

**A Commentary on Certain Differences between the
1963 Baptist Faith and Message and the 2000 Baptist Faith and Message**

Richard G. Howe, Ph.D.

The history of Baptist theology (particularly the late 19th through the 20th Centuries) is a fascinating and rewarding study. The differences between these two versions of the *Baptist Faith and Message* are better understood in the context of three broad streams of thought among Baptists distinguished by how Baptists scholars either rejected or implemented the **historical-critical method** of biblical studies. These three streams are **evangelicalism** (characterized by a rejection of the **historical-critical method** (opting rather for the **grammatico-historical method**) and a commitment to biblical inerrancy), **liberalism** (characterized by its implementation of the **historical-critical method** within a world-view of naturalism leading to a rejection of biblical inerrancy and authority), and **neo-orthodoxy** (which, though utilizing the **historical-critical method**, sought to maintain a certain degree of orthodoxy). While not having been in any communication with any of the framers of either document, my suggestions as to what they were thinking in choosing their words are of course speculative. But I think it is safe to say that to an important extent the *1963 BFM* took a somewhat broader stance in order to allow for a wider range of theological perspectives (especially regarding the nature of Scripture) than did the *2000 BFM*. While Baptists were certainly predominantly theologically conservative in 1963, the drafting of the *2000 BFM* no doubt reflects a marked move to the theological right with less of a desire to maintain this broad theological appeal. I think this move to the right by the convention accounts for some of the differences in wording. Other differences seem due to changes in American culture regarding issues such as abortion (which was not the issue in 1963 it came to be in 1972 after *Roe vs. Wade*), race relations, and feminism. In those instances where it is not clear to me what the significance is with a given difference, I have left the commentary section blank. I have also left the commentary section blank when the differences are due to the requirements of grammar where the *2000 BFM* has re-worded a sentence. For ease of focusing the reader, I have shaded the differences between the two documents. Where the shade appears in a single cell, this constitutes the presence of words not found in the other document. Where the shade appears in parallel cells, this constitutes a difference of wording between the two documents. Each subsequent row indicates a change. For each issue, I have tried to give some suggested readings. These suggestions are not intended to give a full accounting of the issue, but rather are to give an Evangelical analysis of the issue. Words in bold are contained in the glossary. I welcome any comments, criticisms, or suggestions.

<i>1963 Baptist Faith and Message</i>	<i>2000 Baptist Faith and Message</i>	Commentary
I. The Scriptures	I. The Scriptures	
The Holy Bible was written by men divinely inspired and is	The Holy Bible was written by men divinely inspired and is	
the record of		<u>THE ISSUE: NEO-ORTHODOXY</u> - The term ' neo-orthodoxy ' (meaning, new orthodoxy) was the label attached to a body of theology that began to rise to prominence from the late 19 th into the early 20 th Centuries in an attempt to counter-act the detrimental effects of liberalism (or theological liberalism) in Christianity. Both neo-orthodoxy and liberalism stand in contrast (though in different ways) to evangelicalism . The increasing use of the historical-critical method of biblical studies among scholars led to a move away from theological conservatism. This move in some circles went as far as theological liberalism . Neo-orthodoxy came about to stave off this theological liberalism while granting the legitimacy of the historical-critical method . It sought to marry much of orthodoxy with such a method. Early manifestations of neo-orthodoxy (i.e., the use of the historical-critical method while trying to maintain a certain amount of orthodoxy) can be seen in Baptist thinkers such as Crawford H. Toy (1836-1919), John Clifford (1836-1923), and William Newton Clarke (1841-1912) who stood in stark contrast to the evangelical thinking of other Baptists such as John Broadus (1827-1894), James Petigru Boyce (1827-1888), Basil Manly, Jr. (1825-1892) and B. H. Carrol (1843-1914). The term ' neo-orthodoxy ' did not come into use until the 20 th Century. It reached its most mature

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		<p>development in the thinking of the Swiss theologian Karl Barth (1886-1968) The significance of neo-orthodoxy for the evangelical is its view of the nature of Scripture. The qualifying phrase 'the record of' was utilized by neo-orthodox theologians to attack the integrity and inerrancy of Scripture by trying to drive a wedge between what the neo-orthodox theologian maintained was the actual Word of God and the mere "record" of God's acting. In neo-orthodox theology, the actual Word of God consists of God's acting in the affairs of mankind and/or an individual's "encounter" with God so acting. In other words, for neo-orthodoxy, the Word of God is the religious experience or "encounter" that one has when that one reads the Bible. Neo-orthodoxy denies that the Bible is itself the Word of God, maintaining instead that the Bible is only the "record" of these acts of God in history. Sometimes this was described as the Bible "containing" the Word of God. This enabled neo-orthodoxy to allow for errors in the record, i.e., in the Bible, without seemingly impugning the integrity of God. While the <i>1963 BFM</i> might have allowed for this understanding of Scripture, the <i>2000 BFM</i> does not.</p> <p><u>RECOMMENDED READING ON BARTH AND NEO-ORTHODOXY</u></p> <p>Polman, A. D. R. <i>Barth</i> in the series <i>International Library of Philosophy and Theology</i>. David H. Freeman, ed. Philadelphia: Presbyterian and Reformed Publishing, 1968.</p> <p>Ramm, Bernard. "The Fortunes of Theology from Schleiermacher to Barth and Bultmann." In <i>Tensions in Contemporary Theology</i>, ed. Stanley N. Gundry and Alan F. Johnson, 15-41. Chicago: Moody Press, 1976.</p> <p>Smith, David L. "Neo-orthodoxy." In <i>A Handbook of Contemporary Theology: Tracing Trends & Discerning Directions in Today's Theological Landscape</i>. Wheaton, IL: Victor Books, 1992.</p> <p><u>RECOMMENDED READING ON THEOLOGICAL LIBERALISM, BIBLICAL CRITICISM, AND THE HISTORICAL-CRITICAL METHOD</u></p> <p>Allis, Oswald. <i>The Old Testament: Its Claims and Critics</i>. Grand Rapids: Baker Book House, 1972.</p> <p>Linnemann, Eta. <i>Biblical Criticism on Trial: How Scientific is "Scientific Theology"?</i> Trans. by Robert W. Yarbrough. Grand Rapids: Kregel Publications, 2001.</p> <p>_____. <i>Historical Criticism of the Bible: Methodology or Ideology? Reflections of a Bultmannian Turned Evangelical</i>. Trans. by Robert W. Yarbrough. Grand Rapids: Baker Book House, 1990.</p> <p>_____. <i>Is There a Synoptic Problem? Rethinking the Literary Dependence on the First Three Gospels</i>. Trans. by Robert W. Yarbrough. Grand Rapids: Baker Book House, 1992.</p> <p>Machen, J. Gresham. <i>Christianity and Liberalism</i>. Grand Rapids: Wm. B. Eerdmans Publishing, 1923.</p> <p>Thomas, Robert L. and F. David Farnell. <i>The Jesus Crisis: Inroads of Historical Criticism into Evangelical Scholarship</i>. Grand Rapids: Kregel Publications, 1998.</p>

