CAPSTONE DOCTRINAL
SYNTHESIS PROJECT

A Paper
Presented to
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Dallas Theological Seminary

In Partial Fulfillment
of the Requirements for the Course
ST106AU Eschatology

by
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April 2019
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BASIC DOCTRINAL STATEMENT

One holy, triune God exists\(^1\) and communicates with humankind to give understanding (Eph. 1:17-19) of plans, purpose, and identity efficiently and thoroughly through works\(^2\) and Word (2 Tim. 3:16-17). God created heaven and earth as a place to dwell in loving community. God gave words, which were gathered together in canon of Scripture. In the original context and language, inspired directly from God and to the original audience, Scripture is inerrant.

God is a divinely united (Jn 10:30) community of diversity, equality, order, love, creativity, and shared glory. Traditional orthodox teaching defines the Trinity as “Father,” “Son,” and “Holy Spirit”\(^3\) to describe an infinite God with finite language. However, the only gendered member of the Trinity is Jesus, who is fully God and fully man.

God created angels and humans\(^4\) finite, distinct and different in kind from each other and God. Before the creation of humans, angels existed. Angels are spiritual beings capable of taking human form and are divine messengers, protectors, executioners, and warriors for God. Angels that sinned against God (2 Pt. 2:4) are “fallen angels” or “demons.” Some fallen angels are chained until Judgement Day\(^5\) and others are given authority under God’s divine sovereignty to exercise evil.

Humans are *imago dei*,\(^6\) and purposed to steward creation wisely in relationship with God and one another (Gen. 1:27-28). However, humans rejected God, ushering in curses over all creation (Gen. 3). Sin is inherited from Adam,\(^7\) Adam’s sin is imputed to us, and we each sin personally (Rom. 3:23). Apart from the saving grace of God, humans cannot attain righteousness to return to relationship with God.

Relationship with God is salvation. It is by grace, through faith in Jesus Christ alone (Eph. 2:8-9). “Being saved” salvation happens at the moment of belief in Christ. Ongoing process of salvation is sanctification. Sanctification is salvation *past, present, and future*. Furthermore, it is the work of God to finish the good work began in us (Phil. 1:5-6).

\(^1\) Deu. 6:4; 4:39; 1 Cor. 8:4; Gal 3:30; 1 Tim. 2:5
\(^2\) Ps. 19:1-6; Job 12:7-10; Rom. 1:20; Jn. 1:3
\(^3\) The Trinity model, although not directly named in scriptures, is evidenced throughout biblical texts in usage of names of God (Gen 1:1 and v.26; 3:22; 11:7), worship (Is 6:8; Mt 2:1-12), and in Christ’s teaching.
\(^4\) Colossians 1:16 (NIV) “For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him.”
\(^5\) 2 Peter 2:4
\(^6\) Imago Dei: “Made in God’s Image”
\(^7\) “Adam” is synonymous with *humankind*. Hebrew **adam**, H120
Without true faith belief in Jesus Christ (Acts 16:31; Rom. 10:9), one is neither sanctified nor a member of the true Church, Body of Christ. God called us into intimate, personal relationship with Them and other believers for the world to know God (Jn. 13:34-35). The Church isn’t a building, but people who are indwelt by the Holy Spirit. The Church restrains evil (2 Ths. 2:6) and each local church is a family in a bigger family (Eph. 4).

The Church waits with certainty for Christ’s return yet uncertain when He will return (Mt. 24:36). When Christ returns, He will “snatch up” dead and living believers (1 Th. 4:16-17). Then a time of Tribulation will begin and end when Christ defeats all enemies of God (Rev. 19). Jesus will reign eternally on earth in Kingdom Come. All heaven and earth will be like new: Trinity, angels, humans, and animals belonging in right community with one another (Rev. 20-22).

THEOLOGICAL NARRATIVE

Introduction

One, holy God exists. The triune God reveals Themselves to humankind through creation and the Word of God. God created all heaven and earth and purposed humans to steward creation wisely in loving community and intimate relationship with God and one another. But an enemy lurked in the Garden of Eden and sought only to kill, steal, and destroy. Humans traumatized the Trinity by breaking relationship when they ate the forbidden fruit. But the Trinity didn’t respond to trauma the way humans respond to trauma. God reached out a hand of protection and covered humanity from the full consequences of the fall, but only for a time. The narrative of Scripture begins and ends in a garden where divine beings, earth, animals, and humans interact. The in between is our current liminal existence where we seek God to give us “eyes to see and ears to hear.” It is our time to repent from evil and turn back to God while there’s still time.

