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Outline Lecture Notes for the Major Areas of Christian Theology

By
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These notes are related to "[An Introduction to Christian Belief: A Layman's Guide](#)" which you can also access by clicking on this link.

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Lecture One—Prolegomena: A Word before We Begin

IA. A Prolegomena to Transformative Theology

1B. Introduction: “The State of the Union”

1C. Screwtape Learns A Lesson—C. S. Lewis, The ScrewTape Letters

The Junior demon was not to teach people to think...about anything!

2C. Mark Noll—The Scandal of the Evangelical Mind

The “scandal” is that there is no mind.

3C. Os Guinness—Fit Bodies and Fat Minds: Why Evangelicals Don’t Think and What To Do about It

Guinness gives eight influences affecting evangelicals—influences leading to an evangelical “ghost mind.”

2B. Doing Transformative Theology and Other Trades

3B. Definitions and Goals: Theological Vision

1C. Various Uses of the Term ‘Theology’

1D. Natural Theology

2D. Dogmatic Theology

3D. Historical Theology

4D. Biblical Theology

5D. Systematic Theology

6D. Apologetic Theology

2C. Definitions of Systematic Theology

1D. Stanley Grenz and Roger E. Olson

“Christian theology is reflecting on and articulating the God-centered life and beliefs that Christians share as followers of Jesus Christ, and it is done in order that God may be glorified in all Christians are and do.”¹

2D. Millard J. Erickson

Theology is “that discipline which strives to give a coherent statement of the doctrines of the Christian faith, based primarily upon the Scriptures, placed in the context of culture in general, worded in a contemporary idiom, and related to the issues of life.”²

3D. John H. Leith

“*Christian* theology is critical reflection about God, about human existence, about the nature of the universe and about faith itself in the light of the revelation of God recorded in Scripture and particularly embodied in Jesus Christ, who is for the Christian community the final revelation, that is, the definitive revelation which is the criteria of all other revelations.”³

4D. Charles Hodge⁴

(1) “Theology therefore, is the exhibition of the facts of Scripture in their proper order and relation, with the principles or general truths involved in the facts themselves which pervade and harmonize the whole; (2) theology...[is] the science of the facts of divine revelation so far as those facts concern the nature of God and our relation to him, as his creatures, as sinners and as subjects of redemption. All of these facts, as just remarked are in the Bible. But as some of them are revealed by the works of God, and by the nature of man, there is so far a distinction between natural theology, and theology considered distinctively as a Christian science.”⁵

3C. The Goal of Doing Transformative Theology

4B. Ideas Do Matter!

5B. Categories of Systematic Theology: A Helpful Grid

1C. An Important Note

2C. Bibliology: The Bible

3C. Theology Proper: God

4C. Christology: The Person and Work of Christ

5C. Pneumatology: The Holy Spirit

6C. Angelology: Holy and Fallen Angels

7C. Anthropology: Man

8C. Hamartiology: Sin

9C. Soteriology: Salvation

10C. Ecclesiology: The Church

11C. Eschatology: End Times

6B. Sources for Doing Transformative Theology

1C. Scripture: The Primary Authority

2C. Tradition: A Voice from the Past and Present

3C. Culture/Reason: The “Frog in the Kettle”

IIA. The Person Doing Transformative Theology

1B. Personal Character and Context

1C. Christlike Beliefs

2C. Christlike Virtues

3C. Christlike Habits

4C. Christlike Relationships: The Centrality of Biblical Community in the Theological Task

2B. Personal Skills and Knowledge

1C. Differing Conceptions of Truth

2C. Sources of Knowledge

3C. Biblical Language and the Nature of God

1D. Univocal Language

2D. Equivocal Language

3C. Analogical Language

4C. Developing Reasoning Skills

1D. Creative Thinking

1E. Misconceptions about Creative Thinking

2E. A Creative Idea

3E. Facts about Creative Thinking

2D. Critical Thinking

1E. Misconceptions about Critical Thinking

2E. The Need for Critical Thinking

3E. Facts about Critical Thinking

3D. A Holistic Model: Combining Creativity and Critical Awareness

1E. Exploration

2E. Expression

3E. Investigation

4E. Idea Production

5E. Evaluation and Refinement

4D. Understanding Argumentation

1E. Induction and Deduction

2E. The Structure of An Argument

1F. The Claim(s)

2F. The Ground(s)

3F. The Warrant(s)

4F. The Backing

5F. The Qualifiers

6F. The Rebuttals

3E. Informal Fallacies To Watch For

1F. Fallacies of Relevance

2F. Fallacies of Presumption, Ambiguity, and Grammatical Analogy

3F. Fallacies of Ordinary Language

2C. Developing an Understanding of Philosophy

1D. The History of Philosophy

1E. Ancient Philosophy

2E. Medieval Philosophy

3E. Modern Philosophy

4E. Contemporary Philosophy

2D. The Main Ideas Studied in Philosophy

1E. Reality/Metaphysics

2E. God

3E. Experience

4E. Death

5E. Logic, Knowledge, and Truth

6E. Ethics and Value

7E. Meaning

IIIA. The Practice of Doing Transformative Theology

1B. Prayer and Alertness

2B. A Method

1C. Exploration

1D. Ask Questions (5 W's)

2D. Search the Scriptures for Relevant Passages and Themes

3D. Read One or Two Dictionary Articles

2C. Expression

1D. The Central Questions in the Discussion

2D. The Major Answers Given to the Questions

3C. Investigation

1D. Read The Most Important Works (Cited in Dictionary Article or from Research)

2D. Outline Their Arguments: Weak Points/Good Points/Foundational Points

4C. Idea Production

1D. Review the Biblical Data

2D. Review the Major Questions and Answers

3D. Think through Creative Alternatives and New Solutions

4D. Think Laterally (Correlation Is Key!)

5D. State, Explain, and Defend Your Solution

5C. Evaluation and Refinement

1D. Think through the Practical Consequences of Your Idea.

**2D. Does It Line Up with Scripture, Christian Theology (i.e., the gospel) and Is It Internally Consistent?
Why Is It Better than Other Solutions?**

3D. Why Will People Accept/Not Accept It? How Can You Help Them?

3B. Areas To Think About

1C. Biblical/Theological Issues

2C. Church Praxis Issues

3C. Ethical Issues

4C. Political Issues

5C. Wider Cultural Issues

6C. Apologetics

4B. Implementing Your Ideas

IVA. Select Bibliography

1B. Biblical

1C. Commentary Series

The NIV Application Commentary Series, Zondervan

Tyndale Commentary on the OT/NT, Eerdmans/IVP

The New International Biblical Commentary Series (NIBC), Hendrickson

The New American Commentary Series (NAC), Broadman and Holman

The New International Commentary on the OT/NT (NICOT/NICNT), Eerdmans

Baker Exegetical Commentary Series (BEC), Baker

The Expositor's Bible Commentary (EBC), Zondervan

Word Biblical Commentary (WBC), Word Publishers

The New International Greek New Testament Commentary (NIGNT), Eerdmans

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Robert Letham. *The Work of Christ*

Donald MacLeod. *The Person of Christ*

Paul Helm. *The Providence of God*

Charles Sherlock. *The Doctrine of Human Nature*

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Peter Jensen. *The Revelation of God*

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¹ Stanley J. Grenz and Roger E. Olson, *Who Needs Theology? An Invitation to the Study of God* (Downers Grove, IL: InterVarsity, 1996), 49.

² Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1985), 21.

³ John Leith, *An Introduction to the Reformed Faith: A Way of Being the Christian Community*, rev. ed. (Atlanta: John Knox, 1981), 91.

⁴ Charles Hodge (1797-1878) was one of the most influential American Presbyterian theologians of the nineteenth century. He taught at Princeton from 1822 until he died. He was a strong Calvinist who wrote commentaries on Romans, Ephesians, 1 and 2 Corinthians as well as various treatises including one against Darwinism. He defended the Bible against inroads from higher criticism and wrote a three volume systematic theology of 2000 pages! See Mark Noll, "Hodge, Charles," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 513-

14.

[5](#) Charles Hodge, *Systematic Theology*, 1:19.

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Lecture Two—Bibliology: The Bible

The term Bibliology (from Greek biblos meaning “book”) refers particularly to the study of the nature of the Bible as divine revelation. It often includes such topics as revelation, inspiration, inerrancy, canonicity, textual criticism, illumination, and interpretation.

IA. The Meaning of the Term “Revelation”⁶

1B. Contemporary Usage

2B. Theological Usage

IIA. General Revelation

1B. Definition

2B. In Creation

1C. Psalm 19:1-6

2C. Romans 1:18-20

3B. In Human Nature—Romans 2:14-15

4B. In Providentially Controlled History

1C. Acts 14:15-17

2C. Acts 17:22-31

5B. Summary and Conclusions

1C. The Objectivity of General Revelation

2C. The Possibility of Natural Theology?

3C. Relationship to Special Revelation and Human Responsibility

4C. Some Common Ground Between Believer and Unbeliever?

IIIA. Special Revelation

1B. General Definition

2B. The Nature of Special Revelation

1C. The Unveiling of a Person—John 5:39-40

2C. The Language of Analogy

3C. The Language of Condescension & Accommodation

3B. The Modes of Special Revelation

1C. In Dreams—Genesis 20:3

2C. In Visions—Zechariah 1:8ff.