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		Smith, David L. "Neo-liberalism." In <i>A Handbook of Contemporary Theology: Tracing Trends & Discerning Directions in Today's Theological Landscape</i> . Wheaton, IL: Victor Books, 1992.
God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.	God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.	
	Therefore, all Scripture is totally true and trustworthy.	<p>THE ISSUE: INERRANCY OF SCRIPTURE - The past century has seen a tremendous assault on the integrity, inerrancy, and infallibility of the Scriptures. This assault has stemmed from a number of arenas, both within and without the church, including neo-orthodoxy, theological liberalism, and Higher or Biblical Criticism as well as Secular Humanism. As time has moved on, more and more qualifying adjectives were needed by evangelicals to maintain the historic, orthodox position on the nature of the Scriptures. The sentence "Therefore, all Scripture is totally true and trustworthy." seeks to preempt the increasing attempts by biblical critics to give an appearance of orthodoxy while these biblical critics and others subtly maintain that the Scriptures are in error in certain matters such as history or science. Without a doubt, the definitive analysis and defense of inerrancy has come from the International Council on Biblical Inerrancy (ICBI) whose works are cited below.</p> <p><u>RECOMMENDED READING ON INERRANCY</u></p> <p>Bush, L. Russ and Tom J. Nettles. <i>Baptist and the Bible: Baptists' Views of Inspiration and Inerrancy: Historical Roots and Present Controversies</i>. Chicago: Moody Press, 1980.</p> <p>Boice, James Montgomery, ed. <i>The Foundation of Biblical Authority</i>. Grand Rapids: Zondervan Publishing House, 1978.</p> <p>Geisler, Norman L., ed. <i>Inerrancy</i>. Grand Rapids: Zondervan Publishing House, 1979.</p> <p>Geisler, Norman L., ed. <i>Biblical Errancy: An Analysis of Its Philosophical Roots</i>. Grand Rapids: Zondervan Publishing House, 1981.</p> <p>Hanna, John, ed. <i>Inerrancy and the Church</i>. Chicago: Moody Press, 1984.</p> <p>Kantzer, Kenneth, ed. <i>Applying the Scripture: Papers from ICBI Summit III</i>. Grand Rapids: Zondervan Publishing House, Academie, 1987.</p> <p>Lewis, Gordon and Bruce Demarest, eds. <i>Challenges to Inerrancy: A Theological Response</i>. Chicago: Moody, 1984.</p> <p>Radmacher, Earl D., ed. <i>Can We Trust the Bible? Leading Theologians Speak Out on Biblical Inerrancy</i>. Wheaton, IL: Tyndale House Publishers, 1979.</p> <p>Radmacher, Earl D. and Robert D. Preus, eds. <i>Hermeneutics, Inerrancy & the Bible: Papers from ICBI Summit II</i>. Grand Rapids: Zondervan Publishing House, Academie, 1984.</p>
It reveals the principles by which	It reveals the principles by which	

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<p>God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried.</p>	<p>God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried.</p>	
<p>The criterion by which the Bible is to be interpreted is Jesus Christ.</p>	<p>All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.</p>	<p>THE ISSUE: HERMENEUTICS - Hermeneutics is the science of interpreting written text. The former sentence in the <i>1963 BFM</i> has been exploited by some to subject the objective, authoritative meaning of the biblical text to one's own subjective or religious experience. Tacit within such attempts is the view that either there is no objective meaning to the biblical text or that such an objective meaning is out of one's reach. This view maintains that whatever meaning there is to any given biblical passage must be supplied by the reader. The reader "creates" his own meaning and tries to justify it by claiming that it stems from one's own personal experience with Jesus. The <i>2000 BFM</i> tries to return the foundation and court of appeal of all theological discourse to the objective reading of the biblical text rather than to the personal subjective experience of each given individual</p> <p>RECOMMENDED READING ON HERMENEUTICS Howe, Thomas. <i>Objectivity in Biblical Interpretation</i>. Altamonte Springs, FL: Advantage Inspirational, 2004. McQuilkin, J. Robertson. <i>Understanding and Applying the Bible: An Introduction to Hermeneutics</i>. Chicago: Moody Press, 1983. Traina, Robert A. <i>Methodical Bible Study</i>. Wilmore, KY: Asbury Theological Seminary, 1980.</p>
<p>II. God There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections.</p>	<p>II. God There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections.</p>	
	<p>God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures.</p>	<p>THE ISSUE: THE NATURE OF GOD - This addition is in response to a growing aberrant theology known as "open theism" "neo-theism," the "open view of God" or the "openness movement." The idea of this theology is that the traditional view of God's omniscience is incompatible with human freedom. It denies that God has exhaustive knowledge of future contingent events, particularly the free choices of humans. While many of the advocates of open theism are otherwise orthodox evangelicals, this theology is a prelude to increasing unorthodox and heretical views of the nature of God such as process theism.</p> <p>RECOMMENDED READING CRITIQUING OPEN THEISM Geisler, Norman L. <i>Creating God in the Image of Man? The New "Open" View of God-Neotheism's Dangerous Drift</i>. Minneapolis: Bethany House Publishers, 1997.</p>

