

A Compendium of Christian Theology - Kindle edition by William Burt Pope. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading A Compendium of Christian Theology.

Adoptionism The dogma of the Person of Christ has not been always defined and limited with sufficient strictness. It is the formal statement of what the Scripture teaches concerning the indivisible unity of the two natures in the One Christ. Nor is it the doctrine of His perfect Manhood as such, though that also is involved. It simply treats of the Person resulting from the union as Divine-human or Incarnate. The Word of God does not assign a term to this union which might indicate its nature: But the former has the same relation to the Redeemer that the latter has to the Triune Essence. Sometimes those who do justice to the distinct dogma of the Person of Christ enlarge it unduly: It will be well to confine our present topic to the Divine Personality of the Son who assumes our nature, to the verity of the human nature which He assumes, and to the Divine-human Person, with its new and eternal composite personality, which is the result. Whatever does not fairly come within this scope must be referred to a subsequent stage The doctrine of the undivided and indivisible unity of the Incarnate Person is taught by the Holy Ghost in two ways: As to the former: As to the latter: These general truths were anciently summed up as follows: Hence the sole, continuous, abiding, and everlasting personality of the One Christ is that of the Eternal Son, who retains His unchangeable Godhead in His human estate, throughout His mediatorial history, and for ever. As incarnate the Redeemer is called by Divine names; His mediatorial relation supposes His truly Divine nature, which is ascribed to Him in connection with human, and as distinguished from it; and the Divine attributes are ascribed to Him, with the homage which those attributes demand I. The New Testament begins by applying to Jesus the prediction of Immanuel, 1which being interpreted is, God with us. Thy throne, 0 God, is for ever and ever, 4which the Epistle to the Hebrews refers to the Incarnate Mediator. John speaks of the Word made flesh as God, and, in the best reading, as God Only-begotten; 6 he also gives prominence to the confession of Thomas: My Lord and my God. God manifest in the flesh is rather Who was manifest. The mediatorial economy is based on a subordination of the Son Incarnate; and the name God is given to Christ only in occasional ascriptions serving to protect the eternal truth which, for a season, seems of necessity veiled, and therefore liable to perversion 1 Isa. Here again, and for the same reason, the instances are only occasional. Thou, Lord, in the beginning hast laid the foundation of the earth. The prophet Isaiah saw the glory of the Lord: James terms Him the Lord of glory. This passage, however, may be classed with St. In the great majority of passages, with which we have not now to do, Christ is Lord in the sense of an exalted Divine-human representative of Divine authority over all things. These passages unite the two in one. But, it may be said that even these texts of a delegated lordship proclaim the Divinity of Jesus: He Himself did not assume these titles, for a reason that will hereafter be more fully seen. But He so spake as to give matter of pondering which would ripen in due time into a full faith in His Divinity: And He kept silence also when these terms were ascribed to Him: His silence was His acceptance. Perhaps the grandest testimony to the Savior is that given Him by His most doubting disciple: This was the last public confession, at least of any individual; and it gave the note of all subsequent New-Testament homage. Of the two supreme names which sprang from the lips of Thomas only one was currently used, and that one capable of a lower meaning: As Mediator between God and man Christ is necessarily Divine. Having all that belongs to the one represented nature, He must also have all that belongs to the other What His mediatorial work required His mediatorial Person supplies: And the best demonstration of the Divinity of the incarnate Redeemer is to be found in the passages which exhibit His two natures in their combination and unity. Of these there are several classes; but we must limit ourselves to those which in express words unite while they distinguish the Divine and human natures, after the incarnation. This excludes, for the present, Old-Testament predictions, the testimonies at the incarnation, and even the indirect allusions of our Lord and His Apostles: In fact, we have only for our appeal the three Apostles who are the pillars of Christological doctrine 1. Paul distinguishes in the Person of Christ the Flesh and the Spirit; the higher and the