3C. In Theophanies—Joshua 5:13-15

4C. Divine Speech—Job 38-41

5C. Special Acts—Exodus 14-15

6C. Jesus Christ—John 1:18

7C. Scripture—2 Timothy 3:16

1D. Propositional Revelation

2D. The Various Genres in Scripture

3D. Scripture and History

4B. The Goal of Special Revelation—John 5:39-40; 2 Tim 3:16-17

5B. Alternative Views of Revelation

1C. Liberalism

1D. Immanuel Kant (1724-1804)

2D. Friedrich Schleiermacher (1763-1834)

2C. Neo-Orthodoxy

1D. Soren Kierkegaard (1813-1855)

2D. Karl Barth (1886-1968)

3D. Emil Brunner (1889-1966)

3C. Effects of Liberalism and Neo-Orthodoxy upon Biblical Studies

1D. The Bible Only A Witness To Revelation

2D. Man Needs To Experience God

IVA. Inspiration

1B. Claims in Scripture

1C. The Self-Referential Problem

2C. A Solution

2B. Inspiration Proper

1C. Definition of 'Inspiration'

1D. The Need/Reason for Inscripturating God's Truth

2D. The Goal

3D. The Initiative and the Process

4D. The Product (Verbal/Plenary)

2C. Key Texts

1D. 2 Timothy 3:16

2D. 2 Peter 1:20-21

3C. Problems Defining Inspiration

1D. The Statements of Scripture

2D. The Phenomena of Scripture

3D. Solution

4C. Defective Theories

1D. Naturalistic Inspiration

2D. Partial Inspiration

3D. Conceptual Inspiration

4D. Spiritual Illumination

5D. Dictation

VA. Inerrancy⁷

1B. Definition

2B. Relationship to Inspiration

3B. Problems

1C. Philosophical

2C. Textual Phenomena

3C. Dismissal through Guilt by Association

4C. The Value of the Doctrine

VIA. Canonicity⁸

1B. Definition

2B. The Old Testament Canon

1C. The Origin of the Canon

2C. Time of Completion and Books Included

3B. The New Testament Canon

1C. The Expectation of Further Revelation in Light of OT Promise

2C. Jesus and the Apostles: Biblical Texts

3C. The Impetus for a Collection

1D. Death of the Apostles

2D. Marcionism

3D. Gnosticism

4D. Montanism

4C. Factors Involved in the Collection

1D. Apostolicity

2D. Catholicity

3D. Orthodoxy

4D. Usage

5C. The Date and Meaning of the “Close of the Canon”

VIIA. Textual Criticism⁹

1B. Definition

2B. Old Testament Materials

1C. Hebrew Manuscripts

1D. Important Manuscripts and Codices

2D. Qumran Scrolls

2C. Samaritan Pentateuch

3C. Important Versions

1D. Septuagint (LXX)

2D. Aramaic Targums

3D. Syriac Version

4C. Other Versions and Witnesses

1D. Old Latin

2D. The Vulgate

3D. Coptic Versions

4D. Ethiopic Version

5D. Armenian Version

6D. Arabic Versions

3B. New Testament Materials

1C. Greek Witnesses

1D. Papyri

2D. Uncials

3D. Minuscules

4D. Lectionaries

2C. Important Early Versions

1D. Latin

2D. Syriac

3D. Coptic

3C. Church Fathers

4B. The Process of Textual Criticism

1C. The Old Testament

2C. The New Testament

VIIIA. Illumination

1B. Definition

2B. Key Texts

1C. 1 Corinthians 2:9-14

2C. Ephesians 1:18

3C. 2 Timothy 1:7

3B. Problems with Illumination

IXA. Interpretation¹⁰

1B. Definition

2B. The Nature of Meaning and Communication

1C. Authorial Intent

2C. Problems and Solutions

3B. The Method of Interpretation

1C. Grammatical and Genre Oriented

2C. Historical

3C. Synthetic/Organic

4B. The Nature of Understanding

1C. By Looking On

2C. By Experiencing First-Hand

5B. The Role of the Spirit

XA. Application¹¹

1B. Know the Interpretation

2B. Formulate Scriptural Principles

3B. Meditate and Correlate

4B. Apply in Theory/Practice

[6](#) For a discussion of “revelation,” and closely linked ideas, see David S. Dockery, *Christian Scripture: An Evangelical Perspective on Inspiration, Authority, and Interpretation* (Nashville, TN: Broadman and Holman, 1995). See also Avery Dulles, *Models of Revelation* (Maryknoll, NY: Orbis, 1992).

[7](#) For several articles dealing with the evangelical doctrine of inerrancy see, Norman L. Geisler, ed., *Inerrancy* (Grand Rapids: Zondervan, 1980).

[8](#) On the issue of the canon, see Roger Beckwith, *The Old Testament Canon of the New Testament Church and Its Background in Early Judaism* (Grand Rapids: Eerdmans, 1985); F. F. Bruce, *The Canon of Scripture* (Downers Grove, IL: InterVarsity, 1988); Harry Y. Gamble, *The New Testament Canon: Its Making and Meaning*, New Testament Series, ed. Dan O. Via (Philadelphia: Fortress, 1985); Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: University Press, 1987).

[9](#) On OT textual criticism, see Ernst Würthwein, *The Text of the Old Testament*, trans. Erroll F. Rhodes (Grand Rapids: Eerdmans, 1979); Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. (New York: Oxford, 1992).

[10](#) Some good introductory works on biblical interpretation include: Gordon Fee and Douglas Stuart, *How To Read the Bible for All Its Worth: A Guide to Understanding the Bible*, 2d ed. (Grand Rapids: Zondervan, 1993); Leland Ryken, *How To Read the Bible as Literature* (Grand Rapids: Zondervan, 1984); Robert H. Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (Grand Rapids: Baker, 1994); William W. Klein, Craig L. Blomberg, and Robert L. Hubbard (Dallas: Word, 1993); Moisés, Silva, ed., *Foundations of Contemporary Interpretation: Six Volumes in One* (Grand Rapids: Zondervan, 1996); Grant Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Criticism* (Downers Grove, IL: InterVarsity Press, 1991); John R. W. Stott, *Understanding the Bible*, rev. ed. (Grand Rapids: Zondervan, 1984); R. C. Sproul, *Knowing Scripture* (Downers Grove, IL: InterVarsity, 1977); D. A. Carson, *Exegetical Fallacies*, 2d ed. (Grand Rapids: Baker, 1996). For a more in depth and scholarly analysis of the problem of meaning as it relates to Biblical interpretation see, Kevin J. Vanhoozer, *Is There a Meaning in This Text: The Bible, The Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998).

[11](#) A helpful work aimed at the application of scripture is Robertson McQuilkin, *Understanding and Applying the Bible*, rev. ed. (Chicago: Moody, 1992).

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Lecture Three—Trinitarianism or Theology Proper

Trinitarianism refers to the study of the triune God. It often includes such topics as rational arguments for the existence of God, the attributes of God, the Names of God, the trinity, and the decree or plan of God.

IA. Rational Arguments for the Existence of God¹²

1B. Introduction

1C. A Scriptural Perspective Regarding Argumentation for God's Existence

2C. Arguments and the Issue of Incontrovertible Proof

1D. The Nature of Inductive Argumentation

2D. Most "Proofs" Are Person-Relative

3C. The Importance and Place of Rational Arguments

1D. In Salvation

2D. In Christian Growth

2B. The Argument from Creation

1C. Definition

2C. Variations and Proponents

3C. Problems and Solutions

3B. The Argument from Design

1C. Definition

2C. Variations and Proponents

3C. Problems and Solutions

4B. The Argument from Being

1C. Definition

2C. Variations and Proponents

3C. Problems and Solutions

5B. The Argument from Morality

1C. Definition and Clarification

2C. Variations and Proponents

3C. Problems and Solutions

IIA. The Attributes of God

1B. Definition of Attribute and Relationship to God's Essence

2B. Classifications of Attributes

1C. Strengths and Weaknesses with the Principle of "Classification"

2C. Certain Schemes

3B. Certain Incommunicable Attributes

1C. Self-Existence

2C. Immutability

3C. Infinity

4C. Unity

4B. Certain Communicable Attributes

1C. Spirituality

2C. Intellectual Attributes

3C. Moral Attributes

4C. Sovereignty and Power

IIIA. The Names of God

God has revealed himself in many ways throughout history, now recorded for us in Scripture—a living, inspired record of his disclosures about who he is, his purposes, plan, character and will. On many occasions he has given us a name by which he has unveiled his nature and by which we are subsequently to understand him. Some of these names include: Yahweh (the self-existent one)¹³; Yahweh Shalom (Yahweh is peace); Yahweh Maccaddeshem (Yahweh your sanctifier); Yahweh Raah (Yahweh is my shepherd); Yahweh Shammah (Yahweh who is present); Yahweh Rapha (Yahweh who heals); Yahweh Elohim (Yahweh, the mighty one); Adonai (Lord or Master); Elohim (The mighty or majestic one); El Olam (The mighty one, eternal); El Elyon (The most high mighty one); El Roi (The mighty one who sees); El Shaddai (Almighty God); Yeshua (Jesus; God saves); Christos (Christ; Messiah, Anointed one); Kurios (Lord); Soter (Savior), Abba (Father), and Theos (God).

IVA. The Trinity of God

1B. Definition

2B. Certain Erroneous Conceptions of the Trinity

1C. Tri-Theism

2C. Modalism

3B. Biblical Evidence for the Doctrine

1C. The Numerical Unity of God

2C. Evidence from the Old and New Testaments

3C. The Father Is God

1D. He Is Called God

2D. He Does the Works of God

3D. He Is Not the Son nor the Spirit

3C. The Son is God

1D. He Is Called God

2D. He Does the Works of God

3D. He Is Not the Father nor the Spirit

4C. The Spirit Is God

1D. He Is Called God

2D. He Does the Works of God

3D. He Is Not the Son nor the Father

VA. The Plan and Providence of God

1B. Definition of "The Plan of God"

One of the best statements of the "plan" of God or as is sometimes referred to as the decree of God, is that found in the Westminster Shorter Catechism: "The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass" (Q.7). This doctrine can be seen in several places including most notably, Ephesians 1:11: "in whom we also were called, having been foreordained according to the plan of him who works out all things in conformity with the counsel of his will."

2B. Explanation of the "Will of God"

1C. The Character of God

2C. The Complete Plan of God and the Moral Will of God Expressed in Commandments

3C. Foreknowledge and Predestination

4C. The Prohibition in the Garden of Eden and God's Eternal Plan to Save

5C. The Eternal Covenant Regarding Christ's Salvific Work

1D. 1 Peter 1:20

2D. Hebrews 13:20

6C. Acts 2:22-24

3B. The Order of the Decrees Regarding Salvation

1C. The Importance of the Issue

2C. The Various Schemes

4B. The Outworking of the Plan in History through Certain Primary Redemptive Covenants

1C. The Abrahamic Covenant—Genesis 12:1-3

2C. The Davidic Covenant—2 Samuel 7:12-16

3C. The New Covenant—Jeremiah 31:31-33

¹² For the relative importance, place, efficacy, and value of rational argumentation for God's existence, see C. Stephen Evans, *Philosophy of Religion*, Contours of Christian Philosophy, ed. C. S. Evans (Downers Grove, IL: InterVarsity, 1982), 31-76.

