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A close-up photograph of a Bible cover, likely made of dark leather or a similar textured material. The words 'HOLY BIBLE' are embossed in gold lettering on the spine area. The image is partially obscured by a diagonal white and grey overlay that serves as a background for the title text.

Theology Packet: A Summary of Some Key Points

Important Information:

This document is a summary of some key points of systematic theology. That means that the nature of this document is:
1) selective and 2) not exhaustive.

Point number 2 needs to be stressed as every discussion can go far deeper than the surface that is scratched within this document.

This document has selected content that was felt to be particularly helpful, and provides many important terms in order to provide a springboard for deeper study. Because of that selective nature, there are times when the document is more exhaustive.

Additionally, I have sought to remain neutral on topics as often as possible to provide various views on spectrums without bias.

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I hope this document proves beneficial and edifying in some shape or form.

-Nick Campbell

THEOLOGY PACKET: A SUMMARY OF KEY POINTS OF SYSTEMATIC THEOLOGY

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BIBLIOLOGY

IN THIS SECTION THE PRIMARY FOCUS IS ON BIBLICAL INSPIRATION, INERRANCY, AND SUFFICIENCY.

- The Bible was written by 40 different authors, from diverse vocations and classes, over the span of hundreds of years.

- Not only is there diversity in the authors themselves, the locations are diverse as we see the bible written on three continents: Europe, Asia, and Africa.

- The locations on those continents are unique as well.

Ex:

- Some Pauline writings in prison

- John on an island after banishment

- Solomon in Royal Courts

What we see is a compilation of works into a single book that consists of a singular narrative of who God is, and what he has and is doing throughout history in a consistency unmatched by any other work in history

The Bible is **divine revelation**.

- Revelation is a term meaning unveiling or disclosure.
 - In this we see God revealing, and disclosing himself, and his works to mankind through the Bible. In the bible series we discussed general revelation vs. special revelation.
- **General revelation** is seen in nature, providence, and conscience.
- **Special revelation** is scripture, and Jesus Christ himself.

Throughout the Old Testament, the revelation of God speaking and his words being recorded are evident. Jesus carried forward this reality in his high view of scripture.

- We are told that scripture is God-breathed (2 Tim. 3:16) and that the men who wrote it were carried along by the Holy Spirit (2 Peter 1:21). This is the concept of **inspiration**.

MEN WROTE DOWN THE REVELATION OF GOD WHILE BEING MOVED BY THE HOLY SPIRIT.
A NUMBER OF THEORIES OF INSPIRATION HAVE BEEN PROPOSED:

- **Theory of natural inspiration or intuition theory:** states that the authors of scripture were merely men with particularly unusual religious insight. You could compare, then, the authors of scripture with men such as Buddha, Philosophers, or other “insightful religious writers.” This view of inspiration when considering the claim of scripture itself, is contradicted quite blatantly, and in the face of the uniqueness of the biblical narrative and the consistency within it leaves it found wanting.

- **Dynamic inspiration** is probably one of the most common theories within modern Christianity in that it teaches that some parts of scripture are inspired but others, particularly, those dealing with history, science, or non-faith matters, can and are likely in error. Countering this is 2 Tim. 3:16 in that we learn that “all” scripture is God breathed, not merely parts.

- **Conceptual inspiration** states that concepts within the Bible are inspired, but not necessarily the words of the authors themselves. In this view, God gave the ideas and concepts to the authors, and the authors chose how to express those ideas.

- **Dictation Theory** states that God dictated the words that the men of scripture would write down. The Dictation theory protects inerrancy; however, it is not practically realistic in light of the various use of style, and vocabulary of each author in the bible.

THE VERBAL PLENARY THEORY OF INSPIRATION:

The most held view amongst historic Christianity is called the **verbal plenary theory of inspiration**. Here we have scripture that is God breathed, yet written by man, carried along by the Holy Spirit, while also showing particular and individual vocabulary, style, grammar, and so on. In this view God directed the thoughts of the authors so that they were precisely expressed in the means he intended, extending to the choice of the words, while maintaining the authors' style and vocabulary.

EXTENT OF INSPIRATION:

What is the extent of inspiration?

- Luke 24:25-27, states that "Moses and all the prophets" which denotes "all scriptures" as well as verses 44-45 of the same chapter which states "the law of Moses and the prophets and the psalms."

- In John 10:34 we read Jesus quote the psalms when referring to the law. Law and prophets were often used to denote the entirety of the Hebrew Scriptures.

- In 2 Timothy 3:16 we see an expression of "all" encompassing all of the Old Testament.

- In 2 Peter 3:16 we see Peter referring to the writing of Paul, “as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.”
(2 Peter 3:16)

NOTE: “AS THEY DO THE OTHER SCRIPTURES” IN WHICH PETER GROUPS TOGETHER PAUL’S WRITINGS WITH THE “OTHER SCRIPTURES.”

- John also indicates a standard in the apostle’s writings (1 John 4:6), and Paul states in 1 Thessalonians, “And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers” (1 Thessalonians 2:13).

INERRANCY:

ALLISON, HISTORICAL THEOLOGY (2011) NOTES THAT THE EARLY CHURCH UNDERSTOOD THE TRUTHFULNESS OF SCRIPTURE IN TWO WAYS, FIRST, “THE AFFIRMATIONS OF SCRIPTURE CORRESPOND TO REALITY. THAT IS, THE BIBLE RECOUNTS THE STORIES OF PEOPLE WHO REALLY LIVED, IT RELATES EVENTS THAT ACTUALLY TOOK PLACE, IT REHEARSES THE WORKS OF GOD AS THEY WERE PERFORMED HISTORICALLY, AND SO FORTH.” SECONDLY, “TRUTHFULNESS MEANS SCRIPTURE DOES NOT CONTRADICT SCRIPTURE; THUS, THERE IS NO DISHARMONY WITHIN THE BIBLE.”

Some of the current positions of inerrancy consist of absolute inerrancy, full inerrancy, and limited inerrancy.

- **Absolute inerrancy** holds that the bible is fully true even in scientific and historical matters. The position, on certain passages, contends that there is specific exact scientific and historical data throughout the scriptures.

- **Limited inerrancy** holds that the bible is inerrant and infallible in doctrine, specifically doctrine of salvific importance. This view holds that scientific and historical data are limited to the understanding of the author’s time. Basically, God did not reveal history or science to the authors, therefore the bible may contain errors in these fields.

- **Full inerrancy** holds that the bible is completely true but does not primarily aim to provide scientific or historical data while the data is completely true.

- It is my belief that full inerrancy is the most accurate description of inerrancy.

The difference between full inerrancy and absolute inerrancy is that full inerrancy emphasizes that scientific and historical data are always reported in accordance with the human eye. For example: saying that the moon is a circle would not be inaccurate in describing it from the human perspective. Additionally, there would be a generalization or approximation regarding some data.

ERICKSON IN INTRODUCING CHRISTIAN DOCTRINE GIVES THIS EXAMPLE, "SUPPOSE A HYPOTHETICAL CASE IN WHICH THE BIBLE REPORTED A BATTLE IN WHICH 9,476 MEN WERE INVOLVED. WHAT WOULD BE A CORRECT REPORT? WOULD 10,000 BE ACCURATE? 9,000? 9,500? 9,480? 9,475? OR WOULD ONLY 9,476 BE A CORRECT REPORT? THE ANSWER IS THAT IT DEPENDS UPON THE PURPOSE OF THE WRITING. IF THE REPORT WAS AN OFFICIAL MILITARY DOCUMENT WHICH AN OFFICER WAS TO SUBMIT TO HIS SUPERIOR, THE NUMBER MUST BE EXACT. IF THE INTENT OF THE ACCOUNT WAS TO GIVE SOME IDEA OF THE SIZE OF THE BATTLE, THEN A ROUNDED NUMBER WOULD BE ADEQUATE."

ERICKSON, CHRISTIAN DOCTRINE, "JUST BECAUSE ONE HOLDS THAT EVERYTHING WITHIN THE BIBLE IS TRUTH, IT IS NOT NECESSARY TO HOLD THAT ALL TRUTH IS WITHIN THE BIBLE."

- Inerrancy means that the bible tells the truth with the inclusion of approximations, free quotations, language of appearances, and different accounts/summaries of the same event. Are there difficult passages? Yes, but with diligent study, we find that they aren't problematic. The problem has been found, often, in the lack of effort put forth in understanding a passage.

THE SUFFICIENCY OF SCRIPTURE

“TO BELIEVE IN SOLA SCRIPTURA IS TO ALLOW GOD TO SPEAK WITHOUT INTERRUPTION. IT IS TO TRUST HIS SELF-REVELATION, REFUSING TO MIX MAN’S WORDS WITH GOD’S, MAN’S THOUGHTS WITH HIS THOUGHTS. IT IS TO BE QUIET AND TO LET GOD SPEAK.”

JAMES WHITE, SCRIPTURE ALONE

- James White argues that every attack upon the Christian faith begins with a denial of sola scriptura. The general idea against Sola Scriptura is that there needs to be an infallible authority of sorts to interpret the bible for men.

- Scripture alone does not negate the working of the Holy Spirit in illumination and in placing scripture into the hearts of men nor does it deem tradition useless.

- Sola scriptura affirms the simple idea that all one needs as the rule of faith and practice is found in scripture. We do not need not dogmatic or binding traditions external to scripture.

- The bible is sufficient in leading the Christian and the church.

- The logic follows from the discussion on inerrancy. If scripture is God breathed, if it is the word of God, then it is of utmost authority. The question is; is it sufficient for the task of directing the Christian and the church? 2 Timothy 3:14-17, a common text on these topics of the Bible, makes it very clear that scripture directs men in all things necessary to be “complete.”

COMPARING THE VIEWS:

SOLO SCRIPTURA

Scripture is the sole basis and authority in the life of the Christian.

Tradition is useless, ultimately meaningless, and misleading, while creeds and confessions are man made and held with little (if any) regard.

Solo Scriptura is often manifest in a disregard for any source other than the individual themselves. Adherents tend to be fundamentalists, restorationists, and independents.