lower natures: God is a Spirit: St Peter also uses the same antithesis: Being put to death in the flesh, but quickened by the Spirit. Paul also makes the antithesis the Flesh and God: To this might be added the mystery that God was manifest in the flesh; 1 but the reading Who was manifest is preferred, and the antithesis is in the Spirit that follows. Paul collocates the two natures as that of the Son of God and Flesh. God sent His own Son in the likeness of sinful flesh. John in his Gospel adds the designation Word: And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father. And in his first Epistle Jesus Christ come in the flesh is, as the context shows, the Son of God manifested 4. To these might be added many other passages in which the two natures are collocated by implication: These, however, must be reserved for the present; as they will be used to illustrate the unity of His person in the two natures. It is better to fix attention upon the comparatively few texts in which the Person of the Incarnate is resolved into its two elements. These are probably the best and most obvious demonstrations of the Divinity of our Lord; and that for two reasons. In the first place, they clearly manifest the design of the writers to give prominence to the distinction; and, by so doing, to assert the reality of the Godhead while the manhood is asserted. In other passages the supreme dignity of the Redeemer is only taken for granted, and impresses its stamp upon the texture of the language. But in these the set purpose to declare His Divinity is plain. Secondly, they bring that Divinity into formal and express connection with the one person of the Christ, thus obviating the double danger against which we have so often to guard our thoughts: The incarnate Person is invested with Divine attributes and receives Divine honor. It will hereafter be seen what the limitation of this is, and the reason of this limitation. It is enough to show that every class of the Divine perfections finds its representative in Him: Nothing that pertains to the notion of God is wanting in the ascriptions to Christ as manifest in the flesh. The absolute attributes of God are His: He is addressed as knowing the hearts of all men 4 as the Omniscient, has all power, 5 is the Wisdom of God in 6 Whom all its treasures are hid. He is the Holy One, and the Just, 8 and His Love, which passeth knowledge, 9 is always dwelt upon as entirely co-ordinate with the love of the Father: The worship and honor due to the one God our Lord as incarnate was ordained to receive: He claims it for Himself; and that it is given Him we have ample proofs derived from every part of the New Testament 1. Let all the angels of God worship Him! They had worshipped Him before, for He was the Son upholding all things by the word of His power. At the incarnation they adored the God Only-begotten made manifest in the flesh; and throughout His history their ministry was the ministry of adoration. But it was to the church of mankind that the ancient command was given: He is thy Lord, and worship thou Him! Him Whom the Father addressed as on His throne: Thy throne, 0 God, is for ever and ever. Our Lord claims an honor due only to God. He claims it throughout His life and ministry by the silent majesty of His Divine character, by His wonderful works literally wrought in God, 1 and by the plain declaration that the Father committed to Him, the Son of man, all judgment, that all men should honor the Son, even as they honor the Father. He accepted all kinds of homage from all kinds of worshippers: Accordingly, there is literally no reserve in the supreme homage paid Him by His servants. But the best evidence is the unbounded homage, devotion, loyalty, and love that are centred on the Person of Christ throughout the Epistles: Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. As a distinct Person in the Godhead He brings the entire Divine nature into humanity, and continues His eternal personality through all the processes of His development and mediatorial work for ever I. Into the mystery of the eternal distinction in the Deity which rendered it possible that the Father should send and the Son be sent we dare not enter. Nor into that of the intercommunion by which the whole Divine nature is in each of the Persons, and therefore descended to earth in the Son. Nor into the specific relation of the Son in the Godhead, the Eternal Logos or Word, to the manifestation of God in the creature and in man. These questions lead into a province of speculative theology which is neither encouraged, nor guided, nor rewarded, by any sacred oracle. It is our wisdom to confine ourselves to what is revealed II. It has already been proved that the Eternal Son, as such, was sent by the Father, in the Divine counsel and act of the Trinity; that He came therefore spontaneously, to save mankind. It is necessary now only to show that the one eternal personality is continued in the new manifestation of God among men 1. We naturally turn to the account of the incarnation itself for the evidence of this. But, in receiving this evidence, we must remember that the subsequent Scripture, especially the

