**Dr. Robert A. Peterson, Revelation & Holy Scripture, Session 19, Scripture is Sufficient, Clear …  
Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

**1. Abstract of Peterson, Revelation & Holy Scripture, Session 19, Scripture is Sufficient, Clear …, Biblicalelearning.org, BeL**  
  
 This excerpt from **Dr. Robert A. Peterson's** lecture series on Revelation and Scripture, session 19, focuses on the **results of biblical inspiration**, specifically that Scripture is **sufficient, clear, and beneficial**. Peterson draws from biblical passages and theological works to explain the sufficiency of Scripture for salvation and godly living, its clarity allowing believers to understand its core message, and its numerous benefits for spiritual growth and protection against false teaching. He also addresses **frequently asked questions** about the authority and interpretation of Scripture, referencing the book *The Enduring Authority of the Christian Scriptures* and discussing various historical and theological perspectives, including those of church fathers, reformers like Luther and Calvin, and modern theologians.

**2. 14 - minute Audio Podcast Created on the basis of   
Dr. Peterson, Revelation & Holy Scripture, Session 19 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (****Theology 🡪 Theology, Peterson 🡪 Revelation & Scripture).**



**3. Briefing Document: Peterson, Revelation & Holy Scripture, Session 19, Scripture is Sufficient, Clear …**Top of Form

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**Briefing Document: The Sufficiency, Clarity, and Benefit of Scripture**

**Overview:** This briefing document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 19 of his teaching on Revelation and Holy Scripture. The session focuses on the results of the inspiration of Scripture, specifically its sufficiency, clarity (perspicuity), and beneficial nature. Peterson draws heavily from biblical texts and engages with contemporary debates surrounding the authority and interpretation of Scripture, often referencing the book "The Enduring Authority of the Christian Scriptures" edited by D. A. Carson.

**Key Themes and Important Ideas:**

**1. Sufficiency of Scripture:**

* **Definition:** Scripture provides all that God's people need for eternal life and godly living. Peterson quotes 2 Peter 1:3-4, stating, **"His divine power has granted to us all things that pertain to life and godliness."**
* **Provision for Salvation and Sanctification:** Scripture is sufficient to save those who believe and to progressively make them holy. Peterson argues, **"Scripture is sufficient to save and sanctify those who believe it."**
* **Guidance for Life:** Like a lamp in a dark place (referencing 2 Peter 1:19 and Psalm 119:105), Scripture guides believers in a world devoid of the knowledge of God.
* **Sola Scriptura:** The Bible alone is the sufficient guide for life, teaching, doctrine, and ethics. Reason, experience, and tradition are subordinate to Holy Scripture.
* **Parable of the Rich Man and Lazarus (Luke 16):** Abraham's assertion that the rich man's brothers have "Moses and the prophets" highlights Scripture's sufficiency for warning and leading to repentance. **"If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead"** (Luke 16:31).
* **Complementary Role of Teachers:** While Scripture is sufficient, God provides church leaders and teachers to help believers understand and apply the Word.

**2. Clarity (Perspicuity) of Scripture:**

* **Definition:** God reveals himself in Scripture in such a way that his people can understand its basic message, especially the gospel and teachings pertaining to the Christian life. Psalm 19:7 is cited: **"The word of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple."**
* **Not All Things Equally Easy:** While the core message is clear, not everything in Scripture is equally easy to understand (referencing Romans 11:33-36 and 2 Peter 3:16).
* **Global Church Perspective:** Juan Kim (South Korea) emphasizes that the Bible is written for ordinary people in plain language, not just an elite few. **"The Bible is written for ordinary people, not using some kind of heavenly language or mysterious code words, but ordinary plain language, which the Bible's first readers could readily interpret."**
* **Role of the Holy Spirit (Illumination):** Believers read the Bible with God's help. The Holy Spirit illuminates the Word, enabling understanding, belief, and application. **"Illumination is the work of the Holy Spirit to enable people to understand, believe, and apply scripture."**
* **Examples of Clarity:Nehemiah 8:** The people attentively listened to and understood the reading of the Law, leading to weeping over sin and rejoicing in forgiveness. **"All the people listened attentively to the book of the law"** (Nehemiah 8:3). **"...they had understood the words that were explained to them"** (Nehemiah 8:12).
* **Acts 17 (Bereans):** The Bereans were commended for eagerly examining the Old Testament Scriptures daily to verify Paul's teachings about Christ, demonstrating their ability to understand its message about the Messiah. **"They received the word with eagerness and examined the scriptures daily to see if these things were so"** (Acts 17:11).