SOLA SCRIPTURA

Scripture is the final and only infallible authority for the Christian in matters of faith, doctrine, and practice.

Tradition is a beneficial guardrail in interpretation but only infallible in so much that it accurately represents scripture, and is a summary of the gospel/Christian orthodoxy held by the church.

Sola scriptura is manifest in the reading of scripture within the context of the historical church. That which has no basis in scripture, however, cannot have any obligatory weight on a believer. Held by most protestants - associated adherents; The reformed and Lutherans.

PRIMA SCRIPTURA

Scripture is the primary source for authority on matters of doctrine, faith, and practice. It is the first and chief source of revelation.

Tradition is one among other sources of divine revelation, but secondary to scripture in regards to authority.

In some articulations scripture is a part of tradition and tradition as a whole is the collection of revelation wherein scripture is primary. Additionally second sources of revelation can never contradict scripture. Adherents are some Roman Catholics, some Eastern Orthodoxy, and Some Protestants.

DUAL SOURCE

Scripture is materially sufficient, meaning that what a Christian needs to believe is found in scripture, but not formally sufficient, meaning there needs to be a proper infallible interpreter.

Tradition is an infallible unwritten body of material that acts as a means of interpretation of scripture for life and practice.

In this view tradition that was held by the apostles, and passed through bishops, is revealed through historical contentions wherein the apostolic teaching is upheld by the magisterium. In this view there are small "t" traditions that are not binding (i.e. the rosary) and capital "T" traditions that are (dogma; i.e. teachings on Mary). Adherents consist of Roman Catholics.

It is true that the New Testament speaks of following the "traditions" (=teachings) of the apostles, whether oral or written. This is because they were living authorities set up by Christ (Matt. 18:18; Acts 2:42; Eph. 2:20). When they died, however, there was no longer a living apostolic authority since only those who were eyewitnesses of the resurrected Christ could have apostolic authority (Acts 1:22; 1 Cor. 9:1).

"NOR DOES SOLA SCRIPTURA CLAIM THAT EVERYTHING JESUS OR THE APOSTLES EVER TAUGHT IS PRESERVED IN SCRIPTURE. IT ONLY MEANS THAT EVERYTHING NECESSARY, EVERYTHING BINDING ON OUR CONSCIENCES, AND EVERYTHING GOD REQUIRES OF US IS GIVEN TO US IN SCRIPTURE." - LIGONIER MINISTRIES

DOCTRINE OF GOD

THE TRINITY – One in Essence, Three in Person

A BRIEF DISCUSSION ON “PERSONS” AND FUNDAMENTAL GROUNDWORK

- It is common for us to take what we see in life and import it onto the life of God, and this is often the case when we hear the term “person” in relation to the Trinity.
- “Person” is adequate enough, but modern conceptions of persons (self-conscious, separate, autonomous, individualism) can create problems when applied to God.
- For us, we each are individual persons subsisting (existing) within our own individual (and concrete) human nature.
 - There are many humans, yet, each human person has their own human nature. You will have a difficult time finding two persons who share the same concrete human nature!
- Natures do not act, but rather, a person acts through their nature.

A NATURE (BEING, ESSENCE, SUBSTANCE) REFERS TO WHAT SOMETHING IS, THE FUNDAMENTAL MAKEUP OF SOMETHING. **A PERSON** REFERS TO THE WHO IS EXISTING AND ACTING THROUGH A NATURE AND ITS CAPACITIES.

- Unlike human beings, God is three persons existing or subsisting in the *single divine nature*. There is *one ontological God*.
- The Father, Son, and Holy Spirit, are identical in their being, each whole God, none greater or lesser, indivisible with inseparable operations, with one will and one mind.

- God is one indivisible being, and in God's works, all three persons operate inseparably, yet each work is specifically attributed or *appropriated* to one of them.
- The three persons occupy the same infinite divine space, mutually indwelling one another, dynamically, with living relations in love. This is called *perichoresis*.
- Each person is in their own right, God in himself, and each person is identical with the others in all things *except* their *personal properties* of Paternity, Filiation, and Spiration. In other words, these *properties* are the eternal distinctions between the three persons:

Father to Son (Paternity)

Son to Father (Filiation)

Father to Holy Spirit (Spiration)

Holy Spirit to Father (Procession)

Son to Holy Spirit (Western Church - Spiration)

- This lays the groundwork for understanding other discussions such as why *the Son* became enfleshed (incarnate) and why the Spirit is sent by the Father through the Son. The work of the trinity in redemption reflects the nature of the trinity in eternity.

THE HOLINESS OF GOD

- We often describe holiness in purely moral terms, which isn't inaccurate, but it isn't the full picture of holiness. R.C. Sproul in his book, "The Holiness of God" states,

"THE PRIMARY MEANING OF HOLY IS 'SEPARATE.' IT COMES FROM AN ANCIENT WORD THAT MEANT, 'TO CUT,' OR 'TO SEPARATE.' PERHAPS EVEN MORE ACCURATE WOULD BE THE PHRASE 'A CUT ABOVE SOMETHING.' WHEN WE FIND A GARMENT OR ANOTHER PIECE OF MERCHANDISE THAT IS OUTSTANDING, THAT HAS A SUPERIOR EXCELLENCE, WE USE THE EXPRESSION THAT IT IS 'A CUT ABOVE THE REST.'"

- The Holiness of God is that God is far above and beyond us, transcendentally separate.

- From there we can consider the moral implications: to be holy is to be morally pure.

- God is holy in all ways: God's love is holy love, his justice is holy justice, and so on.

- God's holiness is what separates him from all things, all beings, all of creation, etc. God's holiness stresses the greatness, awesomeness, and incomprehensible nature of God. This is not to say that we can't have knowledge of God as God has given us revelation to do just that, but that we can never understand him completely.

One of the most beautiful passages of scripture that demonstrates the holiness of God is Isaiah 6.

In Isaiah 6, the prophet sees a vision,

"I SAW THE LORD SITTING UPON A THRONE, HIGH AND LIFTED UP; AND THE TRAIN OF HIS ROBE FILLED THE TEMPLE. ABOVE HIM STOOD THE SERAPHIM. EACH HAD SIX WINGS: WITH TWO HE COVERED HIS FACE, AND WITH TWO HE COVERED HIS FEET, AND WITH TWO HE FLEW. AND ONE CALLED TO ANOTHER AND SAID: HOLY, HOLY, HOLY IS THE LORD OF HOSTS; THE WHOLE EARTH IS FULL OF HIS GLORY. AND THE FOUNDATIONS OF THE THRESHOLDS SHOOK AT THE VOICE OF HIM WHO CALLED, AND THE HOUSE WAS FILLED WITH SMOKE. AND I SAID 'WOE IS ME! FOR I AM LOST; FOR I AM A MAN OF UNCLEAR LIPS, AND DWELL IN THE MIDST OF A PEOPLE OF UNCLEAR LIPS; FOR MY EYES HAVE SEEN THE KING, THE LORD OF HOSTS.'"

- Isaiah states that he sees the Lord high and lifted up, exalted, which is a common phrase distinctive of Isaiah's style. We are introduced to the seraphim who had wings to cover their face and feet, which a sign of reverence in the presence of the Lord
- In an unfallen state, meaning, these creatures are not sinned, the seraphim show great respect and reverence for the Lord while affirming, "Holy, Holy, Holy is the Lord of Hosts".

"HOLY, HOLY, HOLY," IS CALLED A TRISAGION, THAT IS, A HYMN TO OR INVOCATION OF GOD AS THE THRICE HOLY. REPETITION ALWAYS EMPHASIZED OR STRESSED WHAT WAS BEING SAID. FOR EXAMPLE, WHEN JESUS IN THE NEW TESTAMENT TELLS THE PEOPLE, "TRULY, TRULY, I SAY TO YOU," IT MEANS LISTEN UP, BECAUSE ITS IMPORTANT! IN THE SAME WAY, THE STRESSING OF GOD'S HOLINESS IS FOUND IN THE REPETITION OF THE AFFIRMATION OF THAT HOLINESS. SUCH A REPETITION IS ALSO SEEN IN REVELATION 4. SOME ASSERT THAT THE TRISAGION IS ALSO AFFIRMATION OF GOD'S TRIUNITY.

- Isaiah's reaction to God's presence is, "Woe is me!" a curious prophetic word from a prophet whose life is centered around speaking for God. The prophet recognizes his uncleanness before the Lord. It was the sight of the Lord, which would be fatal to the unclean, that made this realization plain to Isaiah, "for my eyes have seen the King, the Lord of hosts!"

"WHO IS LIKE THEE AMONG THE GODS, O LORD? WHO IS LIKE THEE, MAJESTIC IN HOLINESS, AWESOME IN PRAISES, WORKING WONDERS? (EXODUS 15:11).

"THERE IS NO ONE HOLY LIKE THE LORD, INDEED, THERE IS NO ONE BESIDES THEE, NOR IS THERE ANY ROCK LIKE OUR GOD (1 SAMUEL 2:2).

(PSALMS 86:8-10; SEE ALSO PSALM 99:1-3; ISAIAH 40:25; 57:15).

A question then arises, what does the holiness of God mean when thinking practically? The Holiness of God is very important, so much so that it is stressed continuously throughout all of the scriptures! God's holiness is firstly practical in God's operation in the world, his ways are far above ours, and always better, period. God's holiness is also extremely important when speaking on moral purity. In a generation where inclusivism and universalism believe that we can all be unconditionally accepted by God, we see something quite different in the reality of God's holiness. We must be made clean to even survive his presence. God's holiness, the purity of God, and the standards of God leave no room for a different Gospel than the Gospel of Jesus Christ. Some insist, one little sin is okay, that is isn't a big deal. Of course, not only is this erroneous because of the price paid on the cross, which is also explained by God's holiness, but this is erroneous when we consider the purity of God.

THE ATTRIBUTES OF GOD

- God's attributes are characteristics of God and we must always consider that God's works reveal his nature and that the attributes of God are revelation of God's nature.
- There are various ways people have attempted to categorize the attributes of God such as: non-moral with moral, absolute with relative, incommunicable and communicable, greatness and goodness, and so on.
- Rather than focus on classification, we are just going to go through the attributes of God briefly.