1963 Baptist Faith and Message	2000 Baptist Faith and Message	Commentary
		<p>Geisler, Norman L., H. Wayne House and Max Herrera. <i>The Battle for God: Responding to the Challenge of Neotheism</i>. Grand Rapids: Kregel Publications, 2001.</p> <p><u>RECOMMENDED READING ON THE NATURE OF GOD</u></p> <p>Beisner, E. Calvin. <i>God in Three Persons</i>. Wheaton: Tyndale House Publishers, 1984.</p> <p>Boa, Kenneth. <i>Unraveling the Big Questions about God</i>. Zondervan Publishing House, 1988.</p> <p>Bowman, Robert M. <i>Why You Should Believe in the Trinity: An Answer to Jehovah's Witnesses</i>. Grand Rapids: Baker Book House, 1989.</p> <p>Charnock, Stephen. <i>Discourses upon the Existence and Attributes of God</i>. Reprinted. Grand Rapids: Baker Book House, 1999.</p> <p>DeHann, Dan. <i>The God You Can Know</i>. Chicago: Moody Press, 1982.</p> <p>Lightner, Robert P. <i>The God of the Bible: An Introduction to the Doctrine of God</i>. Grand Rapids: Baker Book House, 1973.</p> <p>Packer, J. I. <i>Knowing God</i>. Downers Grove, IL: InterVarsity Press, 1973.</p> <p>Piper, John. <i>Desiring God: Meditations of a Christian Hedonist</i>. Portland: Multnomah, 1986.</p> <p>Sproul, R. C. <i>The Holiness of God</i>. Wheaton, IL: Tyndale House Publishers, 1985.</p> <p>Tozer, A. W. <i>The Knowledge of the Holy</i>. San Francisco: Harper & Row, Publishers, 1961.</p> <p>_____. <i>The Pursuit of God</i>. Wheaton, IL: Tyndale House Publishers, n.d.</p>
<p>To him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.</p> <p>1. God the Father God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in his attitude toward all men.</p> <p>2. God the Son Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God,</p>	<p>To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.</p> <p>A. God the Father God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.</p> <p>B. God the Son Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly</p>	

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<p>taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His</p>	<p>revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His</p>	
	<p>substitutionary</p>	<p><u>THE ISSUE: THE WORK OF CHRIST ON THE CROSS</u> - The notion of Christ's death being 'substitutionary' means that Jesus' death on the cross was a death He experienced in our place as our substitute. It says that on the cross Jesus Christ took upon Himself the punishment for our sins. As close as the 1980s at New Orleans Baptist Theological Seminary, the substitutionary atonement of Christ has been denied by at least one professor in the theology department. The <i>2000 BFM</i> wisely saw the danger and made explicit this aspect of Christ's work on the cross.</p> <p><u>RECOMMENDED READING ON THE WORK OF CHRIST ON THE CROSS</u></p> <p>Boice, James Montgomery. <i>Foundations of the Christian Faith</i>. Vol. II: <i>God the Redeemer</i>. Downers Grove, IL: InterVarsity Press, 1978.</p> <p>Dabney, Robert L. <i>Christ Our Penal Substitute</i>. Harrisonburg, VA: Sprinkle Publications, 1978.</p> <p>Lightner, Robert P. <i>Sin, the Savior, and Salvation: The Theology of Everlasting Life</i>. Grand Rapids: Kregel Publications, 1991.</p> <p>Warfield, Benjamin Breckinridge. <i>The Person and Work of Christ</i>. Philadelphia: Presbyterian and Reformed Publishing, 1970.</p>
<p>death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator,</p>	<p>death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator,</p>	
<p>partaking of the nature of God and of man, and</p>	<p>fully God, fully man,</p>	<p><u>THE ISSUE: THE TRINITY/THE DEITY OF CHRIST</u> - There can be no confusion as to the necessity of maintaining the full deity of Jesus Christ. To say that Jesus Christ is divine is to say that He is God in the flesh. The <i>1963 BFM</i> wording could be exploited by those who would want to say that Jesus was a human being who somehow "took on" divinity. This heresy is common in certain New Age circles. While the writers of the <i>1963 BFM</i> in no way desired to compromise the doctrine of the deity of Christ, the writers of the <i>2000 BFM</i> wisely saw the need to eliminate the possibility of misunderstanding and opted for less ambiguous wording. The historic, orthodox doctrine of the deity of Christ says that Jesus Christ was fully God and fully man at the same time. He is one person who possesses two natures. In theology, the relationship of these two</p>