**3. Beneficial Nature of Scripture:**

* **Message of Salvation:** Scripture alone brings the message of salvation (2 Timothy 3:15: **"...the sacred scriptures...are able to make you wise for salvation through faith in Christ Jesus."**).
* **Equipping Pastors:** God uses Scripture to equip pastors for their ministries (2 Timothy 3:17: **"...so that the man of God may be complete, equipped for every good work."**). Their primary task is to minister God's Word (2 Timothy 4:2: **"Preach the word; be ready in season and out of season; rebuke, correct, and encourage with great patience and teaching."**).
* **Antidote to False Teaching:** Scripture protects believers from the poison of false teaching prevalent in the last days (referencing 2 Timothy 4:3-4 and 2 Peter 2:1-2).
* **Growth in Grace and Knowledge:** The Bible is God's main tool for helping his people grow in grace and in the knowledge of Christ (2 Timothy 3:16: **"All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness..."**).
* **Ministering to God's People:** Psalm 19 and Psalm 119 provide numerous examples of how God's Word benefits believers: renewing life, bringing wisdom, fostering joy, teaching truth, warning, leading to blessing, producing reverence, purifying, strengthening, comforting, giving life, bringing hope, discernment, understanding, and guidance.
* **Promoting Attitudes Toward the Word:** Scripture prompts longing, delight, love, and fear (reverence) for God and his truth, as well as eliciting meditation, obedience, joy, rejoicing, hope, and gratitude.
* **Priceless Value:** The Psalmist's words express the immense value of God's Word (Psalm 119:18: **"Open my eyes that I may behold wondrous things out of your law."**; Psalm 119:72: **"The law of your mouth is better to me than thousands of gold and silver pieces."**; Psalm 119:103: **"How sweet are your words to my taste, sweeter than honey to my mouth!"**; Psalm 119:162: **"I rejoice at your word like one who finds great spoil."**).