God is spirit who does not have a physical form outside of the incarnation of the Son (John 4:24).

God is omnipresent, everywhere without limitation, and is a substance, though, not material.

There are physical features of God described in scripture however these are **anthropomorphisms**. These are provided for the sake of communicating the character of God rather than saying that he has physical features.

God is also self-existent, his existence is in Himself, independent entirely. In everything, he is independent and everything is dependent upon him. God has life in himself (John 5:26). While we are dependent on various things to remain existent (Food, the sun, oxygen, etc) God is completely independent in His existence.

Acts 17:28 is a great scripture on this reality and Exodus 3:14 wherein God declares "I Am Who I Am."

God is eternal, he is not limited or bound by time, he is the author of time.

God is also immutable in that God does not change in His being, perfections, and thus his purposes and promises. He has no decay whatsoever. There is no room for God to grow or to decay, he is perfect.

God is truth, he is the true God, there is none like him, he is the truth and his revelations are reliable and trustworthy. God in his infinite knowledge, is the beginning of knowledge, logic, etc. God is truth in that he shows reality as it is, reality is explained, sensical, by his very existence. It is why the biblical worldview is consistent.

God is love, John 4:8 tells us such explicitly. God's love is demonstrated on the cross. God as love has been described as attribute that leads to God's communication and responses to us. It is not merely emotional affection, but rather rational and voluntary in that God is completely independent upon himself to do what he wills.

God is good, all the time and this attribute encompasses the attributes of Grace, Mercy, and Justice.

Omniscience means that God knows all things actual, possible, past, present, and future. When we say that God knows all things, we mean all things, and one specific stress point I want to make here is the fact that God's knowledge is not through senses, nor is it gained through observation, reason, or anything like that. God's knowledge is complete, actual, the reality, always.

Omnipotence means that God is all powerful. God is all powerful and able to do all things according to his will, but God's will is limited to his nature. God can do all things that align with his perfections. God cannot go against his nature such as, he cannot lie, and he cannot have a relationship with sin.

THE GOODNESS OF GOD AND HIS GRACE

- Erickson has two categories for the attributes of God: Greatness and Goodness.

- *Under greatness* we see spirituality, personality, life, infinity, and constancy.

- *Under Goodness* we see categories such as moral purity, integrity, and love.

- *God is absolutely good:* Jesus relays this himself in saying that only God is good in Matthew 19:17, Mark 10:18, and Luke 18:19.

-The statement, contextually, points to the infinite goodness of God. God shows goodness towards his creatures as Exodus 34:6 reminds us, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.”

- *Righteousness* usually denotes being morally right which is grounded in the very character of God. (See: Exodus 9:27, Deuteronomy 32:4; Judges 5:11)

- Putting these points together we see that God is righteous, his law is righteous, and alone credits righteousness to man through Christ.

- The Lord's judgement is righteous (2 Thessalonians 1:5-6; Revelation 16:7; 2 Timothy 4:8)

- God demonstrates his righteousness in the propitiatory death of Christ (Romans 3:21). God as righteous shows us his indignation against sin especially in the reality of his holiness and in that sin goes against his very nature.

- God is honest and his actions are in accord with his given law because of his nature. There is not an external standard for God to establish, but it simply comes from his own nature, from reality and that reality is himself.

- ***God is just.*** God firstly acts in accordance with his law, in righteousness, because his law reflects his character, and secondly, he administers his kingdom in accordance with that law.

- God acts as a judge and will enact justice where there is transgression or sin.

- Sin has consequences and those consequences will come at some point or another.

- God's justice is good and that includes God's holy wrath.

- God's wrath is a means by which God shows his glory in the righteous judgement upon transgressors of his holy law and character.

- As a good judge, God must account for every sin and transgression. A problem arises in that we want God's justice to occur now, but it is often delayed with a particular purpose in mind.

- Paul points out that God's wrath is being stored when he states, "But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed" (Romans 2:5).

- ***God is love*** which includes benevolence, grace, mercy, and persistence.

- Benevolence is caring for the welfare of those God loves.

- Grace is the unmerited or underserving favor of God to those who are under condemnation.

- Grace is the reality that God acts on the basis of his goodness and generosity.

- Grace can be witnessed firstly in the offer of the Gospel but it can also encompass deliverance from various trials, preservation, guidance, enablement, and Jesus Christ is said to have brought grace and truth.

- *God is merciful* and this is the foundation of forgiveness rooted in compassion for the miserable.

IN PAUL ENNS' MOODY HANDBOOK OF THEOLOGY, HE STATES, "IT (MERCY) STRESSES THE FAITHFULNESS OF GOD DESPITE MAN'S UNFAITHFULNESS AND THEREFORE EMPHASIZES PITY, SYMPATHY, AND LOVE" WE ARE TOLD THAT GOD IS RICH IN MERCY IN NUMEROUS PASSAGES AND WE CAN SEE HIS MERCY IN DELAYING JUDGEMENT FOR THE SAKE OF EXTENDING THE GOSPEL. WE CAN SEE HIS MERCIES IN VARIOUS WAYS, BUT NAMELY IN THE GOSPEL ITSELF!

"LOVE AND JUSTICE HAVE WORKED TOGETHER IN GOD'S DEALING WITH HUMANITY. GOD'S JUSTICE REQUIRES THAT THERE BE PAYMENT OF THE PENALTY FOR SIN. GOD'S LOVE, HOWEVER, DESIRES THAT WE BE RESTORED TO FELLOWSHIP WITH HIM. THE OFFER OF JESUS CHRIST AS THE ATONEMENT FOR SIN MEANS THAT BOTH THE JUSTICE AND THE LOVE OF GOD HAVE BEEN MAINTAINED."

- The cross is a display of both the love and justice of God. Neither are compromised on the cross. His justice remains on those who reject the cross as he is a good, righteous, judge. And God is love in the provision and sacrifice made on the cross.

- God's goodness, contrary to popular theology, is held in his justice as much as his love. It is good that there will be justice. We all know the need for it as we are, rightly so being image bearers, by abhorring injustice. Paul Enns notes,

"GOD'S GRACE AND MERCY ARE PARTICULARLY EXHIBITED IN HIS DELAY AND WITHHOLDING OF JUDGEMENT. THAT GOD DOES NOT IMMEDIATELY JUDGE MAN IS AN EVIDENCE OF HIS GRACE. THE REASON IS TO ENABLE MAN TO COME TO REPENTANCE (ROMANS 2:4)."

COMMON GRACE AND EFFICACIOUS GRACE

- **Common grace** is broad and aimed at all of mankind and can be seen as the favor of God toward all men which is seen in his general care for them.

BERKHOF STATES THAT COMMON GRACE IS, "THOSE GENERAL OPERATIONS OF THE HOLY SPIRIT WHEREBY HE, WITHOUT RENEWING THE HEART, EXERCISES SUCH A MORAL INFLUENCE ON MAN THROUGH HIS GENERAL OR SPECIAL REVELATION, THAT SIN IS RESTRAINED, ORDER IS MAINTAINED IN SOCIAL LIFE, AND CIVIL RIGHTEOUSNESS IS PROMOTED OR THOSE GENERAL BLESSINGS, SUCH AS RAIN AND SUNSHINE, FOOD AND DRINK, CLOTHING AND SHELTER, WHICH GOD IMPARTS TO ALL MEN INDISCRIMINATELY WHERE AND IN WHAT MEASURE IT SEEMS GOOD TO HIM."

- Common grace consists of general blessings such as the provision of rain for farming and the means by which to have food in clothing. The *general call* of the gospel also falls into this category.

- Common grace also encompasses the restraining of in. Examples: God restrained Laban in Genesis 31:7, and God put a limitation on what Satan could do to Job in Job 1:12; 2:6. In the Prophets we read that their ministry was a means by which sin was restrained and through human government sin is restrained when a government functions properly (cf. Romans 13:1-4 and Romans 1).

- **Efficacious grace** is more narrow, and works within the scope of those who have received it.

- It can be called **special grace** and can be defined as the work of the Holy Spirit which moves men to believe in Jesus Christ as savior.

CHRISTOLOGY: THE DOCTRINE OF CHRIST

- **Christology** is a term within the field of systematic theology that speaks to the doctrines, or teachings, surrounding the person and work of Jesus Christ. When reading through works on Christology, you can find a wide range of discussions, but some of the more prominent ones consist of: Jesus' eternality and deity, Jesus' Incarnation and humanity, the offices of Christ, and the work of Christ.

- Jesus' identity can hardly be summarized easily in a way that does justice to the revelation given to us, yet, by looking at some claims regarding Jesus we can begin to paint a picture.

- The scriptures say that Jesus is the unique Son of God, and the Son of Man, who is the Christ.

- When introduced to Jesus within the New Testament we find that the circumstances of his birth are quite unique. Jesus is conceived in the womb of Mary by the power of the Holy Spirit (Matthew 1:18-25; Isaiah 7:14; Luke 1:35-38).

- Jesus is without sin (2 Corinthians 5:21; 1 John 3:5; 1 Peter 2:22).

-Jesus is unique, not only in his birth, and life, but by his nature.

THE DESIGNATIONS OF CHRIST

- ***The Son of God:*** There is a twofold sense in which Jesus is the Son of God, first by his nature (ontologically), and secondly in his works (functionally). The former is demonstrated throughout the Gospels, but can be highlighted particularly in the Gospel of John, which speaks of the only unique Son of God, who is himself God, in an intimate relationship with the Father (John 1:18; 17:24). Functionally, the title was used within the Old Testament for the people of Israel at times, but especially for the King who would act as God's chosen agent, with promises of God's paternity and love (ex: 2 Samuel 7:14-16). Kings were given this privilege, but this was ultimately a type or shadow pointing to the true Son, Jesus. This is particularly exhibited in the incarnation, the Son taking on flesh. The point worth stressing is: Jesus is not merely a Son because he was incarnate, but he was incarnate because he was the only unique Son of God.

- ***The Son of Man*** is significant as well as it is Jesus' favorite title for himself, being used eighty-six times within the New Testament. The term can point to Jesus' humanity with his exclusive rights and authority, however, the title highlights Jesus as the God-man King. This can be demonstrated by looking at Daniel 7:13-14, which speaks of a Son of Man who rides the clouds and receives all authority. This Son-King becomes a means of restoring God's creation and rules over it.