prologue of St. John, sheds its light upon that narrative. Men here interpret the voice of angels. The Only-begotten of the Father 1 was the Word Who was made flesh; 2 God gave His Son, Only-begotten, by sending Him into the world; and of that Son, Onlybegotten, it was said in the great annunciation: That Holy Thing which shall be born of thee shall be called the Son of God. No argument can evade this conclusion. It may be said that in many passages which are sometimes pleaded in behalf of the Eternal Sonship the term Son refers to the historical and manifested Christ: God does not become the Father by sending the Son 1 John 3:

Chapter 2 : CHRISTIAN DOCTRINES Hardcover Book James M. Pendleton : Judson Press

Overview. William Burt Pope's 3-volume Compendium of Christian Theology is an authoritative textbook on dogmatic theology in the Wesleyan tradition. Published in , this expanded edition quickly became most important and influential Methodist systematic theology of its time, and the clearest representation of Methodist theology during the second half of the nineteenth century.

Viewed subjectively, it is the righteousness of the believer under two aspects: The doctrine of the Atonement has exhibited this threefold truth under a more general aspect; it needs now only a brief re-statement with special reference to the judicial acceptance of the believer 1. The only instance in which our justification is immediately connected with the death of Christ is the classical passage in the Romans where St. Paul expressly declares the harmony between righteousness as a Divine attribute and righteousness as proclaimed freely for man in the Gospel. The emphasis of the whole is laid upon the words, to declare His righteousness. Who was delivered for our offences, and was raised again for our justification. The substitutionary expiation of Christ as the representative Man at once exhibits the justice of God in His dealing with human sin and His righteousness in imparting forgiveness to the sinner: This unique expressionâ€”the supreme Evangelical paradoxâ€”must be carefully noted. It is not Just and yet the Justifier, though that meaning is not far off; but it signifies that through the manifested sacrifice of Christ God is declared to be Himself just, having required that propitiation, and the Justifier, through the virtue of that propitiation 1 Rom. It is rewarded in that Christ is highly exalted;1 on the ground of it the Father has perfect complacency in His Son and all who are His; and in consequence of it God is faithful and just to forgive us our sins. God is faithful to the Atonement which has been faithfully offered to Him. The additional idea of forgiveness for the sake of Christ is more suitable to St. The phrase is fully developed in St. But the Lord Himself gave the word when He said above: The Apostle lays down the text of his Epistle when he says to the Romans: I am not ashamed of the Gospel [of Christ]. For therein is a righteousness of God revealed, by faith to faith; as it is written, The just shall live by faith: It is the righteousness which God provides, on the one hand, and which, on the other, avails before God: As such it must not be limited to the establishment of a righteous relation through the imputation of righteousness: It is the Gospel grace generally, with all its effects, specifically viewed as bringing men to the state of dikaiosunoo, or conformity with law. But throughout, from beginning to end, it is absolutely of grace, without any merit on the part of man 1 Mat. Though this Method of righteousness is as it were new, it is also the same which was from the beginning. Abel obtained witness that he was righteous1 only by faith. Noah also became heir of the righteousness which is by faith. But Abraham was the great exemplar. His faith was counted unto him for righteousness; it was faith in a promise, not given through the law, but through the righteousness of faith;2 and therefore a righteousness which was not reckoned because of the virtue of the faith in itself, or as the substitute of works. The faith rested on the early promise of acceptance by faith through a Savior as yet unrevealed. The LAW intervening did not affect the unity of this one great revelation of the only righteousness. It is the righteousness of God without the law,3 in one sense; but in another, witnessed by the law and the prophets. But it was witnessed BY THE LAW which was a perpetual remembrancer of the impossibility of that obedience, which silently promised the Redeemer by the very fact that shortcomings were not visited, which made faith in the Covenant God and love to Him supreme, and indeed summed up all disobedience as unbelief. My righteousness is near! My salvation is gone forth,7 and My righteousness shall not be abolished. Righteousness and peace have kissed each other. As the full revelation of Christ and of His kingdom waited for the New Testament, so also the full revelation of the mediatorial method of constituting men righteous: But now is this Gospel revealed. And the term Righteousness is one of its many denominations as embracing its whole design, As it is the Word, logos, or preaching of the Cross;1 of the truth;2 of reconciliation;3 of the Gospel;4 so it is also the word of righteousness: It is the entire system of doctrine concerning the Divine method of conferring upon man righteousness. The whole revelation is the word of Christ,6 and of the grace of God. Hence it is in all its processes the Gospel of the ministration of righteousness. Viewed in our relation to the will and law of Godâ€”and that view embraces, in a sense, all our relations for time and eternityâ€”we are