**Engagement with Contemporary Issues (Based on FAQs from "The Enduring Authority of the Christian Scriptures"):**

* **Debate over Scriptural Authority:** The authority of Scripture is debated due to competing worldviews and a suspicion of authority in the "age of authenticity." From a biblical perspective, this can be seen as a rejection of God.
* **Complexity of Issues:** The complexity arises from the range of disciplines involved in understanding biblical authority, including church history, the nature of truth and revelation, hermeneutics, literary genres, text criticism, and epistemology.
* **Usefulness of "Inerrancy":** While needing careful definition, "inerrancy" remains a useful term in theological debate, similar to other theological terms requiring precise understanding. Inerrancy is not necessarily about precision but affirms the truthfulness of Scripture's message across diverse literary forms.
* **Historical Perspectives:Church Fathers:** Scripture was central to their intellectual and spiritual life.
* **New Testament Canon:** The concept of a defined set of authoritative writings was established relatively early, by the second century.
* **Luther and Calvin:** They upheld a high view of Scripture inherited from the early church but emphasized Christ-centeredness and justification in their interpretation, freeing the Bible from restrictive ecclesiastical traditions and excessive allegorization. Luther's comment on James should be understood in light of his emphasis on the clarity of Christ and justification within biblical texts.
* **17th-Century Scientists:** Figures like Kepler, Galileo, and Newton were generally Christians or deists who revered Scripture but tended to interpret biblical references to the natural order phenomenologically.
* **Pietists:** Early Pietists were generally inerrantist and criticized Lutherans for not living up to their own theology rather than rejecting it.
* **Old Princetonians (19th Century):** Theologians like Hodge and Warfield defended the inerrancy of Scripture against emerging critiques, building upon the classic heritage of the Church. Allegations of introducing novel ideas are largely unfounded.
* **Accommodation:**Historically, it addressed how an infinite God communicates with finite beings, often involving phenomenological language.
* More recent views, influenced by the Enlightenment, have sometimes used accommodation to explain perceived errors in Scripture as God adapting to flawed human understanding, a view distinct from earlier understandings.
* **Karl Barth's Views:** His theology remains influential due to its God-centered, Christ-centered, and grace-centered nature, as well as his nuanced view of Scripture. He emphasizes the Bible "becoming" the Word of God through faith and links inspiration and illumination. While reverent, his views diverge from traditional confessionalism, particularly regarding the "inspiration of the text itself" and the possibility of errors (though unidentified) in Scripture.
* **Roman Catholic Views:** Historically, Catholicism affirmed the unique inspiration and inerrancy of the Bible. However, it also holds tradition and the Magisterium (teaching authority of the Church) as having comparable or ultimate authority in interpreting Scripture. Vatican II saw a shift towards recognizing more of the human dimensions of Scripture, potentially allowing for what earlier generations considered errors.
* **Old Testament Canon:** Scholarly consensus is lacking, with "minimalists" dating the formation later than "maximalists." The debate hinges on the interpretation of limited historical evidence, such as the writings of Josephus.
* **History of Israel and Christian Faith:** Disagreements among scholars matter because biblical Christianity is grounded in historical events. The trustworthiness of Scripture in verifiable historical claims impacts its overall reliability.
* **Reasons for Scholarly Disagreement:** Fundamental differences in "control beliefs," such as philosophical naturalism versus belief in supernatural intervention, often underlie differing interpretations of biblical history.
* **Inerrancy and the Original Autographs:** The objection that affirming inerrancy of the original is meaningless since we lack the autographs misunderstands the evangelical position. Sophisticated treatments of inerrancy refer to the inerrancy of the message and meaning of Scripture, not necessarily every precise detail of the physical originals.

**Conclusion:**

Dr. Peterson's session underscores the fundamental importance of viewing Scripture as God's inspired Word, which is fully sufficient for salvation and godly living, clear enough for believers to understand its core message with the Spirit's help, and profoundly beneficial for all aspects of Christian life and ministry. The session also touches on the ongoing debates surrounding the authority and interpretation of Scripture, offering insights rooted in historical theology and engagement with contemporary challenges. The frequent references to "The Enduring Authority of the Christian Scriptures" suggest a broader context for these discussions within current evangelical scholarship.

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**4.** **Study Guide: Peterson, Revelation & Holy Scripture,   
Session 19, Scripture is Sufficient, Clear …**

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**Study Guide: Scripture - Sufficiency, Clarity, and Benefit**

**Key Concepts:**

* **Sufficiency of Scripture:** The belief that the Bible provides everything necessary for salvation and godly living.
* **Clarity (Perspicuity) of Scripture:** The understanding that the basic message of the Bible, especially the gospel, is understandable to all believers.
* **Beneficiality (Usefulness) of Scripture:** The various ways in which God's Word positively impacts believers, including salvation, equipping for ministry, protection from false teaching, and growth in grace.
* **Inspiration of Scripture:** The doctrine that the Holy Spirit guided the human authors of the Bible so that their writings are the very Word of God.
* **Authority of Scripture:** The belief that the Bible, as God's Word, has supreme authority over all matters of faith and life.
* **Inerrancy of Scripture:** The belief that the original manuscripts of the Bible were without error in all that they affirm.
* **Sola Scriptura:** The Reformation principle that Scripture alone is the ultimate authority for faith and practice.
* **Illumination of the Holy Spirit:** The work of the Holy Spirit enabling believers to understand, believe, and apply Scripture.
* **Accommodation:** The idea that God communicates to humanity in ways that are understandable within our finite and human limitations.
* **Canon of Scripture:** The collection of books recognized as the inspired Word of God.
* **Autographs:** The original manuscripts of the biblical books.