¹³ The difficulties in establishing the proper meaning of Yahweh are many and varied. Attempts to discover its meaning along the lines of comparative philology are tenuous at best, but so also with an examination of the verbal root. Its usage in Exodus 3:14 has generally been argued to suggest something along the line of God's self-existence or at least the One who had been with the nation of Israel since the patriarchs.

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Lecture Four—Christology: Jesus Christ

The term “christology” (from Greek *christos* meaning “anointed one” or “Christ”) refers to the study of Christ. It often includes such topics as the preexistence and eternality of Christ, OT prophecies about Christ, Christ’s humanity, deity, and incarnation, as well as the issue of his temptations and sinlessness, his death, resurrection, ascension and exaltation, return, three-fold office, and states.

IA. The Preexistence of Christ

1B. Definition and Importance

2B. Biblical Support

1C. John 1:1

2C. John 1:14

3C. John 17:5

4C. John 5:43; 6:38

5C. 1 Corinthians 15:45

6C. Colossians 1:17

7C. Philippians 2:6

IIA. Prophecies About Christ

1B. His Birth—Gen 3:15; Gal 4:4

2B. His Lineage—Gen 49:10; Luke 3:33

3B. His Place of Birth—Micah 5:2; Luke 2:4-7

4B. His Galilean Ministry—Isa 9:1-2; Matt 4:14-16

5B. His Prophetic Ministry—Deut 18:15, 18-19; Acts 3:20, 22

6B. His Priestly Ministry—Psalm 110:4; Heb 5:5-6

7B. His Betrayal—Psalm 41:9; Luke 22:47-48

8B. His Being Sold for Thirty Pieces of Silver—Zech 11:11-12; Matt 26:15; 27:1-10

9B. His Violent Death—Zech 12:10; John 20:27

10B. His Resurrection—Psalm 16:10; Luke 24:7; Acts 2:25-28

11B. His Exaltation to God's Right Hand—Psalm 110:1; Acts 2:33-34

12B. His Eternal Reign in Fulfillment of Davidic Promise—2 Sam 7:12-16; Psalm 110:1; Isa 55:3; Acts 2:33-34; 13:22-23, 32-34

IIIA. The Humanity of Christ

1B. Presupposition and Definition

2B. Biblical Evidence for Jesus' True and Full Humanity

1C. Human Names—Jesus and Son of David

2C. Experienced as Human—John 9:16

3C. He Had a Human Body—1 John 1:1

4C. He Spoke Human Languages (Hebrew/Aramaic/Greek)

5C. He Referred to Himself as a Man—John 8:40

6C. Those Who Knew Him Best Referred to Him as a Man—Acts 3:22

7C. He Experienced Stages in Life as Does Any Human Being—Luke 2:52

8C. He Experienced Normal Human Limitations/Needs/Emotions, etc.

1D. He Was Hungry—Matt 4:2

2D. Thirsty—John 19:28

3D. Got Tired—John 4:6

4D. He Experienced Intense Sorrow and Distress—John 11:35; Luke 13:34-35

5D. He Expressed Ignorance on One Occasion—Mark 13:32

6D. He Had a Human Soul—Matt 23:46

7D. He Experienced Death—Hebrews 2:14-15

IVA. The Deity of Christ

1B. Presuppositions and Definition

2B. Key Ideas and Biblical Texts

1C. He Is Said To Be Divine

1D. John 1:1 (Heb 1:8)

2D. Philippians 2:6

3D. Titus 2:11-12

2C. *Divine Titles/Names Are Ascribed to Him*

1D. Lord—Matt 2:43-45

2D. Yahweh—Romans 10:9, 13 and Joel 2:32

3D. King of Kings—A Title for God: Rev 19:16

3C. *He Does the Works of God*

1D. Creating—John 1:3; Col 1:15-20

2D. Sustaining Creation—Hebrews 1:3-4

3D. Saving People—Matt 1:23

4D. Raising the Dead—John 5:25

5D. Judging—John 5:27

6D. Sending the Spirit—John 14:26; 15:26

7D. He Builds His Church—Matt 16:18

8D. He Accepts Worship Due God

1E. *From All Men—Matt 14:23*

2E. *From Angels—Hebrews 1:6*

9D. Some Day All Will Bow To Him—Phil 2:10; cf. Isa 45:23

So we see that the doctrine of the simultaneous deity and humanity of Christ is not the invention of some fourth or fifth century church council (e.g., Nicaea [AD 325] or Chalcedon [AD 451]), but is clearly taught in Scripture. The precise formulation (i.e., a working model) of *how* this could be so may have had to await a response to the Arian heresy and other Christological developments (and a borrowing of Greek metaphysical language), but the essential features of the doctrine are found in apostolic and early church confessions.

VA. The Incarnation & Kenosis

1B. *Definition of the Incarnation*

2B. *The Purpose of the Incarnation: “And He Shall Reign”*

1C. *He Reveals God to Men—John 1:18*

2C. *He Saves Sinners—Galatians 1:4*

3C. He Destroys the Work of the Devil—1 John 3:8

4C. He Will Judge All Men—Acts 17:31

5C. Brings All Things in Creation Back to God—1 Cor 15:20-28; Eph 1:10-11

3B. Certain Erroneous Models of the Incarnation

1C. Ebionitism

2C. Arianism

3C. Gnosticism (Docetism)

4C. Nestorianism

5C. Eutychianism (Monophysitism)

6C. Apollinarianism

4B. The Meaning of the Term “Kenosis” in Phil 2:7¹⁴

1C. The Genre and Interpretation of Phil 2:7

2C. Meaning at the Exegetical Level

3C. Two Common Theological Explanations or Models

1D. The Clear Statements of Scripture and the Use of a “Model”

2D. A “Putting Aside” or “Giving Up” of Certain Divine Attributes

3D. The “Two Minds” Theory

4C. The Point of Philippians 2:6-11

VIA. The Impeccability of Christ

1B. Definition

2B. Strengths and Weaknesses of the Two Common Views

3B. The Result

VIIA. Death of Christ

All four gospels record the death of Christ (under Pontius Pilate) which is interpreted in advance by Christ himself as a death for the forgiveness of sins, the establishment of the new covenant, and the defeat of Satan (Luke 22:15-20; John 12:31; 16:11). The heart of Christ’s teaching on this matter became the authoritative teaching of the apostles (in keeping with OT assertions to the same). We will talk more about the proper interpretation of the death of Christ when we discuss the doctrine of salvation. It is enough for now to realize that the evidence for his death by crucifixion is overwhelming.

VIIIA. The Resurrection of Christ

1B. Definition

2B. The Testimony of All Four Gospels—Matt 28; Mark 16; Luke 24; John 20

3B. His Post-Mortem Appearances

1C. Mary Magdalene—John 20:11-18

2C. To Another Mary—Matt 28:1-2

3C. To Cephas—1 Cor 15:5

4C. To the Two Disciples on the Road to Emmaus—Luke 24:13-35

5C. To James—1 Cor 15:7

6C. To Ten Disciples—Luke 24:36

7C. To Thomas and the Other Ten Disciples—John 20:26-29

8C. To Seven Disciples at the Sea of Tiberias—John 21:1-14

9C. To More Than 500 People—1 Cor 15:6

10C. To the Disciples Over a Period of Forty Days—Acts 1:3

11C. To the Eleven Disciples at His Ascension—Matt 28:16-20; Acts 1:11

12C. Finally, To Paul—1 Cor 15:8

4B. The Tradition of 1 Corinthians 15:1-8

1C. Exegesis of the Passage

2C. The Origin of the Tradition

5B. Theories To Account for Belief in the Resurrection

1C. The Criteria of Authenticity: History vs. Theology¹⁵

2C. Political Theory

3C. Swoon Theory

4C. The Myth Theory

5C. Subjective Vision Theory

6C. Objective Vision Theory

7C. Bodily Resurrection Theory

1D. The Teaching of Scripture

2D. The Best Explanation

6B. Apostolic Interpretation and the Resurrection

1C. It Was A Bodily Resurrection

2C. It Demonstrates that Jesus Is the Son of God—Romans 1:3-4

3C. It Forms the Basis for Universal Judgment—Acts 17:31

4C. It Is the Foundation of Our Regeneration and Spiritual Life—Rom 6:4-5; 1 Peter 1:2

5C. It Is the Foundation of Our Justification—Romans 4:25

6C. It Is the Foundation of Our Present Ministry for the Lord—1 Cor 15:58

7C. It Is the Foundation of Our Future Hope—1 Corinthians 15:12-28

IXA. The Ascension & Exaltation of Christ

1B. The Fact of the Ascension—Luke 24:50-52 and Acts 1:11

2B. The Theological Meaning of the Ascension

1C. He Is Exalted as Leader of the Universe—Ephesians 1:0-22a

2C. He Is Head over All Things to the Church—Eph 1:22b-23; 1 Pet 3:22

3C. As Exalted Lord He Has Sent the Holy Spirit—Acts 2:33

4C. He Receives Honor, Praise, and Glory—Revelation 5:12

5C. Every Knee Will Someday Bow to Him—Phil 2:9; cf. Isa 45:23

XA. The Return of Christ

The Bible predicts that someday Jesus Christ will return, suddenly, bodily and with great glory for all to see (Matt 24:30; Rev 19:11ff). At that time he will judge Satan and his angels, the living and the dead, and will establish his kingdom in its fullest sense. We will discuss the nature and timing of the rapture as well as the nature of the kingdom under Eschatology.

XIA. The States of Christ

1B. Definition¹⁶

2B. Four Phases of Humiliation

1C.

2C.

3C.

4C.

3B. Four Phases of Exaltation

1C.

2C.

3C.

4C.

XIIA. The Threefold Office of Christ

1B. Definition

2B. Prophet

1C. The Function of the Prophet in Israel

2C. Deuteronomy 18:18

3C. John 6:14; 7:40

4C. Acts 3:22-24

5C. Absent in the Epistles

3B. Priest

1C. The Function of the Priest in Israel

2C. Romans 8:34

3C. Hebrews 7:25

4B. King

1C. The Function of the King in Israel

2C. Psalm 2:8-9

3C. Ephesians 1:20-23

4C. Revelation 19:16

¹⁴ See S. M. Smith, "Kenosis, Kenotic Theology," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 600-602. These speculative theories of the incarnation have little to do with the exegesis of Philippians 2:7. See also B. E. Foster, "Kenoticism," in *New Dictionary of Theology*, ed. Sinclair B. Ferguson, David F. Wright, and J. I. Packer (Downers Grove, IL: InterVarsity, 1988), 364.