- Jesus is also *the Christ*, or the Messiah. The term means the anointed one, and this anointed person, anointed by the Holy Spirit, was to function as the King and priest over Israel. He is God's chosen agent for bringing about the kingdom. While we have scratched the surface of Jesus' identity, this can provide some insight into the overall narrative surrounding Jesus within our Bibles.

THE PERSON: THE ETERNAL SON

Putting everything together, we must remember that *the person*, the eternal Son of God, added to himself a human nature.

The Son (i.e. the person) *still possess his fundamental divine nature*, but assumes a human nature and acts through it. The human nature of Christ is not a person nor acts independently of the person, but is a nature assumed by the person, the Son.

The new human nature was created by God to be assumed by the Son for his redemptive purposes.

TRULY GOD & TRULY MAN

Jesus Christ is truly God and truly man. Whenever Christ acts, it is the divine Son acting in, and through his two natures.

There is no union of his two natures that obscures the integrity of the other. There is no blend or mixture of the two natures, and if there were then divinity would cease to be true divinity, and humanity would cease to be true humanity.

The person of Christ, experienced all that he did in his life so that we can affirm that the Son of God hungered, was tired, suffered, and died. In respect to his natures, the Son, experienced these things in accordance with his assumed human nature.

IN INTERPRETATION

When we observe the life of Jesus, we must remember that he is living life as a human, as the second Adam, for the sake of redeeming human beings. Gregory of Nazianzus rightly summarized, "that which Christ did not assume, he did not heal." This means that Christ assumed a human mind, will, soul, etc. and lived as a man in obedience to the Father unto death for our sake (Phil. 2:5-11). When there are moments in scripture that seemingly point to subordination to the Father, lesser status to the Father, lack of divine knowledge, growth in stature, etc, we must recognize that this is Christ living in accordance with his human nature.

THE UNMISTAKABLE DEITY OF THE SON

The Bible is loaded with texts indicating that Jesus is God. However, this examination will be limited with some select points that can be highlighted with minimal explanation. That is, these examples are selected based on how condensed they are given the limitation of space.

Jesus as Lord

The most common title for Jesus in the New Testament is "Lord." The term can be used in a formal sense (like yes sir), but it is also used in the Greek Old Testament for the divine name, Yahweh. Put another way, Yahweh (All Caps. LORD in English Old Testaments) is translated as Lord (κυριος) within the New Testament.

Because of this, in the New Testament, the term "Lord" is used in reference to Jesus in a way that clearly equates him as "Yahweh." To illustrate this - these citations include Yahweh alongside the traditional all caps "LORD."

Example:

Matthew 3: Matthew introduces John the Baptist and says that Isaiah spoke of John. Mathew shows [John preparing the way for Jesus](#) with a citation of Isaiah. Isaiah's text says

that one will prepare the way for [Yahweh and "our God."](#) Isaiah 40 paints the picture of [Yahweh returning to Israel as the King](#) whenever God's people are in need of a savior. The Gospel writers speak of John the Baptist [preparing the way for Jesus](#).

Matthew 3:3	Isaiah 40:3
"The voice of the one crying in the wilderness: prepare the way of the Lord; make his paths straight."	"In the wilderness prepare the way of the LORD (Yahweh); make straight in the desert a highway for our God."

Points and Stress:

- John is preparing the way for Jesus
- Matthew, Mark, Luke, and John, says Isaiah spoke of John the Baptist preparing the way for the Lord.
- Isaiah 40:3 points to the preparation for Yahweh and "our God."
- Matthew, Mark, Luke, and John link Isaiah 40:3 with Jesus as "the Lord" and speaks of his (our God) path being made straight.

This citation also

JESUS AS LORD EXAMPLES CONTINUED:

Isaiah 8:12-13	1 Peter 3:14-15
<p>"Do not fear what they fear, nor be in dread, but the Lord (Yahweh) of hosts, him you shall honor as holy. Let him be your fear and let him be your dread."</p>	<p>"Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you."</p>

Isaiah 45:21b-23	Philippians 2:10-11
<p>"Was it not I, the LORD (Yahweh)? And there is no other god besides me, a righteous God and a Savior; there is none beside me.</p> <p>Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'</p>	<p>"Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."</p>

Joel 2:32	Romans 10:11-14
<p>"And it shall come to pass that everyone who calls on the name of the LORD (Yahweh) shall be saved."</p>	<p>"For the Scripture says, 'Everyone who believes in him [Jesus] will not be put to shame.' For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For 'everyone who calls on the name of the Lord will be saved.' How then will they call on him in whom they have not believed?"</p>

JESUS AS GOD EXPLICITLY:

John 1:1, “In the beginning was the Word and the Word was with God, and the Word was God.”

John 1:18, “No one has ever seen God; the only begotten God, who is at the Father’s side, he has made him known.”

John 20:28, Thomas addresses Jesus as, “My Lord and my God.”

Romans 9:5, “To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.”

Hebrews 1:8, “But of the Son, he (the Father) says, Your throne, O’ God, is forever and ever”

1 John 5:20, “And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.”

Titus 2:13; 2 Peter 1:1 call Jesus, our “God and Savior.”

MAJOR CHRISTOLOGICAL ERRORS GUIDE:

Docetism

(Late 1st Century)

Affirmed Jesus' divine nature,
but denied his human nature

Jesus only appeared human.

Ebionism

(2nd Century)

Affirmed Jesus' human nature,
but denied his divine nature

Jesus was a normal human,
empowered by the Spirit.

Adoptionism

(2nd Century)

Jesus was a human who was giving
the divine logos at his baptism and
adopted into God's being - Jesus
became divine

Modalism

(2nd Century)

Jesus is a mode or manifestation of
the Father in the New Testament
period. The Father, Son, and Spirit are
all the same divine person who
manifests in history.

Arianism

(4th Century)

Affirmed Jesus' human nature,
reduced his divine nature

Jesus was the first created creature of
God

Apollinarianism

(4th Century)

Affirmed Jesus' divine nature,
reduced his human nature

Jesus' human spirit was replaced by
the divine word in the incarnation

Nestorianism

(5th Century)

Affirmed Jesus' divine nature, and his human nature, but believed Jesus was two person: Jesus' two natures were completely separate in the incarnation.

Eutychianism

(5th Century)

Reduced both Jesus' divine nature and his human nature: Christ had one mixed nature, neither fully human nor fully divine.

Ontological Kenoticism

(19th Century)

Jesus, at his incarnation, emptied himself of divine attributes that were not essential to deity such as omnipresence and omniscience.

Others:

Neo-Arianism - 19th century
Jehovah's Witnesses

Neo-Modalism - 20th century,
Oneness theology

Unitarianism (diverse articulations:
Adoptionism, Arianism, etc.)

Orthodox Christology

Jesus is one person with two natures: Truly God and Truly Man.

Without confusion, change, separation, or division. God the Son added to himself a human nature (the hypostatic union).

PNEUMATOLOGY: THE DOCTRINE OF THE HOLY SPIRIT

THE PERSONHOOD OF THE SPIRIT

- The Personhood of the Spirit can be recognized in that the Spirit, is Intelligent, knows all things (Isaiah 40:13-14; 1 Corinthians 2:10-11), Can be grieved (Isaiah 63:10; Ephesians 4:30), Can be insulted (Hebrews 10:29), has Volition expressed (1 Corinthians 12:11), Appoints (Acts 13:1-4; 16:6-8) Testifies (John 15:26; Romans 8:16), Teaches (John 14:26), Leads (Psalm 143:10; Romans 8:14), and Intercedes (Romans 8:26-27).

- When we examine the Biblical data, we see quickly that the Holy Spirit's attributes are those of deity: Everywhere present (Psalm 139:7-10) Knows all things (Isaiah 40:13-14) Knows the mystery of the Triune God (1 Corinthians 2:10-11), Eternal (Hebrews 9:14), Works alongside the Father and Son (ex. Luke 1:34-37; Genesis 2:7, Job 33:4), Regenerates (John 3:5-6; Titus 3:5), unites us to Christ (Romans 8:9-10), Works in justification and sanctification (1 Corinthians 6:11), and Can be blasphemed (Matthew 12:22-32).

- One of the classic indicators of the Holy Spirit's deity is found in Acts 5:1-11,

“But a man named Ananias, with his wife Sapphira, sold a piece of property, and with his wife’s knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles’ feet. But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.” When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. The young men rose and wrapped him up and carried him out and buried him.

After an interval of about three hours his wife came in, not knowing what had happened. And Peter said to her, “Tell me whether you sold the land for so much.” And she said, “Yes, for so much.” But Peter said to her, “How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.” Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband. And great fear came upon the whole church and upon all who heard of these things.”

(Acts 5:1–11)

- In Acts 5:3-4, Ananias and Sapphira “lie to the Holy Spirit” which Peter parallels with “lied to God.” In 5:9, Peter asks Sapphira, “Why did you agree to test the Spirit of the Lord?”

- In the Old Testament, “Testing the Spirit of the Lord” is an expression for sinning against Yahweh (see examples in Exodus 17:2 and Deuteronomy 6:16). Not only this, but their sin against the Holy Spirit warrants the death penalty for both parties!

THE ROLE OF THE HOLY SPIRIT

- The Holy Spirit as the giver of life was a major point of emphasis for the church historically.

- The Holy Spirit was he who completed the work of the Father and the Son in creation, redemption, and new creation.

- In creation, the church has pointed to the work of the Spirit in that the Holy Spirit is said to be hovering over the waters in Genesis 1:2 and in Genesis 2:7 they would reason that it would be the Spirit that was breathed into Adam’s nostrils was the Spirit energizing them.

- For the church, Psalm 33:6 confirmed this understanding, “By the word of the Lord the heavens were made, and by the breath of his mouth all their host.”

- The work of the incarnation is attributed to the Holy Spirit, appropriately, as Jesus is incarnate *by the Holy Spirit* - this picture parallels that of Genesis and signifies the Holy Spirit's role in the new creation or re-creation.