**Quiz:**

1. Explain the doctrine of the sufficiency of Scripture. What does it mean for believers in their pursuit of eternal life and godly living, according to the provided text?
2. What does the clarity or perspicuity of Scripture entail? Does it mean that every passage is equally easy to understand? Provide an example from the text to support your answer.
3. Describe the role of the Holy Spirit in relation to the clarity of Scripture. How does the Spirit aid believers in understanding God's Word?
4. Identify three specific ways in which Scripture is beneficial to believers, as outlined in the text. Use examples from the Psalms or Timothy's instruction to illustrate these benefits.
5. How does the parable of the rich man and Lazarus in Luke 16 illustrate the sufficiency of Scripture, according to the lecture?
6. What is the relationship between Scripture and other sources of theological study, such as reason, experience, and tradition, according to the presented material?
7. Briefly explain the concept of "accommodation" in relation to biblical interpretation, as discussed in the context of historical and contemporary understandings.
8. According to the lecture, what was the primary point of contention between the Reformers and the Roman Catholic Church regarding the authority and sufficiency of Scripture?
9. What is the common objection raised by scholars like Bart Ehrman concerning the affirmation of biblical inerrancy, and how do proponents of inerrancy typically respond to this objection?
10. How did the Bereans serve as an example of the clarity and authority of Scripture in the book of Acts, as discussed in the lecture?

**Answer Key:**

1. The sufficiency of Scripture means that God's Word provides everything his people need to obtain eternal life and to live godly lives. It supplies all things that pertain to life and godliness through the knowledge of God and his promises, enabling believers to partake of the divine nature and escape worldly corruption.
2. The clarity of Scripture means that God reveals himself in such a way that his people can understand its basic message, especially the gospel and teachings pertaining to the Christian life. However, it does not mean that all things in Scripture are equally easy to understand, as Peter noted that some things in Paul's writings are hard to understand.
3. While Scripture is clear, believers read it with God's help through the Holy Spirit, who is their teacher. Illumination is the work of the Holy Spirit to enable people to understand, believe, and apply Scripture. The Spirit takes the clear word and makes it effective in the lives of hearers, guiding, teaching, and illuminating their minds.
4. Three ways Scripture is beneficial include bringing the message of salvation (as Timothy learned from the sacred writings), equipping pastors for ministry (so that the man of God may be complete), and serving as God's antidote to the poison of false teaching (protecting believers in the last days). Psalm 19 also illustrates benefits like renewing life, bringing wisdom, and fostering joy.
5. The parable of the rich man and Lazarus illustrates the sufficiency of Scripture through Abraham's response to the rich man's request to send someone from the dead to warn his brothers. Abraham states that if they do not listen to Moses and the prophets (the Scriptures), they will not be persuaded even if someone rises from the dead, highlighting the adequacy of God's existing Word.
6. Reason, experience, and tradition have a place in theological study, but they are subordinate to Holy Scripture. Scripture alone is sufficient as the ultimate guide for life, teaching, doctrine, and ethics, embodying the principle of sola scriptura.
7. Accommodation refers to the way in which an infinite and holy God communicates with finite and sinful humans by adapting to their limitations. Historically, it was also used to explain apparent contradictions. A later Enlightenment view suggested errors in Scripture were merely God's accommodation to flawed humans, a view distinct from earlier understandings.
8. The Reformers argued with Rome primarily over the exclusive sufficiency of Scripture (sola scriptura). While Catholicism historically held to the inspiration and inerrancy of the Bible, it also maintained that tradition held comparable authority and that the magisterium alone determined the meaning of Scripture and tradition. The Reformers contended that Scripture alone is the ultimate authority and that even popes and councils could err.
9. The objection raised by Ehrman and others is that affirming the inerrancy of the Bible in the original autographs is problematic since we do not possess these original manuscripts. Proponents of inerrancy respond by clarifying that when they speak of the inerrant "text," they often refer to the immaterial message of the Scriptures, which is reliably preserved in the extant manuscripts, rather than solely the physical autographs themselves.
10. The Bereans are commended in Acts for their noble character, as they received Paul's message with eagerness and examined the Old Testament scriptures daily to see if what he taught about Christ was true. This demonstrates the assumed clarity of Scripture, as they were able to understand the Old Testament's messianic prophecies and compare them with Paul's teachings, ultimately leading many to believe.