¹⁵ No clearer affirmation of this situation can be found than that which comes from the pen of Norman Perrin, *The*

Resurrection according to Matthew, Mark, and Luke (Philadelphia: Fortress Press, 1977), 78, who says that, "none of the gospel writers is concerned to give us what we call historical information; they are evangelists, not historians."

¹⁶ See Wayne A. Grudem, "States of Jesus Christ," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 1052-54; Louis Berkhof, *Systematic Theology*, 2nd rev. ed. (Grand Rapids: Eerdmans, 1941), 331-355.

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Lecture Five—Pneumatology: The Holy Spirit

The term pneumatology comes from two Greek words, namely, pneuma meaning “wind,” “breath,” or “spirit” (used of the Holy Spirit) and logos meaning “word,” “matter,” or “thing.” As it is used in Christian systematic theology, “pneumatology” refers to the study of the biblical doctrine of the Holy Spirit. Generally this includes such topics as the personality of the Spirit, the deity of the Spirit, and the work of the Spirit throughout Scripture.

IA. The Personhood of the Holy Spirit

1B. Definition

2B. Certain Problems

1C. The Noun Pneuma¹⁷

2C. Grammatical Gender in the NT

3C. The New Age Movement and Pan(en)theism

3B. The Meaning of “Another” (*allos*) in John 14:16

4B. John’s Use of Parakletos

1C. The Masculine Gender: Irrelevant to Issue of Personality

2C. The Functions of the Paraclete: Very Relevant

5B. Evidences for the Personhood of the Spirit

1C. The Concept of Personhood

2C. The Spirit Makes Choices—1 Cor 12:11

3C. The Spirit Teaches—John 14:26

4C. The Spirit Guides People into Truth—John 16:13

5C. The Spirit Reveals Jesus—John 16:14

6C. The Spirit Convicts of Sin—John 16:8

7C. The Spirit Seals Believers—2 Cor 1:21-22

8C. The Spirit Can Be Grieved—Eph 4:30

9C. The Spirit Can Be Blasphemed—Matt 12:31

10C. The Spirit Possesses a Rational Mind—Rom 8:26-27; 1 Cor 2:11-13

11C. The Spirit Can Be Lied To—Acts 5:3-4

12C. The Spirit Can Be Quenched—1 Thess 5:19

13C. The Spirit Can Be Resisted—Acts 7:51

14C. He Is Distinguished from, Yet Related to the Father and the Son—Matt 28:19-20; 2 Cor 13:14

15C. Summary

IIA. The Deity of the Holy Spirit

1B. He Is Neither the Father nor the Son

2B. He Receives the Worship Received by the Father and the Son—2 Cor 13:14

3B. He Performs the Works of God

1C. He Inspired Scripture—2 Peter 1:2-21; Matt 19:4-5

2C. He Regenerates People—Titus 3:5

3C. He Creates, Sustains, and Gives Life to All Things—Gen 1:2; Job 26:13; 34:14-15; Psalm 104:29-30

4C. He Raised Christ from the Dead

4B. He Is Regarded as God

1C. The Spirit Is Eternal—Heb 9:14

2C. The Spirit Is Omniscient—1 Cor 2:10-11

3C. The Spirit Is Called God—Acts 5:3-4; 1 Cor 3:16; 6:19-20

5B. The Procession of the Spirit

IIIA. Scriptural Metaphors for the Holy Spirit

1B. Wind—John 3:8

2B. Water—John 7:37-39 (Isa 12:3; 32:15; 44:3; Ezek 39:29; Zech 14:16-18; Joel 2:28-32)

3B. Dove¹⁸—Matthew 3:16

4B. Clothing—Acts 1:8

5B. Guarantee or Pledge¹⁹—Ephesians 1:14; 2 Cor 1:21-22

6B. Fire²⁰—Acts 2:3 (Exod 13:21-22; 24:17; 40:36-38)

7B. Summary

IVA. The Work of the Holy Spirit in Scriptural Revelation

1B. Numbers 24:2

2B. 1 Samuel 10:6, 10

3B. Ezekiel 2:2 (8:4; 11:1, 24)

4B. Matthew 24:3 (cf. Acts 2:30)

5B. 1 Corinthians 2:12-13

6B. 2 Peter 1:20-21

7B. Summary

1C. The Spirit's Work and the Human Author

2C. The Various Genres in Scripture and the Experience of Writing Scripture

3C. The Intention of the Spirit

VA. The Work of the Holy Spirit in the Old Testament

1B. He Is Involved in All Facets of Creation: Creating, Sustaining, Recreating

1C. Genesis 1:2

2C. Job 26:13; 34:14

3C. Psalm 104:29-30

4C. Isaiah 32:15

5C. Romans 8:18-27

2B. General: He Was Involved in the Sanctification of Israel

1C. Throughout Israel's Pre-Cross History

1D. Psalm 51:11

2D. Psalm 143:10

3D. Isaiah 63:10

4D. Nehemiah 9:20 (cf. Hebrews 3:7)

2C. During the Period of the Kingdom

1D. Isaiah 11:2-5

2D. 32:15-20

3B. Specific: He Gave Special Abilities to Certain Israelites

1C. To Build the Tabernacle—Exodus 31:1-11

2C. To Build the Second Temple—Zechariah 4:6

3C. To Prophecy

1D. Nehemiah 9:30

2D. 2 Chronicles 15:1

4C. To Lead the Nation and Administer National Life

1D. Genesis 41:38

2D. Numbers 11:17, 25

3D. Deuteronomy 34:9

4D. Judges 3:10; 6:34; 14:19

5D. Saul—1 Samuel 10:10; 16:13

6D. David—2 Samuel 23:2; Psalm 51:11

7D. Ezra 1:5

VIA. The Work of the Holy Spirit During the Earthly Life of Christ

1B. The Spirit and the Birth of Christ

1C. Matthew 1:18

2C. Luke 1:35

2B. The Spirit Anointed Christ for Messianic Ministry

1C. Luke 3:21-22

2C. Luke 4:14, 18

3B. The Spirit Enabled Jesus in His Victory over Satanic Powers

1C. During His Temptations—Luke 4:1; John 3:34

2C. During His Three Year Ministry—Matthew 12:28

3C. The Blasphemy of the Spirit—Matthew 12:22-32

4B. The Spirit and Christ's Death and Resurrection

1C. Hebrews 9:14

2C. Romans 1:4; 8:11

3C. 1 Timothy 3:16

4C. 1 Peter 3:18

5B. The "Spirit of Christ"

1C. Isaiah 11:1; 42:1; 62:1

2C. John 15:26-27

2C. Romans 8:9-10

6B. The Interpretation of 1 Peter 3:18-20²¹

VIIA. The Work of the Holy Spirit in the Church

We will discuss the various aspects of the work of the Spirit in relation to the church under the headings of "soteriology" and "ecclesiology." Suffice it to say here that the Spirit is involved in the works of calling, regeneration, uniting the believer with Christ and others in the body of Christ, indwelling, filling, empowering, gifting, and sanctifying the believer. His primary ministry is to mediate the presence of Christ and the knowledge of God to the believer (John 16:13-14).²²

¹⁷ Some scholars attempt to argue for the personality of the Spirit by pointing out that in Ephesians 1:14 the relative pronoun "who" is masculine in the Greek text and not the expected neuter (i.e., to agree with *pneuma*). But there is a difficult textual variant here, i.e., the neuter relative pronoun, and it is exceedingly difficult to determine with great confidence which was original. The point is that not much weight should be placed on this passage. Also, some argue that the demonstrative pronoun in John 16:14 is masculine and refers back to the "spirit" in 16:13. The masculine pronoun, then, used in reference to the Spirit, demonstrates his personality. This argument, too, is precarious at best.

¹⁸ See Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 33a (Dallas: Word, 1993), in loc.

¹⁹ BAGD, s.v. *ajrrabwn*.

²⁰ Others argue that "oil" is a type or symbol of the Holy Spirit in the Old Testament. It represents the power, cleansing, and illuminating work of the Spirit. See Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989).

²¹ See Buist M. Fanning, "A Theology of Peter and Jude," *A Biblical Theology of the New Testament*, ed. Roy B. Zuck and Darrell L. Bock (Chicago: Moody, 1994), 448-50.

²² J. I. Packer, *Keep in Step with the Spirit* (Grand Rapids: Fleming H. Revell, 1984), 49.

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Lecture Six—Anthropology & Hamartiology: Man and Sin

The term “anthropology” comes from two Greek words, namely, anthro-,pos meaning “man” and logos meaning “word, matter, or thing.” We use the word “anthropology” to refer to the study of man and a Biblical anthropology is the study of man as understood primarily from Scripture. Thus it often involves discussion of the particular creation of man, man in the “image of God,” the constitutional nature of man, and man after the fall. “Hamartiology,” on the other hand, comes from two Greek terms as well, namely, hamartia meaning “sin” and logos. Thus it concerns the biblical doctrine of sin including its origin, nature, transmission, effects, and judgment.