- It is the Holy Spirit who brings about the gift of repentance and justification, in the former, we find the conviction brought about through the Holy Spirit and in the latter, we find the application of Christ's work.

- One of the most important themes of the work of the Holy Spirit was dealing with union with Christ which brought about *sanctification* wherein believers become more conformed with the image of God in this process and eventually it is met with glorification - where man is changed to having eternal, immortal, life in communion with the divine.

-We partake in this reality via the Son who we are united to and receive a sonship or daughter-ship of our own.

-Sanctification is our being made holy, set apart, or unique in accordance with our being united to Christ. Holiness was considered integral and a process of being conformed to God's image via the indwelling of the Holy Spirit. - The Holy Spirit's role in interpreting scripture is ultimately guiding the reader towards the Father's will by working with us while we study scripture and helping us apply those findings in our lives.

- The Spirit gives us a deeper understanding of truth that is already found in scripture. As Grasping God's Word puts it, "The spirit enables us to grasp the meaning of the scriptures at a deeper level." (Duvall, Hays. 2012. P. 229)

- By providing the reader with a deeper understanding found in scripture we can observe how the Spirit works with the Word to transform the life of the interpreter.

- The Holy Spirit is a gift that is given from Christ and the Father.

- There is a sealing of the Holy Spirit, which is the securing of the believer's salvation. One example of this is in 2 Corinthians 1:21-22, which is also a beautiful trinitarian text, "And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our heart as a guarantee."

EPHESIANS 1:13-14 STATES, "IN HIM YOU ALSO, WHEN YOU HEARD THE WORD OF TRUTH, THE GOSPEL OF YOUR SALVATION, AND BELIEVED IN HIM, WERE SEALED WITH THE PROMISED HOLY SPIRIT, WHO IS THE GUARANTEE OF OUR INHERITANCE UNTIL WE ACQUIRE POSSESSION OF IT, TO THE PRAISE OF HIS GLORY."

- A seal in the Old Testament was used to authenticate something and here we see the same type of usage in authenticate a believer as belonging to God. Paul Enns provides an analogy of branded cattle.

- The seal is permanent; the Holy Spirit is a guarantee of our inheritance.
- The Holy Spirit gives life, purifies, reveals, seals, gives us assurance, illuminates, teaches, intercedes, and unifies believers in fellowship (2 Corinthians 13:14).

GIFTS OF THE HOLY SPIRIT

- The Holy Spirit bestows gifts and we see three separate lists of gifts in Paul's writings and one in 1 Peter.
- In Ephesians, there is a focus on various offices in churches or persons.
- Romans and 1 Peter seem to focus on basic functions of the church.
- 1 Corinthians, seems to be more about special abilities.

- In observing 1 Corinthians 12 and 14 the gifts are given to the body, for edification of the whole body.

- No one person has all the gifts, and neither is one gift given to all people.

-The body functions together, needs each other. All of the gifts, regardless of how people could perceive them, are equally important and the Holy Spirit appoints the gifts as he wills.

LISTS IN THE NT

Romans 12:6-8: Prophecy, service, teaching, exhortation, liberality, giving aid, acts of mercy.

1 Cor. 12:4-11: wisdom, knowledge, faith, healing, working of miracles, prophecy, ability to distinguish spirits, various tongues, and interpretation of tongues.

Ephesians 4:11: apostles, prophets, evangelists, pastors and teachers.

1 Peter 4:11: speaking and service.

PAUL ENNS DOES A GOOD JOB AT SEPARATING THE SPIRITUAL NATURE OF GIFTS FROM NATURAL TALENTS AND STATES, "A SPIRITUAL GIFT TO AN INDIVIDUAL IS GOD'S ENABLEMENT FOR PERSONAL SPIRITUAL SERVICE. A SPIRITUAL GIFT TO THE CHURCH IS A PERSON UNIQUELY EQUIPPED FOR THE CHURCH'S EDIFICATION AND MATURATION."

- In Acts 2:16 we see the quotation of Joel 2:28-29 in which we read that the spirit will be poured out onto all flesh, sons and daughters prophesy, old men dream dreams and young men shall see visions. The fulfillment of this is seen in the context of Pentecost after Jesus ascended and the Holy Spirit descended. The mark and sign of the New Covenant age was seen and understood hence Peter's quotation of Joel. Within the context of the New Covenant church, the gifts were to establish the church, spread the gospel, and build up the church.

- Within the lists mentioned prior, there does seem to be overlap such as administration and leadership, which could be used for pastor-teachers in a congregation. The same could be said about prophet and prophecy.

- It's argued that gifts are also expressed in other ways. Example: The gift of serving: How one serves is vastly different between different individuals and situations.

ANGELS AND DEMONS

- *Angels*: angel simply means a messenger and it is obvious in the text that it can be used to refer to a human being such as in 1 Kings 19:2 as well as a “divine” messenger in Genesis 28:12.

- The divine messenger is a being that is sent by God with a plan or message. In the Old Testament the term behind angel can be found 103 times, while in the New Testament it is found 175 times with 6 times being referred to humans.

- In Job angels are called sons of God and in the psalms “holy ones.” And also “host,” which usually refers to the armies of heaven.

- We see angels interacting with the world in various ways, even in Christ’s life such as when we see them ministering to Jesus following his temptation in Matthew 4:11.

- Angels are called spirits in Hebrews 1:14, but can take the form of human bodies (Genesis 18:3), which has led to discussion about whether or not they have legitimate functioning bodies, to which many would say no which explains the lack of marriage in heaven (Mark 12:25).

- Angels are created beings and Psalm 148:2-5 and Job 38:6-7 show this while Colossians 1:16 makes it known that Jesus was the means by which they were created.

- Hebrews 12:22 and Rev. 5:11 leaves readers to think that there are a countless number of angels.

- There are various ranks of angels and classifications.

-There is an archangel, Michael, who is actually the only mentioned archangel. In Daniel 10:21, the archangel is called the protector of Israel, but really, not much more is given regarding ruling angels or authorities.

- Angels mentioned by name are Michael and Gabriel.

- According to Paul Enns, Gabriel seems to be God's special messenger of his kingdom program." Meaning that he deals with the coming messiah and the coming kingdom. Some would include Lucifer in this list of named Angels.

- Angels played a significant role in the life of Christ by predicting his birth, protecting him in infancy, ministering to him after temptation, strengthened him at gethsemane, announced his resurrection, attending the ascension, and will attend his second coming.

- In relation to humans (in some cases) they have provided physical protection such as with David (Psalm 34:7) and the releasing of the apostles from prison on Acts 5:19. We also see this with Elijah when an angel brought food (1 Kings 19:5-7). We see angels giving encouragement in Acts 27, giving direction, and carrying believers home as we can see in Luke 16.

- Angels also are involved in judgement as we know with Sodom and Gomorrah, but also with the people of Jerusalem for Idolatry in Ezekiel 9:1-11. In Acts 12:23, an angel struck Herod Agrippa I, and they cast unbelievers into the furnace of fire in Matthew 13:39-42. In Revelation, Angels play a pretty significant role throughout.

- **Satan** is first mentioned in Genesis 3 and Job 2. 1 Chronicles 21:1 also shows Satan leading David to take a census of the Israelites, in Zechariah 3:1-12 Satan is seen accusing the nation before God. Luke 10:18 and Revelation 12:7-9 discuss the fall of Satan, and some think that Isaiah 14:1-17 refers to Satan.

- In the New Testament we see references to Satan by every New Testament writer and in 19 books of the NT. Christ talked about Satan 25 times, which alone is significant for the argument of his existence.

- Satan has personality and intellect in that he schemes and is crafty, he deceives, and plans.

Revelation 12 says that Satan has burning anger, and has a will in which he tried to get Christ to sin.

- Satan's fall is debated in various respects but, the *non-debated* issues are as follows: Satan was corrupt, and is accountable to God (Job 1:7). He does not have ultimate freedom, but is subject and subordinate to God. Satan was defeated in terms of his power over a believers' life on the Cross by Christ (Hebrews 2:14). Satan will be judged and bound (Rev. 12 and 20). When this occurs is up for debate.

- ***Demons***: Some have suggested they are deceased evil people, a pre-adamic race, offspring of angels and women, or fallen but unconfined angels. The last theory is the most common articulated as: Satan took a group of angels with him during his rebellion.

- What we do know is that demons are spirit (Matthew 8:16; Luke 10:17). They can only be in one place at a time, they are localized such as the demons who moved into the swine. They are intelligent, but don't know everything. They are powerful, but not all powerful. Demons can inflict diseases (Luke 13:11-16), but it needs to be said that while there can be a correlation between illness and demonic activity, not always is the case. Demons can influence the minds such as in 2 Cor. 4:4. They can affect the ability to think or reason, namely what we see in unbelievers, but in 2 Cor. 11:3 we can see that demons can lead believers away from "the simplicity and purity of devotion to Christ." Demons also deceive people and nations.

- All demons will be cast into the lake of fire at the return of Christ.

HAMARTIOLOGY: THE DOCTRINE OF SIN

Defining sin:

- Grudem defines it as, “Any failure to conform to the moral law of God in act, attitude, or nature.”

- Paul Enns defines it in such a way too, but adds “sin is a transgression of the law of God.” He points out that the Mosaic law was to give man an understanding of God’s high standard and to know what God expects.

- Sin is transgression - trespassing beyond the boundaries God set.
- Sin is falling short of the God’s standards
- Sin is Lawlessness
- Sin is not a created thing, but a corruption of creation
- Sin is not merely an act, but a principle within man, or of man’s nature.
- In Hebrews 3:13, we read sin as being described as, ‘the power that deceives men and leads them to destruction.’

- Paul notes that “we were by nature children of wrath, like the rest of mankind” (Ephesians 2:3).
- While the unbeliever may not be actively committing sinful actions or feeding sinful attitudes, they are still sinners in God’s eyes because of their corrupt nature which is also identified by its rebellion against God.