DOCTRINE OF BIBLIOLOGY

Scripture is the inspired word of God (1 Cor 2:12-13, 2 Tim 3:16-17). Scripture is defined as “the sacred writings of Christianity contained in the Bible.” The root word of inspiration is “spiro,” a Latin word used in reference to how God influenced the writers of

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scripture. Additionally, *inspire*, is the act of breathing into. Therefore, God influenced the human writers of Scripture by breathing into them His Word. The writers then, under the guidance of God, communicated truths in their own language, style, and culture.\textsuperscript{11}

The Bible, written by men who were “carried along by the Holy Spirit spoke from God” (2 Pt. 1:21), received revelation from the mind of God. The work of the Holy Spirit is to bring illumination to the hearts of mankind (1 Cor 2:6-16). Therefore, by grace, mankind receives revelation from God. His revelation is inspiration of His Word. Illumination is also grace given as God the Holy Spirit enlightens the eyes of the heart (Eph. 1:18), so that the meaning and message of Scripture are understood.

Jesus Christ was the Word incarnate (John 1:14). Since the beginning of creation, God spoke and “it was so.” Since the beginning Jesus Christ was One with God in plural unity.\textsuperscript{A} Christ had authority to teach on Scripture because He was God in flesh. Jesus taught Scripture as Word of God (Matt 5:17-20). Therefore, His followers viewed Scripture with authority as well.

Scripture, although being the inspired words of God, are not without interpretive error nor are they complete.\textsuperscript{B} Psalm 119:4-5 illustrates the desire to perfectly keep the precepts of God, however His precepts are kept by imperfect people. Therefore, mankind’s meaning of scripture can be erroneous if incorrect interpretation is done. On the other hand, correct interpretation and original inspiration of the text proves Scripture is inerrant and sufficient for communicating who God is and how mankind can be in relationship with Him (Heb. 11:6). Dispensational Theology theory further explains and defines administrations implemented by God throughout history as a means of pursuing relationship with all people.\textsuperscript{12}

Canon of Scripture refers to a “rule of law used to determine if a book measured up to a standard.”\textsuperscript{13} God’s Word is truth (Ps. 119:160). At the time God inspired the Word, the Word was canonical. However, Scripture, being passed down from generations and across borders, risked additions and translation error. Therefore, canonical process was developed in order to preserve truths.\textsuperscript{C}

**DOCTRINE OF TRINITARIANISM**

Trinity is the best model of the One True God as evidenced in scripture. Although the actual word “trinity” is not explicitly used, the scriptures as a whole reveal the nature of a loving and good triune God as well as two natures of the Son. Furthermore, each person (Father, Son,

\begin{footnotes}
\footnote{Mark Bailey. BE101 Class Notes: Bible Study Methods and Hermeneutics, “Cultural and Historical background.” Dallas:Dallas Theological Seminary. Accessed fall 2016.}
\end{footnotes}
Holy Spirit) existing as God, share glory and is worthy of praise according to His uniqueness.\textsuperscript{14} Each member of the Godhead is love, moving in and glorifying each other but also acting as an individual.\textsuperscript{A}

On the way to the Promised Land, Moses wrote out the inspired words of the triune God in the Five Books of Moses. The new nation of Israel needed to know LORD God who rescued them from Egypt. The people needed to understand who this God was and how He was different and set apart from false gods of Egypt and Canaan. Additionally, the history of God and mankind was and remains paramount to understanding the purpose of life. To glimpse the Trinity is to glimpse the meaning of life: to love and be loved.

God is love and perpetuates love.\textsuperscript{B} The Trinity is eternal and loves one another before time began. The community of Trinity created mankind in their image in order that humanity would reflect love as image bearers (Gen. 1:26). This distinguishes the triune God from polytheistic gods who are merely reflections of fallen humanity. Idols, creation of mankind as substitutions for God, reflect the bent nature of the fall of man (Gen. 3) rather than the fullness of love among and shared by the Trinity.

Mankind in community with others and with the Trinity, is the purpose of life and to partake in Godly loving community is to live up to one’s full potential as an image bearer of the Trinity. Furthermore, love within the community extends directly from Holy community where believers find themselves Spirit indwelled, through Jesus Christ, in the Father (Jn. 14:20; 15:4). The Father is the source of all life and love, the Son begotten but not created, and the Spirit moving and present here on earth as our Counselor.\textsuperscript{15}

God introduced Himself with titles and names in order that finite human minds could have a better understanding of the triune God: Elohim, Adonai, YHWH, and I AM.\textsuperscript{C} English translation can limit the accurate interpretation of these titles. For example, the plurality of Elohim specifically denotes a multi-person exaltation.\textsuperscript{D} Plurality in unity is confirmed by Christ’s own testimony and the testimony of his disciples (Jn. 10:30,33; 8:58).