altogether saved by the Gospel revelation of righteousness. The solemn question asked in the Old Testament is answered in the New: How should man be just with God? The imputative character of justification, however, rules the New-Testament use of the word. Inherent righteousness is connected ordinarily with the perfection of the regenerate and sanctified life. In the more limited sense, justification is either the act of God or the state of man I. The act of justifying is that of God the Judge. Generally it is dikaiosis, the word which pronounces the sinner absolved from the condemning sentence of the law; and it refers always and only to the sins that are past. It is God that justifieth: It is the voice of God the Judge in the mediatorial court, where the Redeemer is the Advocate, pleading His own propitiatory sacrifice and the promise of the Gospel declared to the penitence and faith of the sinner whose cause He pleads. The simplest form in which the doctrine is stated is this: It is God that justifieth. Who is he that condemneth? God is Theos ho dikaioun, in one continuous ever-present act 1 Rom. As the state into which man is introduced it is variously described according to his various relations to God and to the Mediator and to the law. As an individual sinner he is forgiven: His sin is pardoned, his person is justified. All these phrases describe, under its negative and its positive aspect, one and the selfsame blessing of the New Covenant, as constituting the state of grace into which the believer has entered, and in which as a believer he abides. This is attested by passages running through the Gospels, the Acts, and the Epistles; passages which only confirm the promises of the Old Testament. He left the commission that remission of sins should be preached in His name. Peter preached that remission of sins⁵ on the Day of Pentecost, and afterwards varied the expression, that your sins may be blotted out: But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: The former or negative blessing is pardon distinctively, the latter or positive blessing is justification proper 1 Luke 1: Whether the act or the state is signified the phraseology of justification is throughout Scripture faithful to the idea of imputation. The verb justify is not used of making righteous save as the notion of declaring or reckoning is bound up with it 1. The Hebrew word tsaadaqaah is almost always translated by the Septuagint in the sense of making or pronouncing righteous through a judicial sentence; and that in the negative sense of vindication and in the positive of declaring just. She hath been more righteous than I: He is near that justifieth me,² ho dikaiosas mee. One striking passage deserves careful observation: I will not justify the ungodly,³ where, if the Septuagint had not followed another reading, we should have had the very words of St. The general strain is only confirmed by two passage which seem to be exceptions, including with the external the internal righteousness: By His knowledge shall My righteous Servant justify many. In the New Testament there is no exception. A few specimens will be sufficient, especially as they are taken from the Gospels as well as the Epistles. Ye are they which justify yourselves before men,² katadikazo. And the publicans justified God,⁴ edikaissoon. The passages in St. James, to be considered hereafter, are consistent with this. They speak of a declaratory justification, and not of the making righteous: James teaches a righteousness of works must admit that his use of dikaioun is quite consistent with a declaratory meaning. He is writing only of the evidences of righteousness, precisely in harmony with the Sermon on the Mount, and expressly uses the Pauline language of imputation: He employs the word exclusively in its judicial sense. What he is pleading against is a mistaken apprehension of faith, not a mistaken apprehension of justification. In the former he was justified, in the latter his justification or righteousness was acknowledged. It is a personal act of the penitent sinner under the influence of the Holy Spirit, Who reveals the Atonement to the mind, infuses desire into the heart, and thus persuades the will to embrace the Savior. This faith, as receptive, renounces self in every form, obtains forgiveness and is reckoned for righteousness: Its genuineness is approved by Evangelical works of righteousness, without which therefore the state of justification cannot be retained. Faith, without works, is both the instrument and the condition of justification: Faith acknowledges that the legal, proper, primitive sense of the term justify, as the pronouncing him to be righteous who is righteous, is for ever out of the question. First, as to the law: Then as to man himself, faith renounces all trust in human ability. It utterly abjures the thought of a righteousness springing from self. It acknowledges past sin; and present impotence; and the impossibility of any future obedience canceling the past Knowing that a man is not justified by the

