today be called a conservative evangelical position. This is because the purpose of this section is to give the student ready access to other treatments of each topic by theologians who share with this book the same general convictions about the nature of Scripture—that all of it is totally truthful and that it is God’s unique and absolutely authoritative Word to us. Once we step outside of that conviction, the variety of theological positions becomes amazingly large, and sufficient bibliographies are easily found in the more recent works cited below. (However, I have also included two representative Roman Catholic works

because of the great influence of the Roman Catholic Church in almost every society in the world.)

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

Dates given are the dates of publication of the final edition of each author’s systematic theology or major theological writing. Where no single major theological work was published, the dates represent the years during which the author was actively teaching and writing about systematic theology. Complete bibliographical data may be found on pp. 1224–30.

Sections in Evangelical Systematic Theologies

1. Anglican (Episcopalian)
 - 1882–92 Litton, 1–8
 - 1930 Thomas, xvii–xxviii, 146–52
2. Arminian (Wesleyan or Methodist)
 - 1875–76 Pope, 1:3–32, 42–46
 - 1892–94 Miley, 1:2–54
 - 1940 Wiley, 1:13–123
 - 1960 Purkiser, 19–38
 - 1983 Carter, 1:19–101
 - 1987–90 Oden, 1:11–14, 375–406
3. Baptist
 - 1767 Gill, 1:vii–xxx
 - 1887 Boyce, 1–8
 - 1907 Strong, 1–51
 - 1917 Mullins, 1–136
 - 1976–83 Henry, 1:13–411; 6:7–34
 - 1983–85 Erickson, 9–149
 - 1987–94 Lewis/Demarest, 1:13–123
4. Dispensational
 - 1947 Chafer, 1:3–17
 - 1949 Thiessen, 1–20
 - 1986 Ryrie, 9–22
5. Lutheran
 - 1917–24 Pieper, 1:3–190
 - 1934 Mueller, 1–89

6. Reformed (or Presbyterian)¹²
 - 1559 Calvin, 1:3–33, 35–43 (prefaces and 1.1–2)
 - 1724–58 Edwards, 2:157–63
 - 1861 Heppe, 1–11, 42–47
 - 1871–73 Hodge, 1:1–150
 - 1878 Dabney, 133–44
 - 1887–1921 Warfield, SSW, 2:207–320
 - 1889 Shedd, 1:3–58; 3:1–26
 - 1937–66 Murray, CW, 1:3–8, 169–73; CW, 4:1–21
 - 1938 Berkhof, *Intro.*, 15–128, 170–86
 - 1962 Buswell, 1:13–26
7. Renewal (or charismatic/Pentecostal)
 - 1988–92 Williams, 1:11–28

Sections in Representative Roman Catholic Systematic Theologies

1. Roman Catholic: Traditional
 - 1955 Ott, 1–10
2. Roman Catholic: Post-Vatican II
 - 1980 McBrien, 1:3–78, 183–200

Other Works

- Baker, D. L. “Biblical Theology.” In *NDT*, p. 671.
- Berkhof, Louis. *Introduction to Systematic Theology*. Grand Rapids: Eerdmans, 1982, pp. 15–75 (first published 1932).
- Bray, Gerald L., ed. *Contours of Christian Theology*. Downers Grove, Ill.: InterVarsity Press, 1993.
- _____. “Systematic Theology, History of.” In *NDT*, pp. 671–72.
- Cameron, Nigel M., ed. *The Challenge of Evangelical Theology: Essays in Approach and Method*. Edinburgh: Rutherford House, 1987.
- Carson, D. A. “Unity and Diversity in the New Testament: The Possibility of Systematic Theology.” In *Scripture and Truth*. Ed. by D. A. Carson and John Woodbridge. Grand Rapids: Zondervan, 1983, pp. 65–95.
- Davis, John Jefferson. *Foundations of Evangelical Theology*. Grand Rapids: Baker, 1984.
- _____. *The Necessity of Systematic Theology*. Grand Rapids: Baker, 1980.
- _____. *Theology Primer: Resources for the Theological Student*. Grand Rapids: Baker, 1981.
- Demarest, Bruce. “Systematic Theology.” In *EDT*, pp. 1064–66.

¹²In the Reformed category I have cross-referenced eleven systematic theologies (those listed in this chapter plus Bavinck in some chapters). Two other very well-written Reformed works are *Foundations of the Christian Faith* by James Montgomery Boice (Downers Grove, Ill.: InterVarsity Press, 1986) and *Concise Theology* by J. I. Packer

(Wheaton, Ill.: Tyndale House, 1993), but I have not cross-referenced them at the end of every chapter, because they are written for more popular audiences than the other Reformed works listed and because I thought that eleven Reformed theologies were already enough to give a sufficient sampling of Reformed thought.