Jesus Christ declares He was sent by the Father and that upon His departure, the Spirit would come.\textsuperscript{16} Christ was born into this world as both fully man and fully God and confirmed by Council of Chalcedon in AD 451. He exists in hypostatic union of human and divine natures. The divinity of Christ is what makes Him worthy of glory, honor, and praise (i.e. Rev. 5:12). The humanity of Christ is what makes Him the perfect and only permanent atonement for human sin. As Saint Irenaeus concluded: “What is not assumed is not healed.”

DOCTRINE OF ANGELOLOGY, ANTHROPOLOGY, AND HAMARTIOLOGY

The infinite triune God created angels and humans finite, making them separate and distinctly different but both designed for Him. Angels existed before humans were created,\textsuperscript{17} but the Bible does not state if angels are imago dei like humans. Both are beings of intelligence,


\textsuperscript{15} Work of the Spirit as Counselor (Gk parakletos): Jn. 16:7-11;14:16; Rom. 8:9; 1 Co. 6:19-20; 12:13)

\textsuperscript{16} Jn. 6:57; 14:15-31; 17:18; 20:21; Acts 1:5-8

\textsuperscript{17} Gen. 2:1; Job 38:1-7
emotion, and will.\(^\text{18}\) Angels exist in spiritual bodies that can take on human form\(^\text{19}\) whereas humans currently exist both as a physical body and spiritual (immaterial essence) intertwined with the body.

The triune God is the creator of all things visible and invisible (Colossians 1:16). Angels do nothing on their own authority. Both holy angels and fallen angels act under divine authority of God. Even Satan, “the adversary,”\(^\text{19}\) is under the Trinity’s sovereign authority. No evil thing can happen without God’s permission. But God is not only sovereign, He is also just. Scripture is unclear about the original rebellion of Satan,\(^\text{20}\) but Scripture is very clear that he is fiercely against God and God’s people.\(^\text{21}\)

God created man and woman imago dei. Three times in Genesis 1:27 the human author (Moses) emphasizes “image of God.” Moses was divinely inspired to write the Pentateuch in the wilderness between Egypt and the Promised Land. The Israelites were a new nation, called to be holy. God had performed miracles through Moses in proving Himself to be the One true God over all creation. Satanic inspired worship of idols and other gods is detestable to God and He delivered His people not only from the bonds of physical slavery in Egypt, but also from the bonds of spiritual slavery. The Exodus story is not only an historical narrative, but is also a sign of things to come: humans are slaves to sin but Christ came to “set the captives free.”\(^\text{22}\)

Humans are incurvatus se in three ways: original sin, inherited sin, and imputed sin. The depravity of the flesh is in opposition to God (Gal. 5:17). However, “flesh” itself is good. After the physical creation of the bodies of man and woman, God called His creation “very good.”\(^\text{23}\) Previous days of creation were only called, “good” (Gen. 1). Jesus Christ, who was entirely without sin, took on human flesh not only for life on earth but also took on flesh in His glorified body (Jn. 20; Lk. 24:36). Furthermore, the believer’s body is called “a temple of the Holy Spirit.”\(^\text{24}\) Therefore, the body of flesh itself is good, but in it’s fallen state, the flesh is broken.

Death for humans is the separation of body from soul. Ultimate death is separation from God. However, the bodies of the dead on earth will be resurrected and reunited with their souls in a glorified body after the return of Christ. Those believers who are raptured or survive the Tribulation will not have their bodies and souls separated by death but will receive their glorified body. Humans who do not believe in the Lord Jesus Christ, do not have their name written in the Book of Life and will be cast into the lake of fire (Rev. 20:10-15).

Jesus will sit on the Great White Throne of Judgement (Rev. 20:11) and judge every being “according to what they [have] done” (v.12). “Anyone’s name not found written,” along with Satan, the Antichrist, and the False Prophet, Death and Hades, will be thrown into the lake of fire.

Once the heavens and earth are purged of evil, God will usher in a new era: the New Heaven and the New Earth and place in it a New Jerusalem (Rev. 21). “The city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its

\(^{18}\) Gen. 18:2;22; 19:1-22; Heb. 13:2

\(^{19}\) Hebrew, the adversary, Strong’s H7854 \_


\(^{21}\text{i.e. Gen. 3; Job 2:1-7; Jn. 10:10; Rev. 12}

\(^{22}\) Is. 61:1; Luke 4:18

\(^{23}\) Genesis 1:31

\(^{24}\) 1 Corinthians 6:19
light will the nations walk, and the kings of the earth will bring their glory into it” (v.23-24). The ethnicities of humans will be preserved, humans will have authority over angels, all for the glory of God. 

