

**OUTLINES OF SYSTEMATIC
THEOLOGY, DESIGNED FOR
THE USE OF THEOLOGICAL
STUDENTS. [PHILADELPHIA]**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649666164

Outlines of Systematic Theology, Designed for the Use of Theological Students. [Philadelphia] by Augustus Hopkins Strong

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

AUGUSTUS HOPKINS STRONG

**OUTLINES OF SYSTEMATIC
THEOLOGY, DESIGNED FOR
THE USE OF THEOLOGICAL
STUDENTS. [PHILADELPHIA]**

**OUTLINES OF
SYSTEMATIC THEOLOGY**

7. a

Christo Deo Salvatori.

480121

"THE EYE SEES ONLY THAT WHICH IT BRINGS WITH IT THE POWER OF SEEING."—*Cicero*.

"OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW."—*Psalms 119 : 18*.

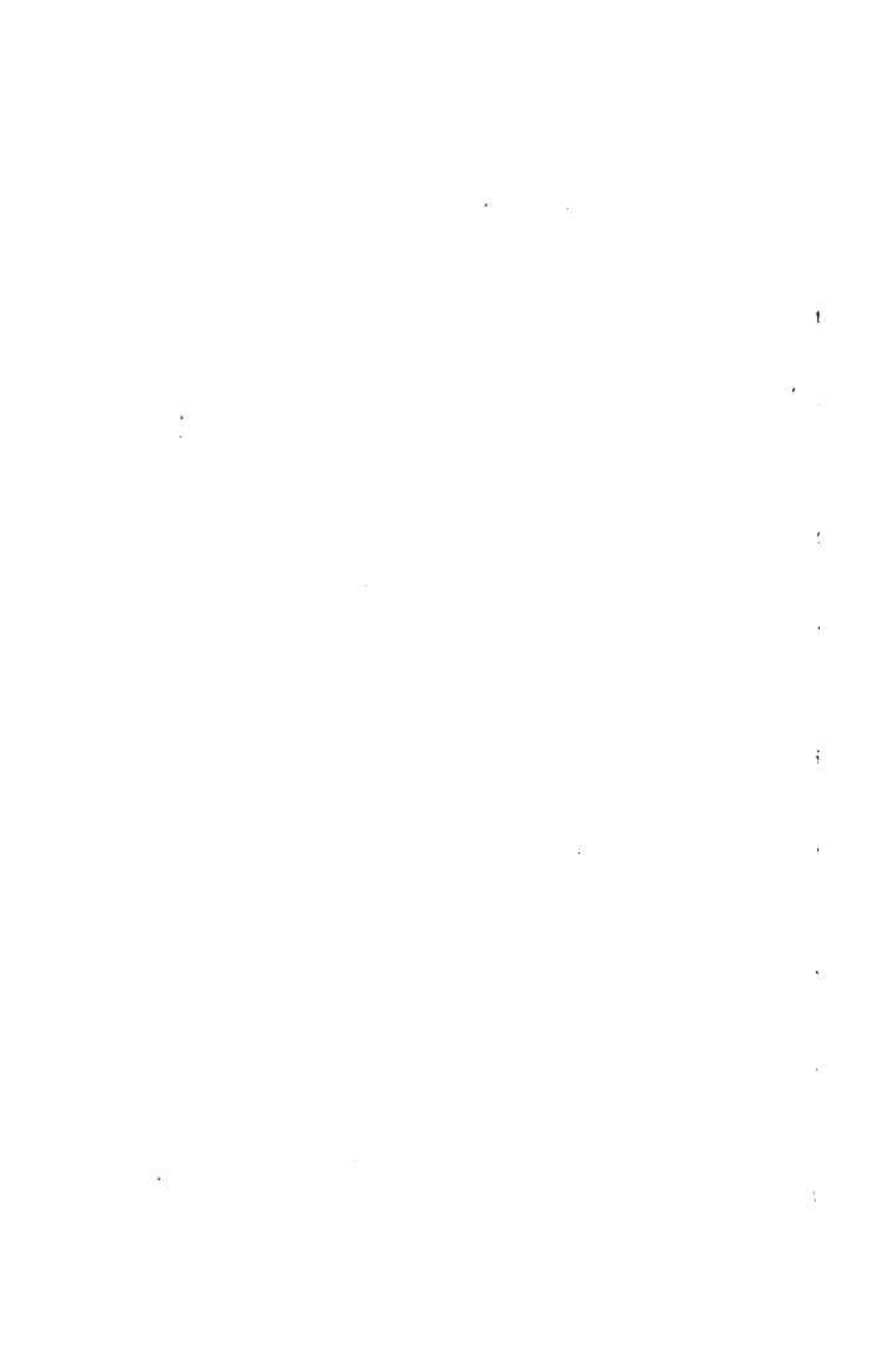
"FOR WITH THEE IS THE FOUNTAIN OF LIFE : IN THY LIGHT SHALL WE SEE LIGHT."—*Psalms 36 : 9*.