1963 Baptist Faith and Message	2000 Baptist Faith and Message	Commentary
		<p>natures is known as the hypostatic union. The doctrine of the deity of Christ is subsumed under the doctrine of the Trinity. The doctrine of the Trinity is universally attested to by all branches of the Christian faith—Catholic, Protestant, and Eastern Orthodox and is denied by all cults. It is considered one of the essential, cardinal doctrines of historic Christianity. In short the doctrine says that there is only one eternal God who exists in three co-equal persons—the Father, the Son, and the Holy Spirit. God is one in nature and three in persons. The doctrine does not say that there are three God, but rather that the three persons are the one God.</p> <p><u>RECOMMENDED READING ON THE TRINITY/THE DEITY OF CHRIST</u></p> <p>Beisner, E. Calvin. <i>God in Three Persons</i>. Wheaton: Tyndale House Publishers, 1984.</p> <p>Bowman, Robert M. <i>Why You Should Believe in the Trinity: An Answer to Jehovah's Witnesses</i>. Grand Rapids: Baker Book House, 1989.</p> <p>Boyce, J. P. "The Trinity." In <i>Abstracts of Systematic Theology</i>. Philadelphia: American Baptist Publication Society,</p> <p>Boyd, Gregory A. <i>Cynic, Sage or Son of God?</i> Wheaton, IL: Victor Books, BridgePoint, 1995.</p> <p>Buswell, J. Oliver. "The Doctrine of the Trinity." In <i>A Systematic Theology of the Christian Religion</i>. Vol. 1, <i>Theism and Biblical Anthropology</i>. Grand Rapids: Zondervan Publishing House, 1962.</p> <p>_____. "Jesus Is God." In <i>A Systematic Theology of the Christian Religion</i>. Vol. 1, <i>Theism and Biblical Anthropology</i>. Grand Rapids: Zondervan Publishing House, 1962.</p> <p>Chafer, Lewis Sperry. "God the Son: His Deity and Eternity." In <i>Major Bible Themes</i>. Grand Rapids: Zondervan Publishing House, Academie Books, revised by John F. Walvoord, 1974.</p> <p>_____. "God the Trinity." In <i>Major Bible Themes</i>. Grand Rapids: Zondervan Publishing House, Academie Books, revised by John F. Walvoord, 1974.</p> <p>Dabney, Robert L. "Divinity of Christ." In <i>Lectures in Systematic Theology</i>. Grand Rapids: Zondervan Publishing House, 1972.</p> <p>_____. "The Trinity." In <i>Lectures in Systematic Theology</i>. Grand Rapids: Zondervan Publishing House, 1972.</p> <p>Hodge, A. A. "The Holy Trinity." In <i>Outlines in Theology for Students and Laymen</i>. Grand Rapids: Zondervan Publishing House, 1972.</p> <p>Warfield, Benjamin Breckinridge. <i>The Person and Work of Christ</i>. Philadelphia: Presbyterian and Reformed Publishing, 1970.</p> <p>Wilkins, Michael J. and J. P. Moreland. <i>Jesus Under Fire: Modern Scholarship Reinvents the Historical Jesus</i>. Grand Rapids: Zondervan Publishing House, 1995.</p>
in whose Person is effected the reconciliation between God and man. He will return in power and	in whose Person is effected the reconciliation between God and man. He will return in power and	

1963 Baptist Faith and Message	2000 Baptist Faith and Message	Commentary
<p>glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.</p> <p>3. God the Holy Spirit The Holy Spirit is the Spirit of God.</p>	<p>glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.</p> <p>C. God the Holy Spirit The Holy Spirit is the Spirit of God,</p>	
	<p>fully divine.</p>	<p><u>THE ISSUE: THE TRINITY/THE DEITY OF THE HOLY SPIRIT</u> - One of the most important doctrines of historic Christianity is the Trinity. While the debate about the nature of Christ can sometimes take center stage, one must always be vigilant to defend both the personality and deity of the Holy Spirit. Most modern cults (e.g., Jehovah's Witnesses) deny the personality and/or divinity of the Holy Spirit. (See the discussion above on the Trinity.)</p> <p><u>RECOMMENDED READING ON THE TRINITY/THE DEITY OF THE HOLY SPIRIT</u></p> <p>Beisner, E. Calvin. <i>God in Three Persons</i>. Wheaton: Tyndale House Publishers, 1984.</p> <p>Bowman, Robert M. <i>Why You Should Believe in the Trinity: An Answer to Jehovah's Witnesses</i>. Grand Rapids: Baker Book House, 1989.</p> <p>Boyce, J. P. "The Trinity." In <i>Abstracts of Systematic Theology</i>. Philadelphia: American Baptist Publication Society,</p> <p>Buswell, J. Oliver. "The Doctrine of the Trinity." In <i>A Systematic Theology of the Christian Religion</i>. Vol. 1, <i>Theism and Biblical Anthropology</i>. Grand Rapids: Zondervan Publishing House, 1962.</p> <p>_____. "The Holy Spirit Is God." In <i>A Systematic Theology of the Christian Religion</i>. Vol. 1, <i>Theism and Biblical Anthropology</i>. Grand Rapids: Zondervan Publishing House, 1962.</p> <p>Chafer, Lewis Sperry. "God the Spirit: His Personality." In <i>Major Bible Themes</i>. Grand Rapids: Zondervan Publishing House, Academie Books, revised by John F. Walvoord, 1974.</p> <p>_____. "God the Trinity." In <i>Major Bible Themes</i>. Grand Rapids: Zondervan Publishing House, Academie Books, revised by John F. Walvoord, 1974.</p> <p>Dabney, Robert L. "Divinity of the Holy Ghost, and of the Son." In <i>Lectures in Systematic Theology</i>. Grand Rapids: Zondervan Publishing House, 1972.</p> <p>_____. "The Trinity." In <i>Lectures in Systematic Theology</i>. Grand Rapids: Zondervan Publishing House, 1972.</p> <p>Hodge, A. A. "The Holy Trinity." In <i>Outlines in Theology for Students and Laymen</i>. Grand Rapids: Zondervan Publishing House, 1972.</p>
<p>He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and</p>	<p>He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the</p>	