IA. The Creation of Man

1B. The Origin of Man—Genesis 1:26

2B. The Place of Man in Creation—The Imago Dei

3B. Man’s Special Relationship to God

4B. Man’s Special Role in Creation

5B. Man’s Instantaneous Creation (Material/Immaterial)—Genesis 2:7

IIA. Man in the Image of God

1B. The “Image of God” and the “Likeness of God”

1C. The Image of God—Genesis 1:26

2C. The Likeness of God—Genesis 1:26

2B. Various Conceptions of the Image of God

1C. Substantive Views

2C. Functional Views

3B. Summary

IIIA. The Constitutional Nature of Man

1B. Definition and Importance

2B. The Monist View

1C. Statement and Support

2C. Critique

3B. The Dichotomous View

1C. Statement and Support

2C. Critique

4B. The Trichotomous View

1C. Statement and Support

2C. Critique

5B. Summary

1C. Composite Being

2C. Unified Being

IVA. The Fall of Man and the Image of God

1B. God's Command

1C. The Command Proper—Genesis 2:15-17a

2C. The Warning—Genesis 2:17b

2B. The First Couple's Disobedience—Genesis 3:1-6

1C. The Serpent's Deceitful Temptations

2C. The Woman's Reasonings and Disobedience

3C. The Man's Passivity and Disobedience

3B. The Immediate Result

1C. The Experience of Nakedness and Shame—Genesis 3:7

2C. The Desire to Hide from God—Genesis 3:8

4B. God Seeking and Judging

1C. God Seeks and Questions Man—Genesis 3:9-13

2C. God Judges the Serpent—Genesis 3:14-15

3C. God Judges the Woman—Genesis 3:16

4C. God Judges the Man—Genesis 3:17-20

5C. God Provides for Man's Nakedness—Genesis 3:21

6C. God Banishes Man from the Garden—Genesis 3:22-24

7C. The Relationship of Genesis 3 to 4 and 5

5B. The Persistence of the Image of God after the Fall

1C. Genesis 9:6-7

2C. James 3:9

6B. The Renewal of the Image of God after the Fall

1C. Romans 8:29

2C. 1 Corinthians 15:49

3C. 2 Corinthians 4:4

4C. Colossians 1:15

5C. Colossians 3:10

VA. The Doctrine of Sin

A brief review of the fall of man leads us naturally into a discussion of the essential nature of sin, as well as its origin, transmission, effects, and punishment.

1B. Defining Sin

1C. Inadequate Views of Sin

2C. The Heinous Nature of Sin

3C. Some Biblical Terms for Sin

1D. *chata*: “To Miss the Mark”—Exod 20:20; 522x

2D. *ra*: “Evil or Ruin”—Gen 38:7; 444x

3D. *taah*: “Going Astray”—Num 15:22

4D. *hamartano*: “To Miss the Mark”—Rom 5:12; more than 225x

5D. *kakos*: “disease” or “moral filth”

6D. *poneros*: “moral evil”—Heb 3:12

7D. *anomos*: “lawlessness”—1 John 3:4

2B. The Origin of Sin

1C. In the Angelic Realm

1D. Genesis 3; 2 Corinthians 11:3

2D. The Interpretation of Isa 14:12-15 and Ezek 28:12-19

2C. In the Human Family: Through Adam

1D. Romans 5:12

2D. Acts 17:26

3B. The Transmission of Sin throughout the Entire Human Family

1C. The Imputation of Adam's Guilt to the Race

1D. Specific Connection between Adam and the Race in Romans 5:12-21

1E. The Adam-Christ Typology of Romans 5:12-21

2E. The Seminal View and Hebrews 7:10

3E. The Federal View

2D. Problems with the Doctrine

3D. Summary

2C. Inheriting a Sinful Nature Because of Adam's Sin

1D. Psalm 51:5

2D. Ephesians 2:3

3D. The Meaning of "Total Depravity"

3C. Summary and Application

VIA. The Christian and Sin

1B. The Nature of the Christian's Sin

2B. The Christian's Sin and the Doctrine of Justification

1C. Romans 4:7-8; Ephesians 4:32

2C. Romans 5:1

3B. The Christian's Sin and the Witness of the Church

1C. 1 Corinthians 6:1-8

2C. Titus 2:5, 8

4B. The Christian's Sin and God's Chastening

1C. Hebrews 12:1-13

2C. 1 Corinthians 11:30

3C. 1 John 1:9

5B. The Christian's Sin and Church Discipline

1C. Hebrews 3:12-13

2C. Matthew 18:15-20

3C. 1 Corinthians 5:1-8

VIIA. The Punishment for Sin

1B. God's Primary Purpose in Punishing Sin

1C. Romans 3:21-26

2C. Romans 9:19-23

2B. Punishments for Sin

1C. Spiritual Death—Genesis 3

2C. Physical Death—Hebrews 9:27

3C. Eternal or Second Death—Matthew 25:41, 46; Revelation 20:14-15

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Lecture Seven—Angelology: Angels

The term “angelology” comes from two Greek terms, namely, *aggelos* (pronounced *angelos*) meaning “messenger” or “angel” and *logos* meaning “word,” “matter,” or “thing.” In Christian systematic theology it is used to refer to the study of the biblical doctrine of angels. It includes such topics as the origin, existence, and nature of angels, classifications of angels, the service and works of angels as well the existence, activity, and judgment of Satan and demons (as fallen or wicked angels). Some theologies, however, treat Satan and demons under a separate heading, namely, demonology.

IA. The Nature of Angels

1B. Definition

1C. Colossians 1:16

2C. Hebrews 1:14

2B. The Personhood of Angels

1C. They Reason—1 Peter 1:12

2C. They Feel—Luke 2:13

3C. They Choose—Jude 6

4C. Higher Order than Man—Psalm 8:4-5

5C. Inferior to Christ

1D. 2 Samuel 14:20

2D. Luke 20:36

3D. Hebrews 1:1-14

6C. Unable To Procreate—Matthew 22:30

3B. Titles

1C. Heavly Host—1 Samuel 17:45; Hebrews 12:22

2C. Sons of God—Job 1:6; 2:1

3C. Holy Ones—Psalm 89:5-7

IIA. Classifications of Angels

1B. *The Sparsity of Scriptural Revelation on the Matter*

2B. *The Interpretation of 2 Peter 2:4*

3B. *Archangels*

1C. *Jude 9*

2C. *Daniel 9:21; 12:1*

3C. *Daniel 10:13*

4B. *Gaurdian Angels—Matthew 18:10*

5B. *Seraphim—Isaiah 6:2-4*

6B. *Cherubim*

1C. *Genesis 3:22-24*

2C. *Exodus 25:18-22*

3C. *Ezekiel 1:4-28; 10:15*

4C. *Revelation 4:4-8*

IIIA. The Service of Angels

1B. *In Connection with OT Saints*

1C. *Genesis 19:1ff*

2C. *Psalm 91:11*

2B. *In Connection with Christ's Birth, Ministry, Death, Resurrection, & Ascension*

1C. *Luke 1:26-38*

2C. *Luke 2:13*

3C. *Mark 1:13*

4C. *Luke 22:43*

5C. *Matthew 26:53*

6C. *Matthew 28:2, 6*

3B. *In Connection with Believers' Salvation, Encouragement, and Ministry*

1C. *Angels Rejoice in Salvation—Luke 15:10*

2C. Angels Serve Believers—Hebrews 1:14

3C. Angels Protect Believers—Acts 12:7

4C. Angels Encourage Believers—Acts 27:23-24

5C. Angels Relay God's Will to Believers—Acts 8:26

4B. In Connection with the Judgment

1C. Judgment on Sodom and Gomorrah—Genesis 19:12-13

2C. Judgment on Herod—Acts 12:23

3C. The Trumpet and Bowl Judgments of Revelation 8-9, 16²³

4C. Gathering People for Eternal Judgment—Matthew 13:41-42

5B. In Connection with God's Providential Control of History

In the sense that angels were involved in the coming of Christ, the salvation, growth, preservation of christians, and the judgment of unbelievers they are involved in the providential outworking of God's plan (encompassing all things) in the world. This can be seen in the control of nations as well (Daniel 10:13, 20-21).

IVA. Satan as a Fallen Angel

1B. The Reality of Satan and Demons

1C. The Rise of Science and the Scientific Worldview

2C. Western Culture in General

1D. Widespread Denial

2D. Widespread Occult

3C. The Testimony of Scripture

2B. The Personality of Satan

1C. He Is Cunning—Genesis 3:1; 2 Cor 11:3

2C. Gets Angry—Revelation 12:17

3C. He Exerts His Will—2 Timothy 2:26

4C. He Is Accountable to God and Will Be Punished—John 12:31; Revelation 20:10

5C. Has Extensive, Yet Limited Control—1 John 5:19; 2 Corinthians 4:4

6C. Summary

1D. Not Just an Impesonal Force with Culture or World History

2D. Demons Are Not the Souls of Dead People

3D. The Devil and Demons Are Personal, Spirit-Beings

3B. The Nature of Satan

1C. The Meaning of Names Attached to Satan

1D. Satan (approx. 54x)—Job 1:6; 1 Chronicles 12:1; Revelation 12:9

2D. The Devil—Matthew 4:1; 13:39; Revelation 12:9

3D. Beelzebul—Matthew 12:24

4D. Belial²⁴—2 Corinthians 6:15

2C. The Meaning of Titles Ascribed to Satan

1D. The god of This Age—2 Corinthians 4:4

2D. The Prince of This World—John 12:31; 1 John 5:19

3D. The Prince of the Power of the Air—Ephesians 2:2; Colossians 1:13

4D. The Evil One—Matthew 5:37; John 17:15

5D. Thief—John 10:10

6D. The Tempter—1 Thessalonians 3:5

5D. Murderer—John 8:44

6D. The Father of Lies—John 8:44

7D. Great Dragon—Revelation 12:9

8D. Prince of Demons—Mark 3:22

8D. His Final End—Revelation 20:10

VA. Demons as Fallen Angels

1B. Under the Authority of the Prince of Demons—Mark 3:22

2B. Designations for Them

1C. Unclean Spirits—Matthew 10:1; 12:43; Mark 1:23, 26

2C. Evil Spirits—Luke 7:21; 8:2; Acts 19:12-13

3C. Principalities and Powers—Romans 8:38; 1 Cor 15:24; Colossians 2:8-15

3B. Their Desires and Activities

1C. They Can Inhabit People and Speak through Them (Mark 1:34)

2C. They Can Inhabit Animals—Mark 5:12

3C. They Seek To Cause Disease, Though Not Every Disease Is Caused by Them—Matthew 12:22-24

4C. They Seek To Deceive Christians—2 Cor 11:14

5C. They Seek Worship from Christians—1 Cor 10:20

6C. Believers Must Resist Them—Ephesians 6:12-18; James 4:7; 1 Peter 5:8

7C. We Are Not To Be Ignorant of Satan's Schemes—2 Corinthians 2:11

8C. They Would Love To Lead The Entire World Astray and Destroy It If God Permitted—John 10:10

9C. Summary

The bottom line is that demons, like their father the prince of demons, want to thwart the salvific and sanctifying work of God by causing the people of God to sin or do anything that would render them less effective for Him. They also love to lead the entire world away from the truth in Christ and to destroy them if God permitted. Their ultimate plan is to overthrow the kingdom of light with the kingdom of darkness and to dethrone God.