DOCTRINE OF SOTERIOLOGY

During the Upper Room Discourse, Jesus and His disciples took the Passover meal together, Jesus washed their feet, and then He explained again how Scripture was to be fulfilled through Him: “I am the way, the truth, and the light. No one comes to the Father except through me,” (John 14:6).

John, the disciple whom Jesus loved, wrote “In the beginning was the Word (logos), and the Word was with God, and the Word was God” (John 1:1). He states “these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name” (20:31). From the beginning of this universe, which God created (Gen. 1:1), existed a way of life that God set as “truth”. God created order out of something that had no order (v. 2). He created light when there was darkness. He set the laws of physics into motion and established justice according to His good and perfect will. In His establishment, in concert with God the Son and God the Spirit, God the Father demanded propitiation for sin.

Sin is anything that doesn’t measure up to the righteousness of God (and God established Himself as righteous). In the beginning, God created earth and formed humankind in His image, breathing His own breath (ruach) into them, so they might love Him, love one another, and steward His creation wisely (v. 26-28), reflective of the Trinity. Humankind did not create itself nor things living, nor the earth, nor the universe. Therefore, we are unable to fully comprehend the mechanism of soteriology. That is, how a seemingly unjust act by human standards (the murder of the innocent) can satisfy the wrath of God against sinners. Regardless, we have sufficient information in the Bible that repeatedly communicates humanity's need for salvation by grace alone, through faith alone.

Since the fall of humankind (Gen. 3), there was traumatic severing of relationship between humanity from the triune God and human from human. Original sin resulted in fruit severed from the tree of life just as the fruit of humans (offspring) was and is severed from relationship and life. Sin is imputed to the descendants of Adam, and all humanity is utterly lost, depraved, and hopeless to attain righteousness apart from divine intervention. But God

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25 Revelation 22
26 John 13-17
27 Jesus informs His disciples several times throughout His ministry that He is the fulfillment of Scripture (i.e.Isaiah 43) Matthew 16:20-21
28 The Creation Account explains that God (Elohim) made the entire universe: stars, planets, and all earth and its elements of living and nonliving things. The earth was “formless,” “void,” and “dark.” But God spoke, ordering (double entendre) creation to come into existence.
29 Job 38:4
30 Genealogies following The Fall all end “and then he died.”
abounds in grace and mercy. His *loyal love* pursued dead humanity in order that we may have life and have it abundantly.\(^31\) “From the beginning was the Word” and *from the beginning* the Word was the plan to give life to dead things.

Salvation is not merely a single point at conversion. Salvation is the ongoing metamorphosis from *incurvatus in se*\(^32\) to glorified child of God.\(^33\) According to Charles Ryrie, salvation is *past, present, and future.*\(^3\) Believers are saved from the eternal damnation through belief in Jesus Christ just as the Israelites were saved from death through faith\(^34\) in YHWH.\(^35\) Faith is believing what God says is true. Salvation *past* is the point when one puts faith in Jesus Christ (*conversion*\(^36\)). Faith in Jesus continues to save through the process of sanctification; believers are no longer slaves to sin (salvation *present*), but being transformed into the image of Christ.\(^37\) Lastly, salvation is yet to come through the return and reign of Christ, when all believers through all time\(^38\) will be in their glorified physical body for eternity with Him.

**DOCTRINE OF SANCTIFICATION AND ECCLESIOLOGY**

Since the beginning, God created humankind to steward creation in relationship with Himself and other image bearers in community (Gen. 1:26-28). At the fall (Gen. 3), humans chose *not* community; they chose self gain and self glory by their disobedience.\(^A\) Their coverings of fig leaves, an attempt to protect self and hide shame of sin, was not sufficient to save them by bringing them back into community with God or one another.\(^B\) God cast them out of the Garden as a consequence for their sin, but provided sufficient coverings for their nakedness: animal skin. God saved. To make coverings of animal skin, a living thing had to die for humankind to live. Sacrificing animals for forgiveness of sin was commanded by God (Leviticus) for humankind to live. Jesus Christ, then, was the “Lamb of God” and “all who believe in Him should not perish but have eternal life” (Jn. 3:16). God provided a covering for humankind through Jesus. God saved.

The book of Acts, God the Spirit comes as a “tongue of fire,” indwelling believers and advancing the gospel message in “Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The church was born at Pentecost\(^C\) when the disciples gathered and the Spirit “came upon them.” Luke draws parallels between the manifestation of God the Spirit as “tongues of fire” and YHWH as a “burning bush” calling Moses into service and relationship (Ex. 3:1-17)

\(^{31}\) John 10:10 (ESV) “The thief comes to kill, steal, and destroy but I have come that you may have life and have it in abundance.”