1963 Baptist Faith and Message	2000 Baptist Faith and Message	Commentary
effects regeneration.	Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ.	<p><u>THE ISSUE: THE WORK OF THE HOLY SPIRIT</u> - The qualification added by the <i>2000 BFM</i> precludes the notion that there is some required second work of the Holy Spirit for which the Christian must seek. This idea is prevalent among certain Pentecostal and Charismatic groups who often refer to this second work as the baptism of the Holy Spirit. Instead, what is being affirmed here is that at the point of salvation one receives the baptism of the Holy Spirit whereby the Holy Spirit makes the believer a member of the Body of Christ and indwells him permanently.</p> <p><u>RECOMMENDED READING ON THE WORK OF THE HOLY SPIRIT/CHARISMATIC THEOLOGY AND PENTECOSTALISM</u></p> <p>Babcox, Neil. <i>A Search for Charismatic Reality: One Man's Pilgrimage</i>. Portland: Multnomah Press, 1985.</p> <p>Bruner, Frederick Dale. <i>A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness</i>. Grand Rapids: William B. Eerdmans Publishing, 1970.</p> <p>Hoekema, Anthony A. <i>Holy Spirit Baptism</i>. Grand Rapids: William B. Eerdmans Publishing, 1972.</p> <p>MacArthur, John F., Jr. <i>Charismatic Chaos</i>. Grand Rapids: Zondervan Publishing House, 1992.</p>
He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the	He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the	
assurance of God to	guarantee that God will	<p><u>THE ISSUE: ETERNAL SECURITY OF THE BELIEVER</u> - This doctrine is sometimes known as "once saved always saved." The change in wording strengthens the force of what is being said. The work of the Holy Spirit does more than merely give us assurance of our salvation (which assurance may come and go on our part) but rather He makes it certain that each Christian will reach his destiny in Christ.</p> <p><u>RECOMMENDED READING ON ETERNAL SECURITY OF THE BELIEVER</u></p> <p>Chafer, Lewis Sperry. "Security of Salvation." In <i>Major Bible Themes</i>. Grand Rapids: Zondervan Publishing House, Academie Books, revised by John F. Walvoord, 1974.</p> <p>Dillow, Joseph C. <i>The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man</i>. Hayesville, NC: Schoettle Publishing, 1992.</p> <p>Lightner, Robert P. "God's Security and Man's Assurance." In <i>Sin, the Savior, and Salvation: The Theology of Everlasting Life</i>. Grand Rapids: Kregel Publications, 1991.</p> <p>Wilkin, Robert N. <i>Confident in Christ: Living by Faith Really Works</i>. Irvin, TX: Grace Evangelical Society 1999.</p>
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1963 Baptist Faith and Message	2000 Baptist Faith and Message	Commentary
fulness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.	fulness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.	
III. Man	III. Man	
Man	Man	
was created by the special act of God,	is the special creation of God, made	
in His own image,	in His own image.	
and is	He created them male and female as	<p>THE ISSUE: GENDER ISSUES - With the rise of feminism, it has become increasingly necessary for the evangelical church to address issue of gender. Two extremes should be avoided. First, the distinctions between the genders should not be blurred so as to ignore the relative function of the genders in the church and in the family. Second, the distinctions between the genders should not be exaggerated so as to imply that one gender is inferior the other.</p> <p>RECOMMENDED READING ON GENDER ISSUES Kassian, Mary A. <i>The Feminist Gospel: The Movement to Unite Feminism with the Church</i>. Wheaton, IL: Crossway Books, 1992. Piper, John and Wayne Grudem, eds. <i>Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism</i>. Wheaton, IL: Crossway Books, 1991.</p>
the crowning work of His creation.	the crowning work of His creation.	
	The gift of gender is thus part of the goodness of God's creation.	THE ISSUE: GENDER ISSUES - (see above)
In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin,	In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin.	
and	Therefore,	
as soon as they are capable of moral action	as soon as they are capable of moral action,	
	they	
become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfil the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every	become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfil the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every	

1963 Baptist Faith and Message	2000 Baptist Faith and Message	Commentary
man	person of every race	<u>THE ISSUE: RACE</u> - With the history of racism in this country, it is necessary that evangelicals are unambiguous regarding the equality of the races.
possesses dignity and is worthy of respect and Christian love.	possesses full dignity and is worthy of respect and Christian love.	
<p style="text-align: center;">IV. Salvation</p> <p>Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration,</p>	<p style="text-align: center;">IV. Salvation</p> <p>Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration,</p>	
	justification,	<p><u>THE ISSUE: JUSTIFICATION BY FAITH</u> - Justification by faith is the clarion call of the reformation. Oddly, the 1963 BFM left this essential ingredient out in its presenting of the elements of salvation. The doctrine is sometimes referred to as justification by faith or justification by faith alone. It says that a person is made right with God by faith alone. On the basis of this faith, God imputes to the sinner the righteousness of God. This imputed righteousness (sometimes referred to as declared righteousness or forensic justification) is possible because the just punishment for the sins of the sinner is borne by his substitute Jesus Christ in His death on the cross.</p> <p><u>RECOMMENDED READING ON JUSTIFICATION BY FAITH</u></p> <p>Boice, James Montgomery. <i>Foundations of the Christian Faith</i>. Vol. II: <i>God the Redeemer</i>. Downers Grove, IL: InterVarsity Press, 1978.</p> <p>Dabney, Robert L. <i>Christ Our Penal Substitute</i>. Harrisonburg, VA: Sprinkle Publications, 1978.</p> <p>Lightner, Robert P. <i>Sin, the Savior, and Salvation: The Theology of Everlasting Life</i>. Grand Rapids: Kregel Publications, 1991.</p> <p>Warfield, Benjamin Breckinridge. <i>The Person and Work of Christ</i>. Philadelphia: Presbyterian and Reformed Publishing, 1970.</p>
sanctification, and glorification.	sanctification, and glorification.	
	There is no salvation apart from personal faith in Jesus Christ as Lord.	<p><u>THE ISSUE: EXCLUSIVISM</u> - With the rise of liberalism, it is important that evangelicals are unambiguous that salvation is only through Jesus Christ. Exclusivism says that Jesus is the only way to God and that there is no salvation in any other religion.</p> <p><u>RECOMMENDED READING ON EXCLUSIVISM</u></p> <p>Clark, David K. "Religious Pluralism and Christian Exclusivism." In <i>To Everyone an Answer: A Case for the Christian Worldview</i>, eds. Francis J. Beckwith, William Lane Craig, and J. P. Moreland, 291-307. Downers Grove, IL: InterVarsity Press, 2004.</p> <p>Copan, Paul. "The Exclusivism of Religious Pluralism." in <i>True for You but Not for Me: Deflating the Slogans that Leave Christians Speechless</i>. Minneapolis: Bethany House Publishers, 1998.</p> <p>Craig, William Lane. "Christ, the Only Way." In <i>Hard</i></p>