works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Hence the specific Evangelical phrase that faith is counted for righteousness. This implies the absence of personal righteousness, and the reckoning of a principle, not righteousness, in its stead by a kind of substitution. Therefore faith does not justify as containing the germ of all good works: Not justifying through any merit in itself, it justifies as the condition on which is suspended the merciful application of the merits of Christ: Faith is not righteousness, as justifying: Lest the faith as itself a work should be regarded as righteousness the Apostle varies the expression. The man, unto whom God imputeth righteousness without works.

Chapter 3 : Bernardinus De Moor – Translation of his Systematic Theology

*A Compendium of Christian Theology: Being Analytical Outlines of a Course, Vol. 1 (Classic Reprint) [William Burt Pope] on calendrierdelascience.com *FREE* shipping on qualifying offers. A Compendium of Christian Theology: Being Analytical Outlines of a Course was written by William Burt Pope in*

The translation work is being done by Dr. As each of the thirty-four major loci that is, doctrinal topics is completed, it will be published in print. Reason for the Project: Bernardinus de Moor was born on January 29, He studied at the great Dutch University of Leiden, which had been a center of Reformed scholarship from the time of its founding in Its faculty had included some prominent Reformed theologians, such as Franciscus Junius , Franciscus Gomarus , Antonius Walaeus , Johannes Hoornbeeck , and Herman Witsius , among others. It raises the question: Why expend the effort? Systems of theology have been chiefly the productions of Continental writers, and are to be found principally in the Latin language, –one fact among many others of a similar kind, which establishes the necessity of students of theology acquiring the capacity of reading Latin with perfect ease and readiness. Systematic theology, however, has been always a good deal studied by Scottish Presbyterians; and indeed Bishop Burnet alleges that the Presbyterian ministers of the era of the Restoration had for their principal learning an acquaintance with the systematic writers of the Continent–. Calvin, Turretine, Maestricht, Pictet, Marckius, and Witsius, are the authors who have been most generally studied in Scotland as writers on systematic theology; and there can be no doubt that the study of the writings of these men has tended greatly to promote correct and comprehensive views of the scheme of divine truth–. Calvin, Turretin, and Witsius are available in English, but Maestricht, Pictet, Marckius, and a great many more remain locked up in the Latin tongue. Since translation seems desirable, and yet a translator has limited time and strength, where would be the most economical and advantageous place to begin? If there was a System, written relatively late in the period of Reformed Orthodoxy, which surveyed and summarized the preceding Systems, this would be valuable in and of itself, giving some knowledge of the others, and would be a springboard for other translation projects in the future. As it turns out, such a System does indeed exist. May the Lord bless this work again, now in English-speaking lands, so that He might be glorified, and His people edified. Christian Reader, I hope that you will give serious attention to this plea for your help. Biblical and Theological Archaeology Long experience has taught me that not all of our Protestant heritage has made its way into the English language. Happily, the fundamentals of the Christian faith, and much of the superstructure, is readily available in English-speaking lands. However, there are gaps, and important material remains locked up in foreign languages, especially Latin. Ignorance concerning this material continues to be a source of contention and division, as the unhappy combatants strive in darkness. This calls for a certain sort of Archaeological work: The resources of the past need to be mined, so that this missing material might be recovered for use in English-speaking lands of the present day. The loss has been in two principal areas: Matthew Poole was a seventeenth century English Puritan, and his Synopsis is the fruit of ten years of unremitting labor. Having labored in the Synopsis for more than ten years, I am able to testify firsthand that there is much valuable material either rare or completely unavailable in English. The loss is tremendous; the work of recovery, important. The ascended Lord Jesus promised to provide faithful teachers in all ages to aid His people in the understanding and application of that Word Ephesians 4: To illustrate the value of the Synopsis, it was a favorite exegetical resource of Philip and Matthew Henry; and Matthew Henry produced what is in all probability the most important and influential Bible Commentary in the English language: De Moor was a mid-eighteenth century Dutch theologian. He was a Protestant, and fully orthodox; but he labored in the midst of the decline of the old Protestant orthodoxy. You can see a further description of the project, and samples of the translation as you browse this website. Making the Archaeology Accessible Even in translation, Poole and De Moor are not easy reading; so efforts are being made to make this work as accessible as possible to all English-speaking Christians. The books are heavily annotated to help the reader in points of potential difficulty. As sections of the translations are completed, they are being posted in blog format, so that readers can study along with Poole and De Moor. Digestion is helped by the bite-sized portions. Some of the most