\(^{32}\) *Incurvatus in se* a “turning inward” on self rather than pointed outward towards God and others.\(^K\)

\(^{33}\) Isaiah 43:3; Ephesians 1:5, 3:20; Revelation 3:4-5, 18\(^i\)

\(^{34}\) Israelites exhibit faith in obedience to the Law (Leviticus; Deuteronomy 28)

\(^{35}\) Faith in YHWH yielded blessings: Ex. 12, 14, 16-18; Num. 21:4-9; Jn. 3:14-15

\(^{36}\) Point of placing faith in Jesus is *conversion*: Acts 16:31; Rom. 10:9; Jn. 3:16

\(^{37}\) Romans 12:2 (ESV) “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is.”

\(^{38}\) Revelation 18
and “pillar of fire” leading and residing over the tabernacle (Ex. 13:21-22). In the Old Testament, YHWH was with His people, inviting them into relationship with Himself and creating new communities of His people throughout scripture.

The community of the church is the spiritual and physical work of God on earth until Jesus Christ returns. As YHWH was with the Israelites and the Israelites were a gathering of God’s people, so the church is a gathering of God’s people indwelt by the Spirit. This gathering of community distinguishes itself through orthodox teaching, sacraments, ordination, biblically mandated governance, corporate worship, and sanctification. Following the indwelling of the Spirit, Luke records how a new community of God’s people (church) took shape (Acts 2:37-42).

The mission of the church is the mission of every believer: love God, love one another in community with God and one another. The function of love is fulfillment of the Great Commission. If we love God, we obey God (1 Jn. 5:3). If we obey God we advance the message of the gospel, making disciples in all nations.

DOCTRINE OF ESCHATOLOGY

We still have time to make disciples in all nations. God, abundant in grace and mercy, will make it known when the End is here. Believers need not waste time on calculation theories: “Jesus will come like a thief in the night” for only “the Father knows the time.” The End is punctuated by rapture, tribulations, and the enemies of God gaining power. But in the end, Jesus wins. He judges the Antichrist, Satan, demons, and all people who reject Him. At the Great White Judgement Throne, Jesus stands as just Judge over all nations, executing justice as rightful King. All enemies of God will be thrown into the Lake of Fire where there will be “weeping and gnashing of teeth” for all eternity (Lk. 13:28). Ultimately, the enemies of God get what they want: existence without God.

In the Olivet Discourse, Jesus tells His disciples about a time of tribulation. For the disciples alive at that time, it was apocalyptic prophecy. The challenge for modern interpreters of Scripture is evaluating which events have taken place since the Olivet Discourse. Indeed, one invading nation after another rampaged Israel, like Daniel saw in dreams/visions and the disciples of Jesus experienced. But the eternal Kingdom had not yet manifested physically on earth and Jesus has not returned in the same way He ascended (Acts 1:11).

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40 Matthew. 28:20; John 14:2-3; 1 Thessalonians 4:17; Revelation 19:11-16.
42 Sacraments include (but not limited to) baptism and the Eucharist. Roman Catholic, Greek Orthodox, and Protestant sacrament traditions vary.
43 Jesus will come “like a thief in the night”: Mt. 24:43; 1 Ths. 5:2; Rev. 16:15
44 Day and hour unknown: Mt. 24:36; Mk. 13:32; 1 Ths. 5:1-3; 2 Pt. 3:10; Rev. 3:3
45 Olivet Discourse: Mt. 24-25; Mk. 13; Lk. 21
There are different interpretations (i.e. literal vs figurative) of apocalyptic prophecy which result in various apocalyptic timelines and theories. Differences in opinion are regarding the following events: 1) Rapture 2) Tribulation 3) Millennial Kingdom 4) Eternal Kingdom. The pretribulation rapture, and physical return of Christ pre millennial Kingdom, is the best interpretation of apocalyptic prophecies. Not only does this view have the simplest timeline, but also it correlates best with other judgement and covenant narratives in Scripture and affirms Jesus will physically return to earth to reign in the Millennium and Israel will literally be restored as a nation.

The enemies of God who reject restoration, will be cast into the lake of fire and tormented for all eternity. It will be a worse death than physical death: death now is separation of body and soul. In eternity, the soul and body will be eternally reunited. The body will not lose consciousness; the mind will always be aware. Perhaps for now, there is a Sheol or Purgatory to purge the sin out of sinners and in mercy God grants this time for repentance.