1963 Baptist Faith and Message	2000 Baptist Faith and Message	Commentary
		<p><i>Questions, Real Answers</i>. Wheaton: Crossway Books, 2003.</p> <p>Geivett, R. Douglas and W. Gary Phillips. "A Particularist View: An Evidentialist Approach." In <i>Four Views of Salvation in a Pluralistic World</i>, eds. Dennis L. Okholm and Timothy R. Phillips, 211-245. Grand Rapids: Zondervan Publishing House, 1995.</p>
<p>1. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.</p> <p>Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.</p> <p>2. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.</p> <p>3. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.</p>	<p>A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.</p> <p>B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.</p> <p>C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.</p> <p>D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.</p>	
<p>V. God's Purpose of Grace Election is the gracious purpose of God, according to which He regenerates,</p>	<p>V. God's Purpose of Grace Election is the gracious purpose of God, according to which He regenerates,</p>	
	justifies,	<p>THE ISSUE: JUSTIFICATION BY FAITH - (see above)</p>
<p>sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is</p>	<p>sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is</p>	

<i>1963 Baptist Faith and Message</i>	<i>2000 Baptist Faith and Message</i>	Commentary
a	the	
glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.	glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.	
VI. The Church A New Testament church of the Lord Jesus Christ is	VI. The Church A New Testament church of the Lord Jesus Christ is	
a	an autonomous	[The term 'autonomous' was taken from a later sentence and inserted here.]
local	local	
body	congregation	
of baptized believers	of baptized believers,	
who are		
associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ,	associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ,	
committed to His teachings,	governed by His laws,	
exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.	exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.	
This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ.	Each congregation operates under the Lordship of Christ through democratic processes.	[The term 'autonomous' was taken from this sentence and inserted earlier.]
In such a congregation,	In such a congregation	
members are equally	each member is	
responsible.	responsible	
	and accountable to Christ as Lord.	The notion of one being accountable to Christ as Lord is a re-emphasis of the doctrine of the priesthood of the believer in terms of which no church council or creed is able to bind the conscience of any believer.
Its Scriptural officers are pastors and deacons.	Its scriptural officers are pastors and deacons.	
	While both men and women are gifted for service in the church,	<u>THE ISSUE: THE ROLE OF WOMEN IN THE CHURCH</u> - (see discussion of gender issues above)

<i>1963 Baptist Faith and Message</i>	<i>2000 Baptist Faith and Message</i>	Commentary
	the office of pastor is limited to men as qualified by Scripture.	
The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.	The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages,	
	believers from every tribe, and tongue, and people, and nation.	a re-emphasis on the equality of all people
<p>VII. Baptism and the Lord's Supper Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.</p>	<p>VII. Baptism and the Lord's Supper Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.</p>	

GLOSSARY

Aberrant theology - Something is aberrant when it deviates from what is the norm or what is acceptable. In this context, I use the term 'aberrant' to refer to doctrines of theology that fall outside **evangelicalism** but which have nevertheless manifested within the context of the ostensive **evangelical** community. Historically, the term '**heretical**' has been used to describe those false doctrines that have arisen by the denial of the cardinal or fundamental doctrines of Christianity as defined by the historic creeds agreed upon (for the most part) by all three major branches of the Christian faith, viz., Catholic, Protestant, and Eastern Orthodox. Examples of such cardinal or fundamental or creedal doctrines would be the Trinity, the Virgin Birth of Christ, and the Deity of Christ. The term 'aberrant' can be used to refer to those false doctrines that stand in contrast to other specific doctrines of Christianity that I believe are vitally important though beyond those doctrines codified by the historic creeds. Thus, for example, the doctrine within the Word of Faith movement which says that Christians can activate the "force of faith" and call upon the miracle, creative power that God used to create the universe is aberrant since it imposes an occult view of reality upon the Christian faith. But this aberrant doctrine is not exactly definable as a denial of a cardinal doctrine as defined by any historic creed. Sometimes the presence of aberrant theology may occur in the thinking of those who are otherwise orthodox. Thus, while the distinction between **orthodox** and **heretical** may amount to the distinction between genuine Christianity and non-Christianity, **aberrant** theology may be held by someone who is genuinely a Christian.

Anti-supernatural, anti-supernaturalism - see "Naturalism"

Barth, Karl - (1886-1968) very influential Swiss theologian who pioneered what came to be known as **neo-orthodoxy**

Biblical criticism, (Higher Criticism), biblical critics - a method utilizing the **Historical-Critical Method** with its assumptions of **naturalism** of studying the origins and backgrounds of the books of the Bible; Because of the **anti-supernatural** assumptions of its method, biblical criticism invariably came to radical conclusions about the authors of various books of the Bible. For example, because the latter half of the book of Isaiah mentions a figure (Cyrus) who did not live until about 200 years after Isaiah, the biblical critics concluded that this section of the book of Isaiah must have been written later. But this conclusion follows only if it is not possible that Isaiah could have known the future. Since the biblical critics assumed that it was impossible for a person to know the future (because of their **anti-supernatural** or **naturalistic** assumptions) then it was not possible in their estimation for Isaiah to have written the second part of the book.