"FOR WE KNOW IN PART, AND WE PROPHECY IN PART ; BUT WHEN THAT WHICH IS PERFECT IS COME, THAT WHICH IS IN PART SHALL BE DONE AWAY."—*1 Cor. 13 : 9, 10*.

INTRODUCTORY NOTE

The present work contains the substance of my "Systematic Theology." It omits all bibliographical and illustrative material, and confines itself to bare statements of doctrine. Those readers who desire further explanation of the various points under discussion will find their needs supplied in the larger work, a description of which immediately follows this Introductory Note. It is thought that the present volume may have its special value as a text-book and basis for class-recitation, supplemented, as such recitation may be, by the oral expositions of the teacher. As this volume, however, contains all the large print of the larger work, it constitutes in itself a complete whole, and presents the author's views in all essential particulars.

ROCHESTER THEOLOGICAL SEMINARY,
ROCHESTER, N. Y., MAY 1, 1908.





PREFACE

TO THE AUTHOR'S "SYSTEMATIC THEOLOGY" IN THREE VOLUMES.

The present work is a revision and enlargement of my "Systematic Theology," first published in 1886. Of the original work there have been printed seven editions, each edition embodying successive corrections and supposed improvements. During the twenty years which have intervened since its first publication I have accumulated much new material, which I now offer to the reader. My philosophical and critical point of view meantime has also somewhat changed. While I still hold to the old doctrines, I interpret them differently and expound them more clearly, because I seem to myself to have reached a fundamental truth which throws new light upon them all. This truth I have tried to set forth in my book entitled "Christ in Creation," and to that book I refer the reader for further information.

That Christ is the one and only Revealer of God, in nature, in humanity, in history, in science, in Scripture, is in my judgment the key to theology. This view implies a monistic and idealistic conception of the world, together with an evolutionary idea as to its origin and progress. But it is the very antidote to pantheism, in that it recognizes evolution as only the method of the transcendent and personal Christ, who fills all in all, and who makes the universe teleological and moral from its centre to its circumference and from its beginning until now.

Neither evolution nor the higher criticism has any terrors to one who regards them as parts of Christ's creating and educating process. The Christ in whom are hid all the treasures of wisdom and

knowledge himself furnishes all the needed safeguards and limitations. It is only because Christ has been forgotten that nature and law have been personified, that history has been regarded as unpurposed development, that Judaism has been referred to a merely human origin, that Paul has been thought to have switched the church off from its proper track even before it had gotten fairly started on its course, that superstition and illusion have come to seem the only foundation for the sacrifices of the martyrs and the triumphs of modern missions. I believe in no such irrational and atheistic evolution as this. I believe rather in him in whom all things consist, who is with his people even to the end of the world, and who has promised to lead them into all the truth.

Philosophy and science are good servants of Christ, but they are poor guides when they rule out the Son of God. As I reach my seventieth year and write these words on my birthday, I am thankful for that personal experience of union with Christ which has enabled me to see in science and philosophy the teaching of my Lord. But this same personal experience has made me even more alive to Christ's teaching in Scripture, has made me recognize in Paul and John a truth profounder than that disclosed by any secular writers, truth with regard to sin and atonement for sin, that satisfies the deepest wants of my nature and that is self-evidencing and divine.

I am distressed by some common theological tendencies of our time, because I believe them to be false to both science and religion. How men who have ever felt themselves to be lost sinners and who have once received pardon from their crucified Lord and Savior can thereafter seek to pare down his attributes, deny his deity and atonement, tear from his brow the crown of miracle and sovereignty, relegate him to the place of a merely moral teacher who influences us only as does Socrates by words spoken across a stretch of ages, passes my comprehension. Here is my test of