Those who have repented and have faith in Jesus (believers), have souls that depart their body in death to be with Jesus (1 Ths. 4:13-14) and wait with Him for physical body glorification (Phil. 3:21). Believers are forgiven and sanctified and should expectantly await the return of Christ as the Church.

Our story begins with a triune God who created us for loving community in relationship with others and ends with Him restoring all the things we broke. Human relationships with the Trinity, the earth, and one another begin in a garden (Gen. 1) and end in an even better garden where no adversaries lurk (Rev. 22:1-5). Christ’s eternal reign is eternal shalom: peace on earth, no enemies, whole earth prosperity.

EXPLANATORY ARTICULATION AND DEFENSE

DOCTRINE OF BIBLIOLOGY

A. Plural unity as expressed in the title Elohiym throughout Genesis account of creation.

Strong’s H430. אֱהִים 'ĕlôhîym, el-o-heem'; plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:—angels, × exceeding, God (gods) (-dess, -ly), × (very) great, judges, ×mighty.

John 10:30 (NET), “The Father and I are one.”

John 10:33 (NET), The Jewish leaders replied, “We are not going to stone you for a good deed but for blasphemy, because you, a man, are claiming to be God.”

46 Eternal Shalom: Is. 2:4, 11:6-9; Joel 3:12; Mic 4:3; Rev. 22:1-5
47 BlueLetterBible.org.
John 8:58 (NET), Jesus said to them, “I tell you the solemn truth, before Abraham came into existence, I am”

B. “What Inerrancy Does Not Mean: 1. Inerrancy does not demand strict adherence to the rules of grammar. 2. Inerrancy does not exclude the use of either figures of speech or literary genre. 3. Inerrancy does not demand historical or semantic precision. 4. Inerrancy does not demand the technical or observational language of modern science. 5. Inerrancy does not require verbal exactness in the citation of the Old Testament by the New. 6. Inerrancy does not demand that the sayings of Jesus contain the exact words Jesus uttered but rather a faithful report of His meaning. 7. Inerrancy does not guarantee the exhaustive comprehension of any single account or of combined accounts where those are involved. 8. Inerrancy does not demand the infallibility of non-inspired sources used by biblical writers.”

C. Current canon includes about 40 different human authors who wrote throughout 1500 years of history.

DOCTRINE OF TRINITARIANISM

A. The Greek term *perichoresis* (meaning “going in rotation” as if in a dance) describes the mysterious fellowship of the triune God as shared glory. Where perichoresis is used in scripture includes: Acts 17:28, John 15:26; 16:14 and 17:1

B. Triune God is love and perpetuates love: 1 John 4:8; Gal. 5:22; John 3:16; Rom 5:8

C. Names of God in the Old Testament

<table>
<thead>
<tr>
<th>NAME/TITLE OF GOD</th>
<th>STRONG’S NUMBER</th>
<th>BIBLICAL REFERENCE</th>
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<tbody>
<tr>
<td><em>Elohim</em> (Plurality)</td>
<td>H430</td>
<td>Gen. 1:1</td>
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<td><em>Adonai</em> (Lord, Master)</td>
<td>H136</td>
<td>Gen. 15:2</td>
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<td><em>YHWH</em> (Lord, Jehovah)</td>
<td>H3068</td>
<td>Gen. 2:4</td>
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<td><em>I AM</em> (Used of Himself in Exodus 3)</td>
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<td><em>El Shaddai</em> (Lord God Almighty)</td>
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<td>Gen. 17:1</td>
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<tr>
<td><em>El Elyon</em> (The Most High God)</td>
<td>H5945</td>
<td>Gen. 14:18</td>
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<tr>
<th>Name</th>
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<tr>
<td>Nissi (my banner)</td>
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<td>Raah (my Shepherd)</td>
<td>H7462</td>
<td>Ps. 23</td>
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<td>Rapha (heals)</td>
<td>H7495</td>
<td>Ex. 15:26</td>
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<td>Shammah (is there)</td>
<td>H3074</td>
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<td>Tsidkenu (our righteousness)</td>
<td>H3072</td>
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<td>Gen. 22:14</td>
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<td>Sabaoth (of hosts)</td>
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<td>1Sa 1:3</td>
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<td>El Olam (Everlasting God)</td>
<td>H5769</td>
<td>Gen. 21:33</td>
</tr>
<tr>
<td>Qanna (Jealous)</td>
<td>H7067</td>
<td>Ex. 20:5</td>
</tr>
</tbody>
</table>