Biblical critics - see "Biblical criticism"

Charismatic - sometimes referred to as neo-pentecostalism, a movement within Christianity during the 1960s to today that emphasizes the manifestation of certain gifts of the

Holy Spirit, particularly speaking in tongues. The charismatic movement is generally distinguished from traditional Pentecostalism by the former's rejection of tongues as a necessary sign of being born again. (cf. Pentecostal)

Contingent - opposite of 'necessary;' Something is contingent when it could be one way or another or could have been different than it is. For example, that I am wearing blue jeans is a contingent fact since it is not necessary that I wear blue jeans and I could have decided not to wear blue jeans. In this context, it is generally thought that the actions of humans are contingent in as much as they are freely chosen and different actions could have been chosen instead. This is admittedly a controversial and complex topic in as much as opinions differ whether there are different notions of contingent (something being contingent in one sense and necessary in another) and whether or how the notion of contingency is compatible with God's foreknowledge. An orthodox view of God says that God has all knowledge, even of future contingent events. (See, "open theism")

Evangelical, evangelicals - see "Evangelicalism"

Evangelicalism - a particular stream within Protestant Christianity that is mainly characterized by a commitment to biblical **inerrancy**. What is now known as 'evangelical' was in the earlier part of the 20th Century known as 'fundamentalism.' Unfortunately, the term 'fundamentalism' (due to certain events during the last part of the 19th and first part of the 20th Centuries) has taken on the connotation of anti-intellectual or anti-academic religion. In contradistinction, evangelicalism has produced some of the greatest scholars of theology and philosophy and encourages strong intellectual and academic pursuits, being convinced that good learning only further substantiates the truth of the Christian faith.

Grammatico-Historical Method - a method of analysis of the biblical text used by more conservative scholars as opposed to the **Historical-Critical Method**. The abiding assumption is that the text of the Bible should be understood in its historical context according to the normal rules of grammar and allowing for the possibility of the supernatural. Thus, when the text speaks of an event such as Jesus walking on the water, this method avoids trying to "explain away" the event as myth or legend simply because it is miraculous. (cf. Historical Critical Method)

Heresy, heretical - A doctrine is heresy when it denies a cardinal or fundamental tenets of a given religion. In Christianity, heresy is characterized as a departure from the cardinal or fundamental doctrines as defined by the historic creeds agreed upon (for the most part) by each of the major divisions of the Christian faith—Catholic, Protestant, and Eastern Orthodox.

Hermeneutics - the principle of textual interpretation; In this context, hermeneutics is that branch of knowledge dealing with the guiding principles of how one is to interpret the biblical text. Hermeneutics deals with such issues as

historical or cultural context, word usage, literary styles (poetry, personal letters, historical narrative, etc.), literary methods (simile, metaphor, hyperbole, parallelism, synecdoche, metonymy, etc.) and more.

Higher Criticism - see "Biblical criticism"

Historical-Critical Method - a method of analysis of the biblical text that is generally characterized by an assumption of **naturalism** that has given rise to what is often referred to as **Biblical Criticism**. (cf. Grammatico-Historical Method)

Hypostatic union - A term used to describe the relationship between the divine nature and human nature of Jesus Christ. The doctrine says that the person of Jesus Christ possesses at once both a human nature and a divine nature. They are united in the one person yet so as not to be blended. Statements about Jesus can be ambiguous until they are clarified as referring to Jesus with respect to His human nature or Jesus with respect to His divine nature. Thus, to say that Jesus got tired and that Jesus is God does not entail that God got tired. The person of Jesus in His human nature is finite and subject to the limitation of that nature. But the person of Jesus in His divine nature is infinite.

ICBI - see "International Council on Biblical Inerrancy"

Inerrancy - a characteristic of the Bible which says that the Bible is free from all errors in the original manuscripts. The doctrine is essential in as much as the admission of error in the Bible would impugn the veracity of God Himself. If the Bible is God's Word and God cannot err, then it follows that the Bible cannot err. If the Bible errs, then either it is not God's word or God can err. (cf. infallibility)

Infallibility - a characteristic of the Bible which says that the Bible is incapable of leading someone astray with it is properly understood and followed. Often, however, the term is used as a synonym for 'inerrancy.'

International Council on Biblical Inerrancy (ICBI) - a consortium of **evangelical** theologians and philosophers who convened several times from the late 1970s to the mid 1980s to address the issue of biblical inerrancy. Their meetings resulted in a number of position papers, the most famous of which was dubbed the "Chicago Statement on Biblical Inerrancy" or just the "Chicago Statement." Scholarly works were presented and eventually compiled and published in a series of books, viz., (in order of publication): Boice, James Montgomery, ed. *The Foundation of Biblical Authority*. Grand Rapids: Zondervan Publishing House, 1978; Radmacher, Earl D., ed. *Can We Trust the Bible? Leading Theologians Speak Out on Biblical Inerrancy*. Wheaton, IL: Tyndale House Publishers, 1979; Geisler, Norman L., ed. *Inerrancy*. Grand Rapids: Zondervan Publishing House, 1979; Geisler, Norman L., ed. *Biblical Errancy: An Analysis of Its Philosophical Roots*. Grand Rapids: Zondervan Publishing House, 1981; Lewis, Gordon and Bruce Demarest, eds. *Challenges to Inerrancy: A Theological Response*. Chicago: Moody, 1984; Hanna, John, ed. *Inerrancy and the Church*. Chicago: Moody Press, 1984; Radmacher, Earl D. and Robert D. Preus, eds. *Hermeneutics, Inerrancy & the Bible: Papers from ICBI Summit II*. Grand Rapids: Zondervan

Publishing House, Academie, 1984; Kantzer, Kenneth, ed. *Applying the Scripture: Papers from ICBI Summit III*. Grand Rapids: Zondervan Publishing House, Academie, 1987.