important, interesting, and rare portions of Poole and De Moor are being excised and published with introductory essays, to make the very best of these works readily accessible to the common reader here. Plans are in the works to make this literature available to Christians worldwide at little cost to the end-line user, a great blessing to impoverished Christians scattered around the globe. Currently, I work as I am afforded time, an hour here, fifteen minutes there. It is on my heart I believe that the Lord Himself has placed it there to give myself to this work full-time. Working full-time, I think that both of these works can be completed in ten years or so, and be a positive spiritual influence for generations to come. In order to make this dream a reality, I need help from the broader body of Christ, Christians that believe in this work. Please prayerfully consider contributing financially to this work see Philippians 4: Of course, any sort of donation is welcome, 1. Indeed, it is my hope that a financial backbone of regular monthly contributions might be built. Even working part-time, I anticipate publishing three books a year; if I am able to work full-time, the number will be closer to six. I would be interested in hearing your thoughts dildaysc aol. Donations can be made through Paypal here. I am grateful for your time, and your prayerful consideration of these matters.

Chapter 4 : A Compendium of Christian Theology - Verbum

Compendium of Christian Theology With Analytical Outlines of a Course of Theological Study, Biblical, Dogmatic, Historical by William Burt Pope Vol. 3 Handbooks for Bible Classes and Private Students by Marcus Dods.

Chapter 5 : A Compendium of Christian Theology - Logos Bible Software

All forms of Christian theology agree with Scripture in assigning to the Redeemer's work an unlimited desert or merit. And it is this which is expressed by the universal language of dogmatic and practical theology when it pleads FOR CHRIST ' S SAKE.

Chapter 6 : Society of Evangelical Arminians | William Burt Pope, A Compendium of Christian Theology

A compendium of Christian theology: being analytical outlines of a course of theological study, biblical, dogmatic, historical.

Chapter 7 : Compendium of Christian Theology - The Mosaic Covenant

A Compendium of Christian Theology. By William Burt Pope, D.D., Volume Two Chapter 7 The Person of Christ. THE PERSON OF CHRIST THE DIVINE PERSONALITY OF THE.

Chapter 8 : calendrierdelascience.com | Pope - A Compendium of Christian Theology II - Chapter 7

William Burt Pope (-) was an English Christian theologian in the Methodist tradition. Ordained in , Pope became a successful linguist and translator of German anti-rationalist critics.

Chapter 9 : Compendium of Christian Theology

A Compendium of Christian Theology: Being Analytical Outlines of a Course of Theological Study, Biblical, Dogmatic, Historical, Volume 1 A Compendium of Christian Theology: Being Analytical Outlines of a Course of Theological Study, Biblical, Dogmatic, Historical, William Burt Pope.