D. Plural unity as expressed in the title *Elohiym* throughout Genesis account of creation. Strong’s H430. אֱהִים 'ĕlôhîym, el-o-heem'; plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:—angels, × exceeding, God (gods) (-dess, -ly), × (very) great, judges, × mighty.50

DOCTRINE OF ANGELOLOGY, ANTHROPOLOGY, AND HAMARTIOLOGY

A. Angels possess intelligence, emotions, and will
   a. Intelligence
      i. Matthew 8:29 (ESV) And behold, they cried out, “What have you to do with us, O Son of God? Have you come here to torment us before the time?
      ii. 2 Corinthians 11:3 (ESV) But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.
      iii. 1 Peter 1:12 (ESV) It was revealed to them that they were serving not themselves but you, in the things that have now been announce to you through those who preached the good new to you by the Holy Spirit sent from heaven, things into which angels long to look.
   b. Emotional
      i. Luke 2:13 (ESV) And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, “Glory to God in the highest.”

50 Blue Letter Bible. “Elohiym”.
ii. James 2:19 (ESV) You believe that God is one; you do well. Even the demons believe--and shudder!

iii. Revelation 12 (ESV) Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus…

c. Willful

i. Luke 8:28-31 (ESV) When he saw Jesus, he cried out and fell down before him and said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.” For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert). Jesus asked him, “What is your name?” And he said, “Legion,” for many demons had entered him. And they begged him not to command them to depart into the abyss.

ii. 2 Timothy 2:26 (ESV) and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.

iii. Jude 6 (ESV) And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgement of the great day…

B. Humans will have authority over angels

a. 1 Corinthians 6:2-3 (ESV) Or do you not know that the saints will judge the world?... Do you not know that we are to judge angels?...

b. Angels are not redeemed by Jesus Christ as humans are:

i. Hebrews 1:14 (ESV) are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

ii. Hebrews 2:16 (ESV) For surely it is not angels that He helps, but He helps the offspring of Abraham.

DOCTRINE OF SOTERIOLOGY

A. Jesus Christ, the innocent Lamb of God, became the atoning sacrifice in order for all who believe to come into relationship with God. Rather than require annual animal sacrifice as outlined in Leviticus, God ushers in a new dispensation under grace through His Son (Jn. 3:16, Rom. 3:28, Jms. 2:14, Eph. 1:11,2:8, Gal. 2:16)

B. Charles Ryrie, Basic Theology (p.277) on salvation as past, present, and future:

From God’s perspective, salvation includes the total work of God in bringing people from condemnation to justification, from death to eternal life, from alienation to filiation. From the human perspective, it incorporates all of the blessings that being in Christ brings both in this life and the life to come...1) The moment one believed he was saved from the condemnation of sin (Eph. 2:8); Titus 3:5). 2) That believer is also being saved from the dominion of sin and is
being sanctified and preserved (Heb. 7:25). 3) And he will be saved from the very presence of sin in heaven forever (Rom. 5:9-10).

DOCTRINE OF SANCTIFICATION AND ECCLESIOLOGY

A. Humankind was “made in the image of God” (Genesis 1:26). They were made in the likeness of The Divine beings. The lure of the fruit from the “Tree of the Knowledge of Good and Evil,” wasn’t just because God told them, “No” to withhold the best for Himself. The lure, from the mouth of the serpent, was, “...God knows that when you eat from it your eyes will open and you will be like divine beings who know good and evil” (3:5, italics added).

Humankind was all ready like divine beings who didn’t have experience with evil because they had not yet sinned. Therefore, the lure was experiential knowledge apart from God. Humankind chose attain attributes of divine beings apart from The Divine. What God intended for intimate, loving, community, humans chose division, hostility, and isolation.

B. Curses of the fall, traumatized community: God creates and blesses His creation (Genesis chp.1-2). After the fall, God curses and restrains His creation (Genesis 3:14-19). Where there was once life in abundance, there is now death. The Trinity is a loving community that created humankind to love and to be loved. Humankind violated the relationship in that loving community, which traumatized all living things.

C. Pentecost: Greek name of Shavuot, a Jewish celebration commemorating when Moses received the Law (Exodus 24:12-18; 31:18). The Law was given so that sinful humans could have a relationship with God and be equipped for community with Him and one another. Jesus Christ was given so that sinful humans could have a relationship with God and He sent the Spirit to equip the saints for community with Him and one another.

D. God Created Community

   Elohim creates “male and female in His image.” He purposes humankind to steward creation in community with Himself and each other.

2. Israel: Exodus
   YHWH saves Israel from slavery in Egypt. He invites them to enter in covenant relationship with Himself, to partake of abundant blessings in the Promise Land while keeping community with Him and one another (Leviticus).