Justification, justification by faith, justification by faith alone - the doctrine sometimes referred to as justification by faith; the central doctrine of the Protestant Reformation that says that a person is made right with God by faith alone. On the basis of this faith, God imputes to the sinner the righteousness of God. This imputed righteousness (sometimes referred to as declared righteousness) is possible because the just punishment for the sins of the sinner is borne by his substitute Jesus Christ in His death on the cross

Liberalism (or theological liberalism) - Liberalism (in the context of theological studies) is generally characterized by a **naturalistic** approach to religion in terms of which the supernatural is either downplayed or denied. The assumption of **naturalism** leads to a denial of the inspiration of the Bible, the deity of Christ, and the reality of miracles. The German theologian Rudolph Bultman is largely responsible for the increase in the 20th Century of liberalism in Christian studies. Bultman believed that the Bible was written within a context of a primitive, if not superstitious, culture (containing what he called myths) and thus must be de-mythologized for the modern reader. To de-mythologize means to strip the Bible of all of its supernatural or miraculous elements, including the resurrection of Jesus Christ. In some contexts, the term 'liberal' is used generically (if somewhat inaccurately) for any theological thinking that falls outside of **evangelicalism**.

Naturalism, naturalistic (or anti-supernatural, anti-supernaturalism) - a guiding assumption that plagues many modern thinkers who maintain miracles are not possible or at least never occur. Generally, naturalism or anti-supernaturalism is based on atheism, the denial of the existence of God.

Neo-orthodoxy, neo-orthodox - a body of theology or a theological method characterized by understanding the **Word of God** to be the "encounter" that one might have on the occasion of reading the Bible. Neo-orthodoxy rejects the notion that the Bible itself is the **Word of God**, opting rather to say that the Bible "contains" the **Word of God**. It matured in the 20th Century in the thinking of **Karl Barth** as a reaction to **theological liberalism**. Whereas **theological liberalism** (with its naturalistic assumptions) sought to evacuate religion (particularly Christianity) of all miraculous elements, neo-orthodoxy sought at one and the same time to give credence to **higher** or **biblical criticism** (together with the denial of biblical inerrancy) which utilizes the historical-critical method and still retain some notion of God communicating with mankind. It did this by separating the "**Word of God**" from the Bible itself and thus sought to allow the critical conclusions of **higher criticism** while retaining a qualified doctrine of revelation. In this way, it saw itself as the "new orthodoxy," hence the term 'neo-orthodoxy.'

Neo-theism - see "Open theism"

Objective - Something is objective when it is the same for every person regardless of perspective. For example, a fact of reality such as whether it is raining outside is an objective fact. In this context, **evangelicalism** maintains that there is an objective meaning of the text of the Bible that must be discovered by the proper methods of biblical **hermeneutics**. cf. "subjective"

Omniscience - all-knowing; the doctrine of theology that says that God knows all things

Open theism - a relatively new theological view within **evangelicalism** that maintains that God does not know certain things about the future, particularly the free actions of human beings; also known as the "open view of God" (because the future is said to be radically "open" even to God) and the "openness movement" Probably the most important writer defending open theism is Gregory Boyd.

Open view of God - see "Open theism"

Openness movement - see "Open theism"

Orthodox, orthodoxy - right or sound doctrine. While any theological school of thought might consider itself orthodox in as much as it sees itself as right, the term is more often utilized by those within **evangelicalism** to contrast its historical fidelity and commitment to the cardinal doctrines that have come to define Christianity with those bodies of thought which would deny all or some of the same. (Sometimes the term 'Orthodox' is used as shorthand for 'Eastern Orthodox' which is one of the three major branches of Christianity. Context usually makes it clear which definition is being used.)

Pentecostal - a movement within Christianity during the 20th Century that emphasized the necessity of a "second blessing" or a "second work of grace" whereby one is confirmed in the faith by the baptism of the Holy Spirit with the evidence of speaking in tongues. Most Pentecostal groups (e.g., Church of God; Assembly of God) should be distinguished from the cultic United Pentecostal Church which denies the doctrine of the Trinity. (cf. Charismatic)

Reformation - sometimes referred to as the Protestant Reformation; the movement precipitated in 1517 by the Catholic monk Martin Luther (1483-1546) who sought originally to reform the Church of its immorality, particularly with respect to the selling of indulgences.

Luther expressed his outrage with certain problems within the church in his publication of Ninety-five Theses. Tradition maintains that he nailed the publication to the door of the castle church in Wittenberg. Luther defended the doctrine of **justification by faith alone**.

Secular Humanism - the world view that denies the existence of God and seeks to ground all human morality and social mores in either biology or in convention, often by an appeal to some form of utilitarianism; The famous works *Humanist Manifesto I* (1933) and *Humanist Manifesto II* (1973) were largely responsible for defining Secular Humanism in America.

Subjective - Something is subjective when its truth or reality may vary from person to person. For example, the claim "Broccoli tastes good." is neither true nor false in itself. Rather it is true for some people and false for others. In this context, **evangelicalism** denies that the truths of the Bible are dependent on the subjective experience of the readers. cf. "objective"

Substitutionary, substitutionary atonement - The doctrine in theology that says that the death of Jesus Christ on the cross was in the place of sinners as their substitute; also known as 'vicarious'

Theological liberalism - see "Liberalism"

Trinity - One of the essential or cardinal doctrines of the Christian faith. The doctrine says that there is only one God and that this one God exists in three persons: the Father, the Son, and the Holy Spirit. The persons are distinct from each other but each is fully God. Philosophically, the doctrine says that God is one in essence and three in person or one is substance and three in subsistence. The doctrine preserves the truths that Jesus Christ is fully divine and that the Holy Spirit is a person who also is fully divine. It denies that Jesus Christ is somehow less than God. It also denies that the Holy Spirit is merely some force or influence of God, as is claimed by some cults such as Jehovah's Witnesses.

Word of God - The expression 'the word of God' is used in two ways in theology. First, Jesus Christ is called the Word (*λόγος*, *logos*) in John 1. In this sense, He is the express image of the Father, the fullness of deity in bodily form. Second, the expression is used to refer to the written Scriptures of the Old and New Testaments.