

### 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. 1224–29.

### 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)<sup>12</sup>

<sup>12</sup>In 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