VIA. The Judgment of Angels

1B. The Final Judgment Proves God's Sovereignty Over These Angels—Revelation 20:10

2B. The Cross-Resurrection Event Was The Beginning of the End for Satan—John 12:31

VIIA. Dealing with Demons and Spiritual Warfare

1B. Important Didactic Texts Dealing Directly with Spiritual Warfare

1C. Summary Statement: James 4:7-8

2C. The Nature of the Battle: Ephesians 6:12-18

3C. The Foundation: Romans 16:20; Psalm 110:1; Ephesians 1:20-22; 2:5

2B. The Issue of Demon Possession

3B. Christians and Demon Possession

²³ See Sydney H. T. Page, *Powers of Evil: A Biblical Study of Satan and Demons* (Grand Rapids: Baker, 1995), 255-61.

²⁴ The precise origin of this name is very difficult to pin down. It is probably not used in connection with any OT "personage," but is found in later Jewish writings and at Qumran. It seems to indicate one who opposes God and his purposes. See Ralph P. Martin, *2 Corinthians*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 40 (Dallas: Word, 1986), electronic version, in loc.

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Lecture Eight—Soteriology: Salvation

IA. Introduction

The term “soteriology” comes from two Greek terms, namely, *soter* meaning “savior” or “deliverer” and *logos* meaning “word,” “matter,” or “thing.” In Christian systematic theology it is used to refer to the study of the biblical doctrine of salvation. It often includes such topics as the nature and extent of the atonement as well as the entire process of salvation, conceived as an eternal, divine plan designed to rescue lost and erring sinners and bring them back into eternal fellowship with God. Many regard it as the primary theme in Scripture with the glory of God as its goal.

IIA. The Nature of the Atonement

1B. The Recapitulation View

1C. Explanation

2C. Proponents

3C. Evaluation

2B. The Example of Moral Influence View

1C. Explanation

2C. Proponents

3C. Evaluation

3B. The Ransom to Satan View

1C. Explanation

2C. Proponents

3C. Evaluation

4B. The Divine Triumph or Dramatic View

1C. Explanation

2C. Proponents

3C. Evaluation

5B. The Satisfaction or Commercial View

1C. Explanation

2C. Proponents

3C. Evaluation

6B. The Governmental View

1C. Explanation

2C. Proponents

3C. Evaluation

7B. The Penal Substitution View

1C. Explanation

2C. Proponents

3C. Evaluation

IIIA. The Extent of the Atonement

1B. The Question

2B. The Importance of the Question

3B. Two Answers to the Question

1C. Unlimited or General Redemption

1D. Statement of Position

2D. Scriptural Support

2C. Limited or Particular Redemption

1D. Statement of Position

2D. Scriptural Support

3C. Synthesis of the Texts²⁵

4B. Application of Theology

IVA. The Process of Salvation

1B. Conditional and Unconditional Election

1C. Definition of Unconditional Election

2C. Definition of Conditional Election

3C. The Nature of Man

1D. Romans 3:9-11

2D. Ephesians 2:1-3, 8-10

3D. John 6:65

4D. Acts 13:48

5D. Romans 9:15-16, 20-22

2B. Effectual Calling²⁶

1C. A General Call

1D. Matthew 11:28-30

2D. Isaiah 45:22

2C. A Special or Effectual Call

1D. Romans 1:7

2D. Romans 8:30

3D. Romans 11:29

4D. 1 Corinthians 1:9

5D. 1 Corinthians 1:26-27

6D. 2 Timothy 1:9

3B. Regeneration

1C. Definition

2C. Key Texts

1D. John 1:12-13

2D. John 3:3

3D. Titus 3:5²⁷

4D. James 1:18

5D. 1 Peter 1:3

3C. Relationship to Faith

4B. Conversion

1C. Its Place in the Ordo Salutis

2C. Two Elements of True Conversion

3C. Three Aspects of Faith

4C. Three Aspects of Repentance

5C. Key Texts

1D. Acts 20:21

2D. Hebrews 6:1

3D. 2 Corinthians 7:10

6C. Interpreting Passages Mentioning Just One Element

1C. Believing—John 3:16; 5:24; Rom 3:22

2C. Repentance—Luke 24:46-47; Acts 3:19; 17:30; Rom 2:4

5B. Union with Christ

1C. The Meaning of “In Christ”

1D. Ephesians 1:4

2D. Romans 8:28-30; 38-39

3D. 1 Corinthians 1:30

4D. 1 John 2:5-6

2C. “In Christ and Christ in Us”

1D. John 14:23

2D. John 15:1-11

3C. “In Christ” and the “Body of Christ”

1D. Romans 12:5

2D. 1 Corinthians 10:17

3D. Ephesians 4:4

6B. Justification

1C. An Ad Hoc Doctrine?

2C. Elements of a Definition

1D. The State of Those Requiring Justification—Romans 1:18-3:20

2D. A Legal Declaration—Romans 3:24, 28

3D. A “Once-for-All” Declaration

4D. A Pronouncement of Forgiveness and the Issue of Guilt

5D. The Imputation of Christ’s Righteousness

6D. The Basis of Justification: Christ’s Death and Resurrection

7D. The Place of Faith in Being Justified by God

8D. The Relationship of Justification and Sanctification

9D. The Eschatology of Justification

7B. Adoption

1C. Definition and Relationship to Justification

2C. The Blessings of Adoption

1D. God Becomes Our Special Father—Galatians 3:26

2D. Our Father Cares for Us and Understands Us—Matthew 6:25-34

3D. Our Father Raises His Children Wisely—Hebrews 12:1-10; Rom 8:14

4D. Sonship Means Being an Heir—Gal 4:7; Rom 8:17

3C. Sonship Implies Responsibility to Imitate the Father—Eph 5:1; 1 Pet 1:15-16

8B. Sanctification

1C. Definition

1D. The “Past” of Sanctification—1 Corinthians 6:11

2D. The “Future” of Sanctification—Romans 8:29

3D. The “Present” of Sanctification—2 Corinthians 7:1

2C. The Nature and Goal of Sanctification—2 Corinthians 3:18

3C. The Context of Sanctification—Romans 5:1ff

4C. The Root of Sanctification—Romans 6:3-4

5C. The Agent of Sanctification—2 Corinthians 3:18; Philippians 2:12-13

6C. Our “Co-operation” in Sanctification

1D. Romans 8:13

2D. Romans 13:14; Ephesians 4:22-24

7C. The Experience of Sanctification: Conflict

1D. With the Flesh—Romans 8:6-7; Galatians 5:17

2D. With the World—1 John 2:15-16

3D. With the Devil and Demons—Ephesians 6:12

8C. Standard in Sanctification—Romans 13:8-10; 1 Peter 1:15-16

9C. The Ongoing Nature of Sanctification—Philippians 3:12-14

10C. The Chief Means of Sanctification Used by the Spirit

1D. The Word of God/Prayer—2 Timothy 3:16-17; John 15:7-8

2D. The People of God—Colossians 3:16; Ephesians 3:14-21

3D. The Circumstances God Ordains—Romans 8:28

4D. The Sacraments: Baptism and the Lord’s Supper—Matt 28:19-20; 1 Cor 11:23-26

11C. The Ultimate End of Sanctification—Philippians 3:20

9B. Perseverance

1C. Definition and Key Texts

1D. Ephesians 2:8-9

2D. Philippians 1:6

3D. Romans 8:30

4D. Romans 11:32

5D. John 10:28-30

2C. Relationship to Justification, Eternal Security, and Sanctification

3C. Misunderstandings of the Doctrine

1D. It Encourages Antinomianism

2D. It Trivializes Present Sufferings and Trials

4C. The Warning Passages in Hebrews

1D. Various Approaches

1E. The Passages Speak about Loss of Salvation

2E. The Passages Speak about Condemnation of Unbelievers

3E. The Passages Speak about a Hypothetical Warning

4E. The Passages Speak about Loss of Reward for Believers

6E. The Issue of False Professions—Matthew 7:21-23

2D. The Warning Passages

1E. Hebrews 2:1-4

2E. Hebrews 3:6-4:13

3E. Hebrews 5:11-6:12

4E. Hebrews 10:26-39

5E. Hebrews 12:12-29

3D. Salvation in Hebrews

1E. Hebrews 3:14—A Paradigm

2E. Hebrews 7:25

3E. Hebrews 8:12

4E. Hebrews 9:14-15

5E. Hebrews 10:14

5C. The Issue of Rewards and Motivation to Godly Living

10B. Glorification

1C. Definition

2C. Christ Rose from the Dead First—Acts 26:23

3C. Christ's Resurrection Body Is the Model for Believers' Resurrection Body

1D. 1 Corinthians 15:20-23

2D. Philippians 3:20-21

4C. Relationship of Glorified Body to Present Body

1D. John 21:4-14

2D. 1 Corinthians 15:35-49

5C. *The Relationship of Glorification to Sanctification*

6C. *The Results of Glorification*

1D. Perfect Communion with God—1 Corinthians 13:12

2D. Perfect Integration of Heart, Mind, Will, and Body

3D. Perfect Worship and Service to God

4D. Perfect and Endless Growth

[25](#) See Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 594-603. For a more modified Calvinistic view, see Erickson, *Christian Theology*, 825-35. Also, the language of “bought” (agorazo,) in 2 Peter 2:1 might come from the OT, as we pointed out, but it might be the specific language of Peter’s opponents, that is, it might be their estimation of themselves. Peter thus uses it in a sarcastic way. Also, when John says that Christ died not only for our sins, but also for (peri + gen) the sins of the entire world (1 John 2:2), he may simply be responding to an incipient form of Gnosticism which confined initiation to a select few. John says, “no, this gospel is equally for *all* men.”

[26](#) We are not concerned here with the “call” to a particular vocation.

[27](#) Regeneration seems to be associated in the early church with baptism, but it must be said up front that Scripture nowhere sanctions the belief that regeneration is materially related to anything other than Spirit sponsored, saving faith. The rite of baptism is the Christian symbol for salvation, and is often associated with faith, but of itself it contributes nothing.