**Essay Format Questions:**

1. Discuss the interconnectedness of the inspiration, authority, inerrancy, sufficiency, and clarity of Scripture as presented in the lecture. How do these attributes build upon one another to establish the trustworthiness and usefulness of the Bible?
2. Analyze the significance of the doctrine of the sufficiency of Scripture for the life and practice of the Christian believer. How does this principle impact our reliance on other sources of knowledge and guidance?
3. Evaluate the claim that the clarity of Scripture implies that all biblical passages are easily understood. How does the lecture nuance this idea, and what role does the Holy Spirit play in our comprehension of God's Word?
4. Explore the various ways in which Scripture is described as beneficial in the provided text. Which of these benefits do you find most significant for contemporary believers, and why?
5. Compare and contrast historical and contemporary understandings of "accommodation" in biblical interpretation. How has this concept been used, and what are some potential implications of different views of accommodation for the doctrine of Scripture?

**Glossary of Key Terms:**

* **Authority of Scripture:** The divine right and power of God's Word to command belief and obedience.
* **Beneficiality of Scripture:** The quality of God's Word being useful and advantageous for various aspects of the believer's life.
* **Canon:** The officially recognized list of books that constitute the Holy Scripture.
* **Clarity (Perspicuity):** The attribute of Scripture whereby its essential teachings are understandable to the ordinary reader, especially concerning salvation.
* **Inerrancy:** The doctrine that the original manuscripts of Scripture were free from error in all that they affirm.
* **Inspiration:** The supernatural influence of the Holy Spirit on the biblical writers, ensuring the divine origin and authority of Scripture.
* **Illumination:** The work of the Holy Spirit in enabling believers to understand and apply the truths of Scripture.
* **Sola Scriptura:** A Latin phrase meaning "Scripture alone," the Protestant Reformation principle that the Bible is the ultimate and sufficient authority in all matters of faith and practice.
* **Sufficiency:** The doctrine that Scripture contains all that is necessary for salvation and godly living.
* **Autographs:** The original handwritten manuscripts of the books of the Bible, none of which are extant today.

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**5. FAQs on Peterson, Revelation & Holy Scripture, Session 19, Scripture is Sufficient, Clear …, Biblicalelearning.org (BeL)**  
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**Frequently Asked Questions on Scripture**

**1. What does the sufficiency of Scripture mean, and what are its implications for Christian life and theology?** The sufficiency of Scripture means that God's Word provides everything his people need for salvation and godly living. As 2 Peter 1:3-4 states, God's divine power has granted us all things that pertain to life and godliness through the knowledge of him. This implies that while reason, experience, and tradition have a place in theological study, they are subordinate to Scripture, which alone is our sufficient guide for doctrine, ethics, and life. The parable of the rich man and Lazarus (Luke 16:29-31) further illustrates this point, emphasizing that if people do not heed the Scriptures, they will not be persuaded even by someone rising from the dead. While we need church leaders and teachers to help us understand and apply the Word, Scripture itself contains the complete message for salvation and sanctification.

**2. In what sense is Scripture considered clear or perspicuous, and what are the limits to this clarity?** The clarity or perspicuity of Scripture means that God reveals himself in his Word in a way that his people can understand its basic message, including the gospel and teachings pertaining to the Christian life. Psalm 19:7 notes that the Word makes wise the inexperienced. This clarity does not imply that everything in Scripture is equally easy to understand. Passages like Romans 11:33-36 and 2 Peter 3:16 acknowledge the depth and complexity of some biblical truths. However, the core message is accessible to ordinary people, written in plain language. Believers also rely on the Holy Spirit's illumination to fully grasp, believe, and apply Scripture. The story of Ezra reading the Law in Nehemiah 8 demonstrates the people's ability to understand and respond to God's Word when it was clearly explained.

**3. How is Scripture beneficial to believers, according to the provided text?** Scripture is beneficial to believers in numerous ways. Firstly, it alone brings the message of salvation (2 Timothy 3:15). Secondly, God uses Scripture to equip pastors and believers for every good work (2 Timothy 3:17; 4:2). Thirdly, it serves as an antidote to false teaching (2 Timothy 3:16-17; 2 Peter 1:20-21). Fourthly, it is God's main tool for helping his people grow in grace and knowledge of Christ, being powerful for teaching, rebuking, correcting, and training in righteousness (2 Timothy 3:16). Psalm 19 and Psalm 119 further detail these benefits, highlighting that God's Word renews life, brings wisdom, fosters joy, teaches truth, warns, leads to blessing, produces reverence, purifies, strengthens, comforts, gives life, brings hope, discernment, understanding, and guidance. It also prompts attitudes like longing, delight, love, fear, meditation, obedience, joy, rejoicing, hope, and gratitude towards God.