“ALL BEING IS PER SE GOOD. ALL THAT IS NATURAL, TO THE DEGREE THAT IT IS NATURAL, IS GOOD. EVIL CAN THEREFORE ONLY BE SOMETHING ABOUT THE GOOD. SIN IS A NO-THING, CAN ONLY BE A PRIVATION OR CORRUPTION OF THE GOOD. SIN IS A DEFECT, A DEPRIVATION, AN ABSENCE OF THE GOOD, OR A WEAKNESS, IMBALANCE, JUST AS BLINDNESS IS A DEPRIVATION OF SIGHT. THE IDEA OF SIN AS PRIVATION, HOWEVER, IS INCOMPLETE; SIN IS ALSO AN ACTIVE, CORRUPTION, DESTRUCTIVE POWER.” HE LATER NOTES, “IN ITS OPERATION AND APPEARANCE, SIN IS ALWAYS A PARASITE OF THE GOOD. IT CANNOT CREATE; NEITHER CAN IT DESTROY...HUMAN LOVE, INTELLECT, WILL, AND FREEDOM ARE NOT REMOVED BUT REDIRECTED FROM GOD TO THE CREATURE; FROM SEEKING THE TRUE, THE GOOD, AND THE BEAUTIFUL TO CONSIDERING LIES AS TRUTH, PURSUING EVIL AS GOOD, AND ACCEPTING SLAVERY AS FREEDOM.” - HERMAN BAVNICK

- **Original sin** is defined as the sinful state or condition in which men are born. It states that man inherits a sinful nature from Adam and in most cases, it includes the idea that man inherits the guilt of Adam’s sin.

- Sin comes from Adam, it is in every individual from the time of birth, and it is the inward cause or influence of all the actual sins in an individual’s life.

- **Total depravity** speaks to the corruption of man’s nature after the first Sin in the Garden of Eden.

- **Total depravity** does not mean that everyone is as depraved in their actions as they could possibly be, that everyone will partake in every form of sin, nor that an individual cannot do good acts. Instead *it simply means* that the corruption of sin extends to all men, in all parts of men, so that there is nothing within the natural man that can give him merit in God's sight. (From Survey of Bible Doctrine, by Ryrie).

- **Imputation** simply means to charge to one's account. It relates to the sin of Adam being imputed to our accounts at the fall and the righteousness of Christ being imputed to us when we come to Christ in faith.

- **The Federal view** is the view that God entered into a covenant of works with Adam, who is considered the Federal head or representative of mankind, and when Adam disobeyed God's covenant, it brought suffering to the entire human race.

- **The Augustinian View** teaches that all humanity was a *participant* in Adam's sin (in some form or another). Using the example of Levi: even though he wasn't born, he paid tithes to Melchizedek through Abraham, so humanity was present in Adam when Adam sinned.

ANTHROPOLOGY: THE DOCTRINE OF MAN

- God did not need to create us, nor was he lonely. God created us as a result of the outpouring of his love and for his own glory (see Isaiah 43:7).

- Man's purpose when he was created was to love, enjoy, and glorify God.

- ***The image of God*** is widely debated, but essentially means that man is like God and represents God on earth. The following views are:

- ***The Substantive view***, which says that the image is identified as some definite characteristic or quality within the makeup of human beings.

- ***The relational view*** does not hold that the image of God is *within* human nature, but they say that the image of God is the experiencing of a relationship. So, when a relationship is active we experience the image of God rather than the image of God being something we possess.

- ***The functional view*** is that the image of God has to do with our function, most popularly in relation to our dominion over the creation. The image of God in this view is our exercise of dominion.

- Finally, one view posits that every way in which man is like God is part of his being in the image and likeness of God. It is universal, inherent, and relational, as well as functional.

- There is a distinction between that which is the material aspects of man and the non-material (soul/spirit). The body of man was formed from the dust (Genesis 2:7) and to dust we will return (Genesis 3:19). Views on man's constitution are as follows:
 - **Trichotomism** says that humans are made up of *three* elements. The body, soul, and the spirit.

 - **Dichotomism** says that humans are made up of a material aspect (body) and immaterial aspect (either spirit or soul or used interchangeably).

 - **Monism** holds that human beings are not made up in parts, but "radical unity." The notion of humans existing beyond a body is absurd in this view and immortality of the soul is considered impossible.

SOTERIOLOGY: THE DOCTRINE OF SALVATION

- ***Atonement*** means a covering, or making amends, for acts made against another. It is an aversion of punishment in scripture in order to allow for reconciliation between man and God.

- In the Old Testament we see types and shadows of God's redemptive action of Christ's death through the death of animals. An animal would be sacrificed as a means of covering the sin of an individual or Israel on the day of the Atonement.

"FOR SINCE THE LAW HAS BUT A SHADOW OF THE GOOD THINGS TO COME INSTEAD OF THE TRUE FORM OF THESE REALITIES, IT CAN NEVER, BY THE SAME SACRIFICES THAT ARE CONTINUALLY OFFERED EVERY YEAR, MAKE PERFECT THOSE WHO DRAW NEAR. OTHERWISE, WOULD THEY NOT HAVE CEASED TO BE OFFERED, SINCE THE WORSHIPERS, HAVING ONCE BEEN CLEANSED, WOULD NO LONGER HAVE ANY CONSCIOUSNESS OF SINS? BUT IN THESE SACRIFICES, THERE IS A REMINDER OF SINS EVERY YEAR. FOR IT IS IMPOSSIBLE FOR THE BLOOD OF BULLS AND GOATS TO TAKE AWAY SINS."
(HEBREWS 10:1-4)

- Jesus, because of his nature, was able to make atonement for the forgiveness of sins.
 - Because he was without sin he was able to be the spotless lamb on behalf of others.
- Jesus' atonement was eternal, complete, and once-for-all, and because of his atonement there is no longer a need for any other sacrifice.

ATONEMENT INCLUDES:

Substitution: Substitutionary death of Christ in place of sinners

Propitiation: Christ's death fully satisfied all the righteous demands of God towards the sinner.

Forgiveness: Is the legal act of God removing the charges that were held against the sinner due to atonement for sin.

Justification: A legal act of God whereby He declares the believing sinner righteous on the basis of Christ's blood. Justification is contrary to condemnation (Romans 8:1). We were condemned because of our sin, and would pay the sentence as guilty sinners before the throne of the just judge who is God. Yet, Because of Christ we are not condemned by declared to be accepted to God because of Christ. Not only is our sin placed upon Christ - known as imputation, there is a double imputation, as we are given Jesus' righteousness of Christ (Philippians 3:9). We are pictured as no longer having our filthy rags wrapped around us, but rather we can say, "I delight

greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness” (Isaiah 61:10). Justification comes through faith (Romans 3:22), is from God’s grace (v. 24), and is linked to propitiation and redemption. Propitiation refers to the satisfying of God’s wrath via Christ’s sacrifice on the cross.

Adoption: The believer gains rights and privileges of a fully legitimate son of God. As such; the believer becomes an heir to God’s estate, and all debts were cancelled, and the believer is considered literally and absolutely the son of God. are co-heirs with Christ and heir of God who will share in Christ’s glory.

Reconciliation: Sinners brought into communion with God. Because of man’s condition as a slave to sin, and the reality that the sin makes man an enemy of God, we find hostility between the two parties. It creates a barrier that we cannot remove. Reconciliation is the means by which the two parties are brought together by the removal of that barrier. Reconciliation can be seen in Romans 5:10; 2 Corinthians 5:18-21; Ephesians 2:16; Colossians 1:22. Because of Christ, our barrier is removed, therefore reconciling us and placing us into a right relationship with God. Sin isn’t counted against us any longer, but rather has been satisfied via Christ’s atonement.

Redemption: The “purchase” of sinners out of the slave market of Sin and setting them free. While we were once slaves to sin, God redeems us by the work of Christ by paying our ransom and setting us free from that bondage. Scripture tells us that Christ redeems us from all wickedness (Titus 2:14), the grip of sin (Romans 6), The curse of the law (Galatians 3:13), the

bondage of the law (Galatians 4:5), death (Job 5:20) and Hell (Psalm 49:15). Ephesians reminds us that we have redemption through Jesus' blood, for the forgiveness of sins, in accordance with the riches of God's grace (Ephesians 1:7). The price for redemption is the blood of Christ, his atonement on our behalf.

REGENERATION, REPENTANCE, AND FAITH:

- **Regeneration** is also referred to as being "born again" or "being born from above."

- The New Birth is an act of God

- The Regenerate has a new mind (1 Cor. 2:16), new heart (Romans 5:5), and new will (Romans 6:13)

"I WILL SPRINKLE CLEAN WATER ON YOU, AND YOU SHALL BE CLEAN FROM ALL YOUR UNCLEANNESS, AND FROM ALL YOUR IDOLS I WILL CLEANSE YOU. AND I WILL GIVE YOU A NEW HEART, AND A NEW SPIRIT I WILL PUT WITHIN YOU. AND I WILL REMOVE THE HEART OF STONE FROM YOUR FLESH AND GIVE YOU A HEART OF FLESH." EZEKIEL 36:25-26

JESUS ANSWERED, "TRULY, TRULY, I SAY TO YOU, UNLESS ONE IS BORN OF WATER AND THE SPIRIT, HE CANNOT ENTER THE KINGDOM OF GOD. JOHN 3:5

- The Regenerate person can be summarized as being A New Creature

Being Born-Again, when paralleled with the New Covenant promise, consists of:

- o Being born/cleaned in Water
- o Being born of the Spirit
- o Receiving a New Heart

In scripture, the implications of being born-again are described further in that:

- o We receive a new nature (2 Peter 1:4)
- o We receive a new self (Eph. 4:24)
- o We are a new creature (2 Corinthians 5:17)
- o We are born with an incorruptible seed (1 Peter 1:23).

- **Faith and Repentance** are connected and can be summarized as: turning from Sin and towards God (Acts 3:19).