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Lecture Nine—Ecclesiology: The Church

The term “ecclesiology” (from Greek *ecclesia* meaning “meeting,” or “assembly” and *logos* meaning “word,” “matter,” “topic”) refers to the study of the church as the assembly of those who know the Lord and in whom the Spirit of God dwells (Romans 8:9). It often deals with such topics as the nature of the church, including NT metaphors used to describe the church, the church’s relationship to the kingdom of God, to Israel, and her purpose in the world. Other related topics include the government of the church, her God-given ordinances, as well as the spiritual gifts graciously bestowed on her by God for her maturity and growth in Christlikeness.

IA. The Nature of the Church

1B. The Problem of a Starting Point for a Definition

*2B. The Term *ekkle,,sia**

1C. Classical Greek

2C. Septuagint (LXX)

1D. The Term $\text{lh}^{\wedge}\text{q}$ ^{*28}

2D. 1 Kings 2:3

3D. Numbers 22:4

4D. Genesis 35:11

5D. Deuteronomy 9:10

6D. 2 Chronicles 20:5

7D. Joel 2:16

3C. New Testament—114x (not in 1, 2 Peter)

1D. Home Church—1 Cor 1:2; 1 Thess 1:1

2D. Church in a Region—Acts 9:31

3D. Church in Asia—1 Cor 16:19

4D. Universal Church—Eph 4:4; Hebrews 12:23²⁹

4C. The Use of The Issue of Unity *ekkle,,sia*

5C. The Church Visible and Invisible

IIA. Metaphorical Expressions in Reference to the Church: Certain Examples and Their Significance

1B. The Body of Christ

1C. 1 Cor 12:12-27

2C. Ephesians 1:22-23

2B. Family—2 Cor 6:18

3B. Vine and Branches—John 15:1-11

4B. Pillar and Ground of the Truth—1 Tim 3:15

5B. Building—1 Cor 3:9

6B. A Living Temple that Grows—Eph 2:20-21

7B. A Holy Temple in which God Dwells—1 Cor 3:16

8B. A Holy Nation—1 Pet 2:9

9B. A Royal Priesthood—1 Peter 2:9

10B. Living Stones around the Cornerstone—1 Pet 2:4-8

11B. Salt and Light

1C. Matt 5:13-15

2C. Acts 13:47

3C. Col 4:5-6

IIIA. The Church and the Kingdom of God

1B. The Kingdom of God: A Definition

2B. The Church and the Kingdom: Five Observations

1C. The Church Is Not the Kingdom

2C. The Kingdom Creates the Church

3C. The Church Witnesses to the Kingdom

4C. The Church Is the Instrument of the Kingdom

5C. The Church Is the Custodian of the Kingdom³⁰

IVA. The Church and Israel

1B. The Issue

1C. Statement of the Question

2C. Key Factors in the Debate

1D. The Use of the OT in the NT

2D. The Abrahamic, Davidic, and New Covenants

3D. “National” vs. Solely “Ethnic” Israel and Romans 9-11

4D. The Interpretation of Revelation 20:4-6

5D. The Issue of the Land Promises in the NT

3C. Some Key Texts

1D. Matthew 21:43

2D. Acts 1:5; 3:19-21

3D. Acts 13:33

4D. Galatians 3:29

4C. Extreme Positions

5C. Mediating Positions

2B. Importance of the Question

VA. Purpose & Service of the Church

1B. General Statement

1C. John 14:13-14

2C. Acts 1:8

3C. Acts 13:47

2B. The Godward Focus of the Church

3B. The Inward Focus of the Church

4B. The Outward Focus of the Church

5B. The Church’s Reliance on the Spirit, Word, and Informed Tradition

VIA. The Government of the Church

1B. Various Church Government Structures

1C. Episcopalian

1D. Archbishop à Bishop à Diocese à Rectors/Vicars

2D. Methodist, Anglican, Catholic Church

2C. Presbyterian

1D. Local Church Elects Elders to Sessions (Presbyterian)

2D. Local Church Elects Elders to Consistory (Reformed Church)

3D. Some Elders Are Members of Higher Body: Presbytery (Presbyterian)

4D. Some Elders Are Members of Higher Body: Classis (Reformed)

5D. Some Members of Pres. Or Classis Chosen to Form Synod

6D. The General Assembly: Lay and Clergy Representatives

3C. Congregational³¹

1D. Focus in This Government: Autonomy of Local Church and Members

2D. The Priesthood of all Believers

4C. Non-Government

2B. Qualifications for Elders and Deacons

1C. A Plurality of Elders³²

1D. Acts 14:23

2D. Acts 20:17

3D. 1 Timothy 4:14

4D. Titus 1:5

5D. James 5:14

6D. Hebrews 13:17

7D. 1 Peter 5:1-2

2C. Is There A Need for Presbyteries and General Assemblies?

3C. The Qualifications Proper

1D. Elders—1 Timothy 3:1-7

2D. Elders—Titus 1:5-9

3D. Deacons—1 Timothy 3:8-13

VIIA. Ordinances Given the Church

1B. Ex opere operato? [33](#)

2B. Baptism

1C. The Context—Matthew 28:19-20

2C. The Meaning and Mode of “Baptism”

1D. Meaning of Baptizo,,

2D. The Mode: Immersion not Sprinkling

1E. John Baptized in the Jordan River

2E. Jesus’ Baptism [34](#)

3E. John 3:23

4E. Acts 8:37-38 [35](#)

5E. 1 Peter 3:21

6E. Romans 6:4 (Col 2:12)

3C. The Subjects of Baptism

1D. Acts 2:41

2D. Acts 8:12

3D. 10:44-48

4D. 16:14-15

5D. Households (Infants?/Unbelieving Adults?)—Acts 16:32-33

6D. 1 Corinthians 1:16

4C. Baptism and Salvation

1D. Acts 2:38 and the Meaning of the Preposition eis

2D. Repentance Can Proceed Baptism in Acts

1E. Acts 3:19

2E. Acts 26:20

3D. Salvation Is Totally by Grace in Acts

1E. Acts 10:43, 47

2E. Acts 13:38-39, 48³⁶

4D. Other Important Texts and Considerations

1E. 1 Corinthians 1:17

2E. 1 Peter 3:21

3E. Romans 4:1-12

4E. Ephesians 2:8-9

5E. Titus 3:5

6E. Luke 23:43

5C. Summary of Baptism

1B. The Lord's Supper

1C. Baptism and the Lord's Supper Compared

2C. The Frequency of Observance

1D. Matthew 26:27-29 (and Parallels)

2D. The Lord's Supper as "Reminder"—1 Cor 11:24-26

3D. "For Whenever..."—1 Cor 11:26

3C. Relationship of Elements to Christ's Literal, Physical Body

1D. Key Issue: Christ's Presence in the Supper

2D. Catholic Transubstantiation and Salvific Grace

3D. Luther, Consubstantiation, and Christ's Body

4D. Calvin: Signs of Christ's Real Spiritual Presence

5D. The Lord's Supper and Non-Baptized Believers

6D. Summary

VIIIA. Gifts Given the Church

1B. God's Church, His Indwelling Spirit, and the Spiritual Gifts

2B. The Gifts Are Given at God's Discretion

1C. 1 Corinthians 12:11

2C. 1 Corinthians 12:18

3B. The Gifts Are Given for the Common Good—1 Corinthians 12:7

4B. Confusion Can Exist Regarding the Gifts—1 Corinthians 12:1-3ff.

5B. The Lists of Gifts

1C. Romans 12:4-8; 1 Corinthians 1:7; 12-14 (Acts 21:9); Ephesians 4:11-12; Hebrews 2:3-4, and 1 Peter 4:10-11.

2C. Some Observations

1D. No Two Lists Agree Completely

2D. “Gifts of...”

3D. 1 Corinthians 12:4-6

4D. The Personal Context for Their Use Is Christlikeness—1 Cor 13

5D. The Corporate Context for Their Use Is Genuine Love—1 Cor 13

3C. A List of Some Gifts (see the passages above in VIII A, 5B, 1C)

1D. Prophesying

2D. Teaching

3D. Serving

4D. Encouraging

5D. Giving

6D. Leading

7D. Wisdom

8D. Knowledge

9D. Healing

10D. Discerning

11D. Tongues and Interpretation of Tongues

12D. Apostleship

13D. Pastoring

14D. Evangelist

6B. Difficulties in the Interpretation of Certain Gifts

1C. E.g., The “Message of Wisdom”

2C. E.g., The “Message of Knowledge”

7B. The Continuation or Cessation of Certain “Sign” Gifts

1C. Confusion over the Real Questions

2C. Statement of the Question(s)

1D. 1 Corinthians 1:4-9

2D. Hebrews 2:3-4

3D. Statement Proper

3C. The Issue of Theological Method: Experience and the Text of Scripture?

1D. “Beginning” with Experience

2D. “Beginning” with Scripture

3D. The Issue Is not Where “To Begin,” But What Is The Final Authority?

4D. Christian Maturity and Listening Well to Detractors

4C. The Gift of Tongues

1D. The Issue in 1 Corinthians 12-14³⁷

2D. Their Purpose in Acts (2, 8?, 10, 19)

²⁸ There is another term in the Hebrew OT, namely, *hēbēd*, and it often refers to Israel as a “ceremonial community” centered in the cult or the Law. It is, however, never translated with *ekklesia*. See Jack P. Lewis, “qahal,” in *Theological Wordbook of the Old Testament* (Chicago: Moody, 1980), 789-90; Lothar Coenen, “Church,” in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids: Zondervan, 1975), 1:291-95.

²⁹ Cf. BAGD, 240-41.

³⁰ For his defense of these points see, George Eldon Ladd, *A Theology of the New Testament*, rev. ed., ed. Donald A. Hagner (Grand Rapids: Eerdmans, 1993), 109-117.

³¹ For further discussion of these three representative forms of church government, see Erickson, *Christian Theology*, 1069-83; Leon Morris, “Church Government,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 238-41; D. MacLeod, “Church Government,” in *New Dictionary of Theology*, ed. Sinclair B. Ferguson, David F. Wright, and J. I. Packer (Downers Grove, IL: InterVarsity, 1988), 143-46.

³² “Elders” are also known as “pastors,” “overseers,” and “bishops” in the NT. See Grudem, *Systematic Theology*, 913-14. Though this position is by no means certain, it does seem quite tenable.