**4. Why is the authority of Scripture a subject of intense debate today, as mentioned in the FAQ excerpts?** The authority of Scripture is hotly debated today because we live in an era with many competing voices vying for influence on understandings of life, culture, and spirituality. The "age of authenticity," as Charles Taylor describes it, fosters a suspicion of external authorities, prioritizing individual autonomy. From a biblical perspective, this can be seen as a rejection of God and a form of idolatry. Furthermore, the complexity surrounding biblical authority stems from the involvement of various academic disciplines, including church history, the nature of truth and revelation, principles of interpretation, literary genres, text criticism, and epistemology. These different lenses contribute to diverse understandings and debates regarding the Bible's authority.

**5. The term "inerrancy" is often debated. Why is it considered useful in theological discussion, despite needing careful definition?** While the term "inerrancy" requires careful and technical definition to be accurately deployed, it remains useful in theological discussion because many core theological terms necessitate precise understanding for effective communication. Words like "God," "justification," "sanctification," etc., all require definition. The need for careful definition does not negate a word's usefulness. Regarding inerrancy, it is understood that Scripture is written in diverse literary forms, not all of which are simple propositions. Importantly, inerrancy does not necessarily equate to absolute precision in every detail but affirms the truthfulness and trustworthiness of Scripture in all that it intends to teach.

**6. How did the Reformers like Luther and Calvin view Scripture in relation to earlier church traditions? Did they introduce significant innovations regarding its nature?** Luther and Calvin inherited a high view of Scripture from the early church and medieval scholars. Their primary contribution was not in fundamentally altering the understanding of Scripture's nature or inspiration but rather in liberating the Bible from its confinement by certain ecclesiastical traditions and excessive allegorical interpretations. Theologically, they emphasized a Christ-centered and justification-centered approach to Scripture. While they upheld the absolute authority of God's Word, they focused on its clear exposition of Christ and justification, without diminishing its authority in other areas of believers' and the church's life. Although slight differences existed (e.g., Luther's influence by Ockham and less frequent use of "inspiration" compared to Calvin), both firmly believed in the Holy Spirit's role in the origin and ongoing use of Scripture.

**7. What is the controversy surrounding the "old Princetonians" and their view of Scripture, particularly concerning inerrancy?** The "old Princetonians" (19th-century theologians like Archibald Alexander, Charles Hodge, and Benjamin Warfield) are sometimes accused of introducing innovations into the doctrine of Scripture while defending it against contemporary challenges. It is alleged that, influenced by Scottish common sense realism and a Baconian view of science, they treated the Bible as a collection of inerrant facts to be systematically compiled into theology. However, this charge is largely considered unjustified. While they were products of their time, the old Princetonians' defense of inerrant Scripture is argued to be rooted in the classic and common heritage of the Church. They critically engaged with the philosophical trends of their day and profoundly considered the responsible construction of systematic theology, far from a simple mechanical compilation of facts.

**8. How has the concept of "accommodation" in interpreting Scripture been understood historically, and how does the modern understanding sometimes differ from earlier views, such as Calvin's?** Historically, the concept of "accommodation" arose as a way to understand how an infinite God communicates with finite human beings, often explaining apparent contradictions in Scripture by suggesting God accommodates his language to human understanding (e.g., using phenomenological language). In the late Enlightenment, some scholars, influenced by Socinus, viewed accommodation as encompassing errors in Scripture, suggesting God accommodated himself to flawed human understanding. This contrasts with earlier views. Calvin, for instance, saw accommodation primarily as a theological category linked to God's grace and exemplified in the Incarnation, rather than merely a rhetorical or exegetical device that could include errors. Modern interpretations that readily embrace errors as part of God's accommodation differ significantly from Calvin's and earlier, more traditional understandings.

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