INK HAS BEEN SPILT AND DEBATES HAVE OCCURRED ON THE SUBJECT OF WHAT COMES FIRST, REPENTANCE AND FAITH, BUT SUCH DISCUSSION IS POINTLESS IN THAT THEY ARE RELATED AND INTERDEPENDENT. YOU CAN'T HAVE ONE WITHOUT THE OTHER, THEY ARE NOT SEPARABLE, THEY ARE TWO SIDES OF THE SAME COIN. YOU CANNOT TURN AWAY FROM SOMETHING WITHOUT TURNING TOWARDS SOMETHING ELSE. USUALLY DEBATES CENTER ON THE *LOGICAL ORDER* RATHER THAN *SEQUENTIAL OR TEMPORAL ORDER*, AND TO DEBATE THE LATTER GETS YOU INTO MUDDY WATERS.

- **Repentance** consists of a recognition of the negative nature of sin (rebellion against the love, care, and authority of God). This recognition leads to genuine repentance (godly sorrow) and will lead to a desire to break with the past and live to please God.

- **Faith** is trust in the person and work of Jesus Christ, namely, in that he is the only sufficient savior to deal with our sin (Acts 20:21; Romans 3:25). Faith is not a mere intellectual assent to a

set of doctrines, but a conviction and understanding of sin and the necessity of Christ in repentance. Faith hears the gospel, trusts in it, and moves in it.

- Repentance doesn't stop, but continues as we grow and on occasion fall into sin. We recognize and repent of sin daily, and turn to Christ as we move in faith.

SANCTIFICATION

- *Sanctification* is referred to in three ways in scripture.

- 1) You have been sanctified" (1 Corinthians 6:11),
- 2) You are being sanctified currently (2 Peter 1:3-10),
- 3) You will be fully sanctified (or glorified).

- That is, sanctification is described in past, present, and future tense.

- Sanctification is first understood as being set apart by God for service to God. It is most commonly used to denote the process of moral and spiritual growth we experience in our union to Christ. Justification is the starting point of the Christian life and places us in a position to be saved at any given moment.

- Overtime, by the work of the Holy Spirit, we grow in sanctification. The process is one moving further and further from the power of sin and closer in conformity to the image of Christ.

- Sanctification is the fruit of Justification and It is living in the power of the resurrection!

- Sanctification will affect our understanding, will, passions, and conscience. It is a slow and bumpy road that we get to participate in as we move towards God in our following of Christ.

ECCLESIOLOGY: THE DOCTRINE OF THE CHURCH

- The word *church* is related to the Scottish word kirk and the German word kirche.
- These derive from the Greek kuriakon, which means belonging to the Lord.
- Many times, translations will translate “ekklesia” which means assemblies church in our New Testament. The terminology can be used for the NT church or any kind of group. Acts 7:38 we see a congregation and in Acts 19:32 it is used to point to the mob who was angry at Paul.
- In most instances the term is used for the congregation of believers in the New Testament.
- The early church met in homes, not special buildings and the purpose of gathering was for worship, fellowship, instruction, ministry, etc.
- The terms “catholic church” means the universal church. This should not be confused with the institution of the capital “c,” Catholic church.

- Historically “catholic church” has been understood to designate the invisible or entire church composed of believers. When Jesus notes that he will build my church in Matthew 16:18, he is referring to this universal church. Individuals such as Augustine, Luther, and Calvin, pointed to the invisible church as being the perfect, true, and pure church while the visible church would be the local assemblies that contained imperfections often with unbelievers often in the mix.

- Different imagery is used for the church in the New Testament such as: body, bride, building, priesthood, flock, and branches.

- Ephesians 1:22-23 points to Christ as being the head of the church and this unity is often stressed as we are all considered to be one, that is, the body of Christ.

- The church is called the bride of Christ and it shows the union between the church and Christ.

- In various texts we see the church being called one building with the apostles as the foundation and Jesus as the cornerstone.

- The church is also called a priesthood in 1 Peter 2:5, which seemed to draw a parallel with Exodus 19:5-6. In the church, we are made up of priests who offer up spiritual sacrifices instead

of the temporary animal sacrifices that were only for the Levites. Because we are priests we can approach God at any time (cf. Hebrews 4:14-16).

- The church is also referred to as a flock and Jesus is called the good shepherd.

- Worship is done in spirit and truth (John 4:24). While in the Old Testament believers met on the Sabbath, we see the book of Acts and history having the Christian church meet on the Lord's day, or Sunday, the first day of the week in commemoration in Christ's resurrection.

- Jewish Christians would often attend both synagogue and meet on Sunday's until roughly AD 70

- Worship primarily surrounded scripture, sacraments (the Lord's supper in particular), with an occasional song. Worship dealt, really, with the other functions such as instruction. Individuals taught from the scriptures, read from them, and learned how to live through the truths communicated.

- Fellowship was also a function of church and this means sharing at its root. There would be a feast called the love feast in the early church which was followed by communion. Fellowship had a heavy emphasis on prayer, and supplying means to help spread the gospel and take care of

one another. Ministry then was also a function of the church, which included teaching, evangelism, serving, giving, helping, etc.

- On the basic level we see *elders* and *deacons* who were appointed to oversee the ministry of the church such as in Acts 14:23 and Titus 1:5.

- *Elders or presbyters and overseers (later bishop)* is someone who is mature with dignity in the church. They are to nurture and feed the flock of God. When examining Acts 20:17, 28, and Titus 1:5-7, Elder and Overseer are used interchangeably. Qualifications of an elder are found in 1 Timothy 3:1-7 and Titus 1:5-9. In scripture the only head elder mentioned is Christ while churches are reflected to have a plurality of elders. Later in church history a bishop (head elder) would be appointed over a congregation, which would evolve into an episcopal form of church government.

- *Deacons* means minister or servant; this group was subordinate to the elders. The deacons' functioned primarily on the material needs of the congregation. Qualifications of deacons are found in 1 Tim. 3:8-13.

SUMMARY OF THE VIEWS OF CHURCH GOVERNMENT

- **Episcopal** comes from the Greek term meaning overseer. It signifies churches governed by the authority of **bishops**. There are different forms of episcopal structures such as Methodist which is simpler than another example of the Episcopal/Anglican church. Lutherans, and Catholics are episcopal. Catholicism puts the highest authority in the bishop of Rome. Bishops in these instances are overseers of multiple churches and have the authority to ordain ministers.

- **Presbyterian** comes from the term meaning elder, and this government is governed by elders. Elders are elected or appointed by people to represent a congregation and this group (called a session) governs the local church. Above each session is the presbytery which includes all ordained ministers as well as a ruling elder from each congregation in a district. Reformed churches and Presbyterian churches follow this model.

- **Congregational governments** are where the local congregation represents the congregation with autonomy and a form of democracy. No authority outside of the local congregation has power over the congregation, and the local congregation make decisions that govern the church. Because of the nature of these churches, they can be run uniquely and differently such as congregants electing elders and elders making decisions on behalf of the congregation or with congregational voting, etc.

SACRAMENTS OR ORDINANCES

- ***Sacrament*** comes from a latin term which means set apart as sacred. For Protestants we have the Lord's supper and Baptism, while other systems may have more.

- Views on the Lord's Supper (or Eucharist) varies in Protestant circles such as the physical body being present in the elements (Lutheranism), Christ being spiritually present in the elements (Reformed), and the Supper functioning primarily as a memorial of Christ's work (Zwinglian; many Baptists and Non-Denom).

- The two primary views on Baptism are Paedobaptism (infant baptism) and Credobaptism (or believers only baptism). There are various discussions that happen within these camps on these topics regarding the nature of baptism, who administers baptism, and so forth.

ESCHATOLOGY: THE DOCTRINE OF THE LAST THINGS (ENDTIMES)

- Eschatology refers to the last things and includes discussions around Heaven, Hell, Death, and the end of the world.

- **Heaven** is a term meaning high and lofty. In scripture it is used in two ways: 1) the space surrounding the earth, the troposphere and space, or celestial realm and 2) the dwelling place of God, to which Paul likely referred to as the third heaven in 2 Cor. 12:2.

- Arguably, the other “heavens” described in the bible are the first (troposphere), second (space), and third (God’s dwelling places).

- Heaven is also called paradise (see 2 Cor. 12:4) which is seen as a garden. The terminology was used for Eden and we see this idea conveyed in the restoration of Earth.

- *The intermediate space* is the place between death and the final judgment. This state of the dead is heavily debated.

- The New Heavens and New Earth will be the final destination those who have been found in Christ at the final judgment.

- The end times will be the restoration of creation which will be a sinless environment, perfection and plenty. What types of activities and relationships will be on the new earth for humans is widely discussed and debated. There will be dining and fellowship when we look at Matthew 8:11, and Luke 12:39.

- Believers will also be able to see and approach God in their glorified bodies and will be in perfect fellowship with him.

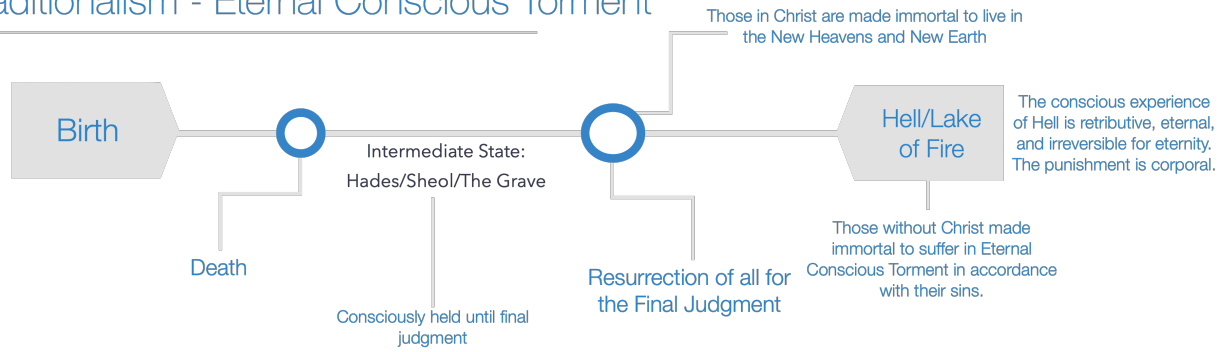
- All sorrows will disappear and every tear wiped away.

- The doctrine of Hell speaks of the destination of the wicked who are not found in Christ at the final judgment.