³³ These are sometimes referred to as “sacraments.” To some, the term “sacrament” suggests the idea that either

participation in these rites is necessary for salvation or that they actually work in and of themselves, apart from the faith of the participant. Indeed, this is often how they are conceived in the Catholic church.

[34](#) Matthew uses the expression *anebe*,, *apo tou hudatos* (Matt 3:16) and Mark says *anabaino*,, *n ek tou hudatos* (Mark 1:10). Both indicate that Jesus and John were in the water, not just beside it.

[35](#) The same language that's used of Jesus coming out of the water is used of the Eunuch as well (i.e., (*avebe*,, *san ek tou hudatos*).

[36](#) See Wallace, *Exegetical Syntax*, 369-71.

[37](#) While Paul claims to speak in tongues more than all the Corinthians (1 Cor 14:18), it is interesting, in light of certain contemporary claims, to note that tongues is not mentioned by Luke in connection with the apostle's conversion (Acts 9). Further, while tongues is mentioned in connection with Pentecost (Acts 2:1-13), the conversion of Cornelius and Gentile believers (Acts 10:46), and disciples of John the Baptist in Ephesus (Acts 19:1-7), the same cannot be said for Lydia (Acts 16:11-15) and the Philippian jailor (Acts 16:31-34). The latter two, however, are explicitly regarded by the narrator, Luke, to participate fully in Christ's salvation.

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Lecture Ten—Eschatology: Consummation of All Things

The term “eschatology” comes from two Greek terms e[scato] and logos meaning (roughly speaking) “last,” “end,” or “final” and “word,” “matter” “thing,” respectively. Theologically speaking, then, the term eschatology refers to “things pertaining to the end of history and the consummation of God’s kingdom.” It concerns both personal eschatological issues such as death and the intermediate state as well as themes with a more general or corporate focus. The latter would include such topics as the return of Christ, resurrection, judgment, tribulation, the millennial kingdom, and the eternal state.

IA. Personal Eschatology

1B. The Meaning of Physical Death

1C. The Subjects—Hebrews 9:27

2C. A Purely Materialist View

3C. A Christian Materialistic View

4C. Another Christian View: Man as a Unified, But Composite Being

2B. The Meaning of Spiritual Death

1C. The State—Ephesians 2:1

2C. The Fruit of Spiritual Death—Ephesians 4:17-19

3C. The Ultimate End: Second Death

1D. Revelation 21:8

2D. Revelation 20:6

3B. The Ultimate Cause of Physical and Spiritual Death

1C. 1 Corinthians 15:21

2C. Genesis 2:17, 23-24; 5

4B. The Existential Problem of Death

1C. Acts 8:2

2C. *Philippians 2:27*

3C. *1 Thessalonians 4:13*

4C. *Hebrews 4:15*

5C. *1 Corinthians 15:55-57*

5B. *The Nature of the Intermediate State (Zwischenzustand)*

1C. *Unconscious Limbo/Soul Sleep (e.g., S. D. Adventists./Jehovah Witnesses)*

1D. *The Use of 1 Thessalonians 4:13-15*

2D. *Luke 16:19-31*

2C. *Purgatory (R.C.)*

1D. *2 Maccabees 12:42-45*

2D. *Matthew 5:26; 12:32*

3D. *1 Corinthians 3:15*

4D. *2 Timothy 1:18*

5D. *The Need for Personal Faith in This Life—cf. John 8:24*

3C. *Instantaneous Resurrection (F. F. Bruce; W. D. Davies)*

1D. *2 Corinthians 5:1-10*

2D. *A Presupposition of Anthropological Monism?*

4C. *Christians Go To Be with God, But Await Resurrection Bodies*

1D. *2 Corinthians 5:8-9*

2D. *1 Thessalonians 5:10*

3D. *Luke 23:43*

4D. *Unbelievers*

1E. *Luke 16:23-24*

2E. *John 5:28-29*

3E. *Matthew 25:46*

IIA. *Corporate Eschatology*

1B. *The Return of Christ: Areas of General Agreement*

1C. *It Is Certain, Though Day Unknown*

1D. Acts 1:11

2D. 1 Thessalonians 4:16-17

3D. Hebrews 9:28

4D. Revelation 22:12 (22:20)

5D. Philippians 4:5; James 5:8; 2 Peter 3:10; 1 John 3:2-3

2C. *The Source: Jesus' Teaching*

1D. Matthew 24:3; 24:30

2D. John 14:3

3D. Revelation 1:7

3C. *The Specific Timing*

1D. Matthew 24:36

2D. Matthew 24:36-25:30

4C. *It Will Be Personal and Visible to All*

5C. *It Will Be Magnificent*

1D. Comparison with First Coming

2D. Matthew 24:23

3D. Matthew 24:27-28

6C. *He Will Come As Judge and Savior*

1D. Mark 13: Judgment and Salvation

2D. Luke 21: Judgment and Salvation³⁸

3D. The Wicked in Matthew 24-25

4D. The Righteous in Matthew 24-25

2B. *The Return of Christ: Areas of Difference among Evangelicals*

1C. *Texts Relating to the "Imminent" Return of Christ*

1D. Matthew 24:40-50

2D. Luke 12:40

2C. Texts Relating to Events Preceding Christ's Return

1D. Matthew 24:14

2D. Matthew 24:21

3D. 2 Thessalonians 2:3

4D. Romans 11:25-32

5D. Matthew 24:4-14

3C. Liberalism and Its Answer

4C. Prophetic Foreshortening

1D. Revelation 22:12—"soon"

2D. Hebrews 10:17—"in a little while"

5C. Berkhof's Position³⁹

6C. Grudem's Response⁴⁰

7C. A Dispensational Response

8C. An Experiential Approach and Response

9C. All Preceding Events Have Occurred

3B. The Nature and Timing of the Rapture

1C. The Nature of the Rapture: 1 Thessalonians 4:17

2C. The Timing of the Rapture

1D. Pre-Tribulational Rapture

2D. Partial Tribulational Rapture

3D. Mid-Tribulational Rapture

4D. Post-Tribulational Rapture

5B. The Nature of the Millennium

1C. Postmillennialism (P. M.)

1D. Statement of Position

2D. Proponents of Position

1E. Eusebius of Caesarea (AD 260-340)

2E. Origen⁴¹ (185-254)

3E. Theodore Beza (1519-1605)

4E. John Owen (1616-1683)

5E. Isaac Watts (1674-1748)

6E. Jonathon Edwards (1703-1758)

7E. A. H. Strong (1836-1921)

3D. Strengths and Weaknesses of Position

1E. God's Power and Sovereignty

2E. God's Provision in Christ and the Spirit

3E. The Gradual Growth of the Church Outlined in Jesus' Parables

4E. No Point Really Establishes P. M. in Contrast to Another System

5E. The Church Is Characterized by Suffering not Worldwide Triumph⁴²

6E. The Experience of History⁴³

2C. Historic Premillennialism

1D. Statement of the Position

2D. Proponents of the Position

1E. The First Three Centuries of the Church

2E. The Alexandrian Church

3E. Augustine's (350-430) Amillennialism and the Medieval Period

4E. The Nineteenth and Twentieth Centuries

3D. Strengths and Weaknesses

*1E. The Exegesis of Revelation 20:4-6 and *elzhsan**

2E. The "One Passage" Critique

3C. Dispensational Pre-Millennialism

1D. Statement of the Position

2D. Proponents of the Position

1E. J. N. Darby (1800-1882)

2E. John F. Walvoord

3E. J. Dwight Pentecost

4E. Charles C. Ryrie

5E. Darrell L. Bock

6E. Craig L. Blaising

3D. Strengths and Weaknesses

1E. Recognition of Structural Discontinuities Between the Testaments

2E. A Future for National Israel

3E. Two Peoples of God?

4E. The Davidic Covenant and the Presence of the Kingdom Now

3C. Amillennialism

1D. Statement of the Position

2D. Proponents of the Position

1E. Augustine (354-430)

2E. Martin Luther (1483-1546)

3E. John Calvin (1509-1564)

4E. Abraham Kuyper (1837-1920)

5E. Hermann Bavinck (1854-1921)

6E. Louis Berkhof (1873-1957)

3D. Strengths and Weaknesses

1E. Many Passages Affirm Amill Scheme

2E. The Binding of Satan in Revelation 20

3E. The Symbolic Nature of the Book of Revelation

4E. The Church Replaces Israel

5E. The Amill Reading of Revelation 20 Is Strained

6E. OT Promises Envision an Earthly Kingdom (cf. 1 Cor 15:24; Rev 5:10; 12:5)

7E. The Binding of Satan Did Not Occur at Christ's Return as Many Amill's Argue

8E. The Probability of Progressive Revelation within the NT Canon

9E. The Church and Israel in God's Plan

6B. Resurrection, Judgment, and The Eternal State

1C. The Resurrection of All People

1D. Daniel 12:2

2D. John 5:28-29

2C. The Judgment of All People

1D. Acts 17:31

2D. Revelation 20:11-15

3C. The Doctrine of Heaven and the Eternal State

1D. A State or Place?

2D. A Look at Revelation 21-22

4C. The Doctrine of Hell

1D. Liberal Views

2D. Traditional View: Eternal Conscious Suffering

2D. Conditional Immortality

[38](#) It appears that Luke has a focus on AD 70 (21:20-24), but one can hardly suggest that such verses as 21:27, 35 are not looking to the grand eschaton. And, what happened in AD 70 could, theoretically anyway, be repeated at a later date.

[39](#) Berkhof, *Systematic Theology*, 695-703.

[40](#) Grudem, *Systematic Theology*, 1095-1105.

[41](#) Gentry, "Postmillennialism," 15. He cites the work of Donald G. Bloesch, *Essentials of Evangelical Theology: Vol. 2: Life, Ministry, and Hope* (San Francisco: Harper and Row, 1979), 192 and Philip Schaff, *History of the Christian Church*, 5th ed. (Grand Rapids: Eerdmans, rep. n.d. [1910]), 2:591, cf. 122.

[42](#) See Robert Strimple, "An Amillennial Response to Kenneth L. Gentry, Jr.," in *Three Views on the Millennium and Beyond*, ed. Darrell L. Bock (Grand Rapids: Zondervan, 1999), 63-66.

[43](#) Blaising, "Premillennial Response," 75.

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