3. Church: Acts
   God the Spirit indwells believers as God the Father had dwelled in the tabernacle.

E. Gathered community of church
   The church is distinguishable church catholic in the same sense immediate families are distinguishable from kinfolk family. Local churches are “families in the family,” the “family” being the Body of Christ that transcends time and cultures.

F. The “one anothers” in scripture pertain to every “neighbor” but especially siblings in Christ. Jesus told His disciples, “A new command I give you: Love one another. As I have loved you, so you must love one another.” The greatest command is, “Love the Lord
your God with all your heart and with all your soul and with all your mind and with all your strength.’31 The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these” (Mark 12:30-31). When we love God in this holistic manner, than Him in us enables us to love others.

DOCTRINE OF ESCHATOLOGY

A. Olivet Discourse (Mt. 24-25; Mk. 13; Lk. 21)

In the Olivet Discourse, after walking through Jerusalem with His disciples, Jesus remarks “not one of those stones will remain intact” in Herod’s Temple. The disciples ask for signs of Christ’s return and the end of the age. Jesus lists signs and describes them as “birth pains” (false Christs, wars and rumors of wars, nations rise against nation, natural disasters etc.). As labor before new life is brought forth, Jesus lists more “birth pain” signs leading to new life in the Eternal Kingdom of God. There is simply no way of knowing “how close” we are to the delivery of the End since every generation since has experienced “birth pains.”

B. Daniel’s Apocalyptic Prophecies

1. Daniel’s interpretation of Nebuchadnezzar’s “statue” dream (Dan. 2) was that one kingdom after another would rise up and conquer the existing kingdom until an eternal Kingdom comes to eliminates them all. The first four kingdoms in the dream are identified as Babylonian, Persian, Greek, and Roman Empires. Jesus will establish an eternal Kingdom on the earth (Rev. 11:15).

2. Daniel’s vision (Dan. 7) parallels Nebuchadnezzar’s dream in that four earthly kingdoms (or empires) have power and authority for a God ordained length of time, but all will vanish and be replaced with God’s eternal Kingdom (v. 8). By contrast, Daniel’s vision was of beasts that represented the empires, not materials making up a statue.

C. Summary of Eschatological Views: (adopted from Mark Hitchcock, The End. p. 45)

<table>
<thead>
<tr>
<th>VIEW</th>
<th>PRETERIST</th>
<th>HISTORICIST</th>
<th>IDEALIST</th>
<th>FUTURIST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Millennial</td>
<td>Amillennial or Postmillennial</td>
<td>Amillennial, Postmillennial, Premillennial</td>
<td>Amillennial or Postmillennial</td>
<td>Premillennial</td>
</tr>
<tr>
<td>Rapture</td>
<td>Partial preterist are post-trib, full preterist deny future return of Christ</td>
<td>Post-trib</td>
<td>Post-trib</td>
<td>Amillennial, Postmillennial, Premillennial</td>
</tr>
</tbody>
</table>

D. The purpose of the End, is God’s final and just judgement of Israel, all humans, and all fallen angels (including Satan). During the Great Flood (Gen. 6-9), God spared Noah and
his family from the judgement of wrath that was the flood. During the Exodus account in Egypt, God spared His people from the plagues (Ex. 5-14). Additionally, He ordered death to “pass over” the dwellings dripping in lamb’s blood and He opened the sea to receive them safely on the other side. God saves His people and spares them from just judgement. Therefore, in the End, the rapture of believers prior to Tribulation wrath/judgement is the future “passover” of all believers (1 Ths. 4:17). Those remaining on earth will suffer just as God allowed Israel to suffer in the consequences of sin as a call to repentance (Deu. 28).

During the period of Tribulation, the Antichrist will rise to power. God will grant more time for repentance until there is no more time. Then, Jesus will return physically, in the flesh, just as He ascended in the flesh (Acts 1:11). During Christ’s 1000 year reign (Rev. 20:1-7), Satan will be bound and God will restore the nation of Israel.\(^{51}\)

At the end of the Millennium, Satan will be permitted to rampage again before a final defeat at Gog and Magog (Ez. 38-39). Satan will be “thrown into the lake of burning sulfur” where the enemies of God are “tormented day and night for ever and ever” (Rev. 7-10). Then Jesus will judge all people while seated on the Great White Throne. People whose names are not found in the book of life will be thrown into the lake of fire (v. 12-15). Finally, the “Holy City, the new Jerusalem” will come down from God and Jesus will make all things new.

\(^{51}\) God’s promise to restore Israel: Ez. 11:14-20; Jer. 30:1-38:22
BIBLIOGRAPHY