VIEWS OF HELL:

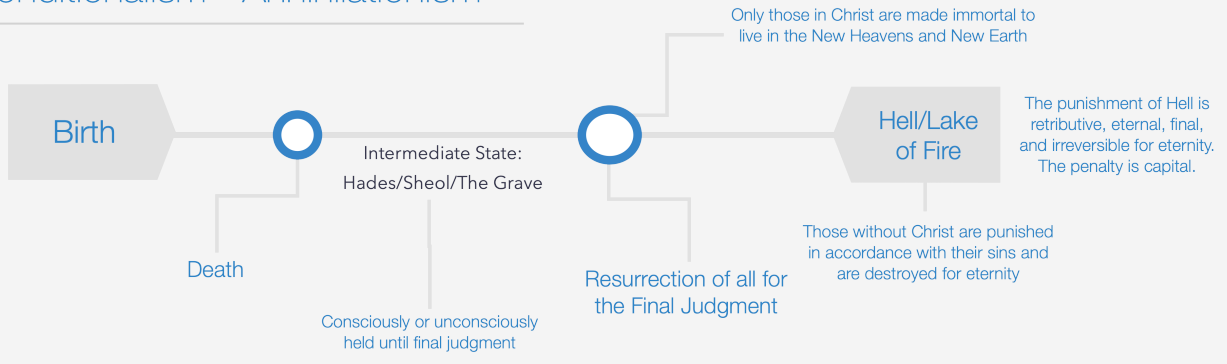
Note: It is the conviction of CITC that only Traditionalism and Conditionalism are viable/possible positions according to the scriptures.

Traditionalism - Eternal Conscious Torment

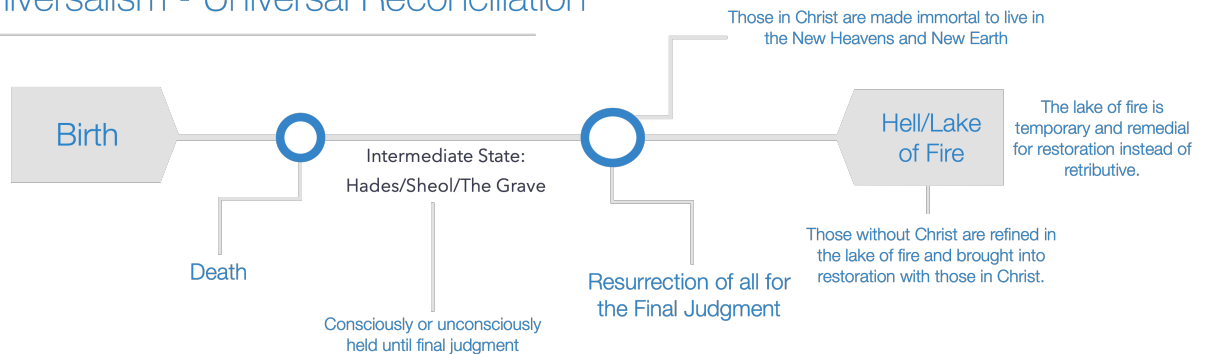


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Conditionalism - Annihilationism



Universalism - Universal Reconciliation



	Hell is...	Immortality is...	The Soul is...	Evil is dealt with...	Satan and Demons
Eternal Conscious Torment	Eternal <i>punishing/ torment</i> of the wicked	Given to both those in Christ and the wicked	Immortal and functionally* indestructible	By being restrained	Are eternally being punished
Conditionalism /Conditional Immortality	Eternal <i>punishment</i> of the wicked	Given only to those in Christ, not the wicked	It can be immortal, but is ultimately destructible by God	By being destroyed	Can be tormented eternally or suffer eternal destruction
Universal Reconc.	Temporary <i>refinement</i> of the wicked unto salvation	Given to both those in Christ and the wicked	Immortal and functionally* indestructible	By being converted	Can be tormented eternally or saved

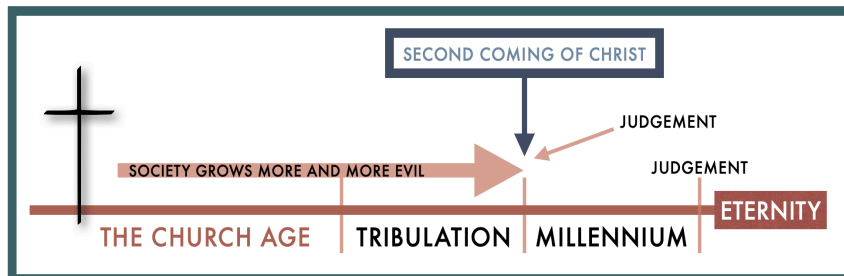
*functionally indestructible meaning that the views maintain the soul will not be destroyed, not necessarily that they believe the soul cannot be destroyed.

VIEWS OF THE ENDTIMES:

Key Terms:

ESCHATOLOGY - THE DOCTRINE OF LAST THINGS
FIRST COMING - THE EARTHLY LIFE AND MINISTRY OF JESUS
SECOND COMING - THE RETURN OF JESUS TO EARTH AS KING
CHURCH AGE - TIME PERIOD FROM THE BEGINNING OF THE CHURCH UNTIL CHRIST RETURNS
MILLENNIUM - THE 1,000 YEAR REIGN OF JESUS ON EARTH
RAPTURE - EVENT WHEREIN BELIEVERS ARE TAKEN UP TO BE WITH CHRIST
TRIBULATION - TIME OF GREAT DISASTERS ON EARTH
PRE/POST TRIBULATION - PLACEMENT OF THE RAPTURE IN RELATION TO THE TRIBULATION

HISTORICAL PREMILLENNIALISM

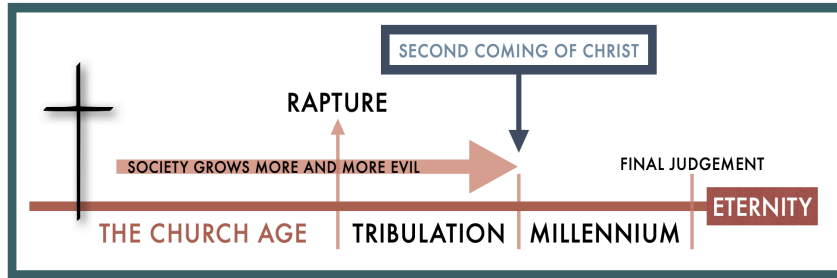


SECOND COMING - THE RAPTURE AND SECOND COMING ARE SIMULTANEOUS
TRIBULATION - THE CHURCH GOES THROUGH THE TRIBULATION, WHICH PURIFIES THE CHURCH (POST-TRIB)
MILLENNIUM - PRESENT AND FUTURE - CHRIST RULES NOW AND IN THE FUTURE ON EARTH AND NOT NECESSARILY FOR A LITERAL 1000 YEARS
RESURRECTION - BELIEVERS ARE RESURRECTED AT THE BEGINNING OF THE MILLENNIUM, UNBELIEVERS AT THE END OF IT.

JUDGMENTS ARE LINKED TO "RESURRECTIONS"

SOURCES - BAVINCK, BERKHOF, ENNS, ERICKSON, & GRUDEM

DISPENSATIONAL PREMILLENNIALISM



SECOND COMING - TWO PHASES; RAPTURE OF THE CHURCH AND TO RULE ON EARTH 7 YEARS LATER

TRIBULATION - THE CHURCH IS RAPTURED PRIOR TO THE TRIBULATION (PRE-TRIB)

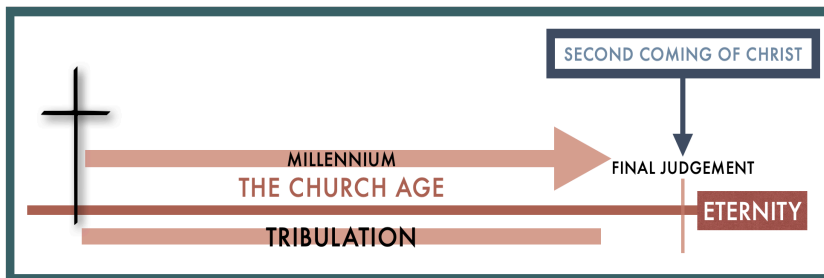
MILLENNIUM - THE SECOND COMING OF CHRIST INAUGURATES THE 1,000 YEAR REIGN OF CHRIST ON EARTH

RESURRECTION - THE CHURCH IS RESURRECTED AT THE RAPTURE, OLD TESTAMENT SAINTS ARE RESURRECTED AT THE SECOND COMING, UNBELIEVERS AT THE END OF THE MILLENNIUM

JUDGMENTS ARE LINKED TO "RESURRECTIONS"

SOURCES - BAVINCK, BERKHOF, ENNS, ERICKSON, & GRUDEM

AMILLENNIALISM



SECOND COMING - SINGLE EVENT - THERE IS NO DISTINCTION BETWEEN THE RAPTURE AND THE SECOND COMING.

TRIBULATION - TRIBULATION IS OCCURS CONTINUOUSLY

MILLENNIUM - NO LITERAL MILLENNIUM ON THE EARTH AFTER THE SECOND COMING, THE KINGDOM IS PRESENT IN THE CHURCH AGE AS CHRIST RULES IN THE HEARTS OF BELIEVERS

RESURRECTION - OCCURS AT THE SECOND COMING OF CHRIST

JUDGMENTS ARE LINKED TO "RESURRECTIONS"

SOURCES - BAVINCK, BERKHOF, ENNS, ERICKSON, & GRUDEM

POSTMILLENNIALISM



SECOND COMING - SINGLE EVENT - THERE IS NO DISTINCTION BETWEEN THE RAPTURE AND THE SECOND COMING. CHRIST RETURNS AFTER THE MILLENNIUM

TRIBULATION - TRIBULATION IS EXPERIENCED IN THIS PRESENT AGE

MILLENNIUM - THE PRESENT AGE BLENDS INTO THE MILLENNIUM BECAUSE OF THE PROGRESS AND MOVEMENT OF THE GOSPEL

RESURRECTION - OCCURS AT THE SECOND COMING OF CHRIST

JUDGMENTS ARE LINKED TO "RESURRECTIONS"

SOURCES - BAVINCK, BERKHOF, ENNS, ERICKSON, & GRUDEM