- Erickson, Millard. *Concise Dictionary of Christian Theology*. Grand Rapids: Baker, 1986.
- Frame, John. *Van Til the Theologian*. Phillipsburg, N.J.: Pilgrim, 1976.
- Geehan, E. R., ed. *Jerusalem and Athens*. Nutley, N.J.: Craig Press, 1971.
- Grenz, Stanley J. *Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century*. Downers Grove, Ill.: InterVarsity Press, 1993.
- House, H. Wayne. *Charts of Christian Theology and Doctrine*. Grand Rapids: Zondervan, 1992.
- Kuyper, Abraham. *Principles of Sacred Theology*. Trans. by J. H. DeVries. Grand Rapids: Eerdmans, 1968 (reprint; first published as *Encyclopedia of Sacred Theology* in 1898).
- Machen, J. Gresham. *Christianity and Liberalism*. Grand Rapids: Eerdmans, 1923. (This 180-page book is, in my opinion, one of the most significant theological studies ever written. It gives a clear overview of major biblical doctrines and shows the vital differences with Protestant liberal theology at every point, differences that still confront us today. It is required reading in all my introductory theology classes.)
- Morrow, T. W. "Systematic Theology." In *NDT*, p. 671.
- Poythress, Vern. *Symphonic Theology: The Validity of Multiple Perspectives in Theology*. Grand Rapids: Zondervan, 1987.
- Preus, Robert D. *The Theology of Post-Reformation Lutheranism: A Study of Theological Prolegomena*. 2 vols. St. Louis: Concordia, 1970.
- Van Til, Cornelius. In *Defense of the Faith*, vol. 5: *An Introduction to Systematic Theology*. N.p.: Presbyterian and Reformed, 1976, pp. 1–61, 253–62.
- _____. *The Defense of the Faith*. Philadelphia: Presbyterian and Reformed, 1955.
- Vos, Geerhardus. "The Idea of Biblical Theology as a Science and as a Theological Discipline." In *Redemptive History and Biblical Interpretation*, pp. 3–24. Ed. by Richard Gaffin. Phillipsburg, N.J.: Presbyterian and Reformed, 1980 (article first published 1894).
- Warfield, B. B. "The Indispensableness of Systematic Theology to the Preacher." In *Selected Shorter Writings of Benjamin B. Warfield*, 2:280–88. Ed. by John E. Meeter. Nutley, N.J.: Presbyterian and Reformed, 1973 (article first published 1897).
- _____. "The Right of Systematic Theology." In *Selected Shorter Writings of Benjamin B. Warfield*, 2:21–279. Ed. by John E. Meeter. Nutley, N.J.: Presbyterian and Reformed, 1973 (article first published 1896).
- Wells, David. *No Place for Truth, or, Whatever Happened to Evangelical Theology?* Grand Rapids: Eerdmans, 1993.
- Woodbridge, John D., and Thomas E. McComiskey, eds. *Doing Theology in Today's World: Essays in Honor of Kenneth S. Kantzer*. Grand Rapids: Zondervan, 1991.

SCRIPTURE MEMORY PASSAGE

Students have repeatedly mentioned that one of the most valuable parts of any of their courses in college or seminary has been the Scripture passages they were required to memorize. "I have hidden your word in my heart that I might not sin against you" (Ps. 119:11 NIV). In each chapter, therefore, I have included an appropriate memory passage

so that instructors may incorporate Scripture memory into the course requirements wherever possible. (Scripture memory passages at the end of each chapter are taken from the RSV. These same passages in the NIV and NASB may be found in appendix 2.)

Matthew 28:18–20: *And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”*

HYMN

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

For almost every chapter the words of the hymns were found in *Trinity Hymnal* (Philadelphia: Great Commission Publications, 1990),¹³ the hymnal of the Presbyterian Church in America and the Orthodox Presbyterian Church, but most of them are found in many other common hymnals. Unless otherwise noted,¹⁴ the words of these hymns are now in public domain and no longer subject to copyright restrictions: therefore they may be freely copied for overhead projector use or photocopied.

Why have I used so many old hymns? Although I personally like many of the more recent worship songs that have come into wide use, when I began to select hymns that would correspond to the great doctrines of the Christian faith, I realized that the great hymns of the church throughout history have a doctrinal richness and breadth that is still unequalled. For several of the chapters in this book, I know of no modern worship song that covers the same subject in an extended way—perhaps this can be a challenge to modern songwriters to study these chapters and then write songs reflecting the teaching of Scripture on the respective subjects.¹⁵

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

“O for a Thousand Tongues to Sing”

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

¹³This hymn book is completely revised from a similar hymnal of the same title published by the Orthodox Presbyterian Church in WW 1961.

¹⁴Copyright restrictions still apply to the hymns in chapters 21, 37, and 5, and these may not be reproduced without

permission from the owner of the copy right.

¹⁵In appendix 3 (pp. 1222–23) I have listed the first lines of contemporary worship songs that correspond to twenty-six of the fifty-seven chapters in this book.

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

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

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

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

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

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

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

AUTHOR: CHARLES WESLEY, 1739, ALT.



Part 1

THE DOCTRINE
OF THE WORD
OF GOD