

DOCTRINAL SUMMARY PAPER

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DOCTRINAL SUMMARY

Inspiration

I believe that all¹ Scripture written in the Old and New Testaments are the Words of God² and are given by the inspiration of God.³ Through special revelation God gave these words to men through select individuals.⁴ These individuals were moved⁵ by the Holy Spirit to compose and record God's revelation as it is written⁶ in the original manuscripts. The Holy Spirit enables man to understand God's revelation through His Word.⁷ I believe the different translations⁸ we have today are inspired to the extent that they are faithful to reflect the original manuscripts.

Inerrancy

I believe inerrancy is the logical⁹ result of inspiration. I believe there is nothing in the scriptures that deceives.¹⁰ I believe God cannot err; therefore, the original manuscripts are without error.¹¹ The science that attempts to determine the original text of Scripture is called Textual Criticism¹² and it is through this science that our copies of the original manuscripts today are proven reliable and without error. The copies of the original manuscripts we have today are very good, but they do appear to contain some copyist errors.¹³ These errors are minor and do not affect any doctrine of the Christian faith.¹⁴

Authorship

I believe in the dual authorship of all Scripture—both divine and human.¹⁵ God revealed himself by His Holy Spirit through human composers¹⁶ employing their own literary styles and idiosyncrasies. Sometimes these composers used other sources¹⁷ for their material.

The authors also used different literary styles and perspectives¹⁸ in their writings giving the Bible its' human characteristic. But like Christ, the Bible is completely human;¹⁹ yet, without error.

Authority of Scripture

I believe that the inspired and inerrant Words of God are the foundation for truth²⁰ on which the church operates²¹ and is the basis for which the church is governed.²² The Bible has both intrinsic²³ and extrinsic authority.²⁴ All Scripture is designed for practical instruction.²⁵

God inspired certain men to recognize and acknowledge certain early manuscripts²⁶ as inspired by God. These manuscripts are known as the Canon of Scripture and they contain sixty-six books.²⁷ The whole of God's verbal revelation to man, as recorded and composed by human authors, consists of thirty nine books of the Old Testament and twenty seven books of the New Testament and these books constitute a closed canon.²⁸

Theology Proper and Trinitarianism

I believe in one God²⁹ who is eternally self-existent: to mean that nothing is lacking within Himself³⁰ and He is absolutely unbound by anything outside of Himself.³¹ He is infinite in His existence, never having become³² nor ever ceasing to be,³³ and immutable in His nature, it never being subject to change.³⁴ He is, in all that He is, the perfect standard of what can be considered good or right.³⁵ He is inescapably omnipresent,³⁶ irrefutably omnipotent,³⁷ and unconfusedly omniscient³⁸ in all He does. All of these attributes are in complete harmony with each other and exist as the entirety of God, God Himself neither being simply a collection of attributes nor an entity to which attributes are ascribed.³⁹

I believe there is one God, and He exists eternally in three distinct persons: Father, Son, and Holy Spirit.⁴⁰ I believe each of these persons of the Godhead to be equally God, with an order and hierarchy that allows each to uniquely relate to mankind, while also being equally submissive in their relationship with one another.⁴¹ God has uniquely revealed to us each person of the Trinity through the truth of His Holy Scriptures, though the fullness of this understanding is far beyond human comprehension, much of it left to the mystery of God.⁴²

The Person and Work of Christ

I believe in God the Son, the second person of the blessed Holy Trinity, eternally begotten of the Father⁴³ and incarnated as Jesus of Nazareth, the Christ.⁴⁴ Begotten not made since before time, the Son exists eternally from the Father.⁴⁵ Fully God, He was conceived by the power of the Spirit, bore and birthed as a human man with a sinless human nature by the Virgin Mary.⁴⁶ As Jesus the God-man, He lived a perfect, sinless life on this earth.⁴⁷ He exists as fully God, His divine nature no less than God,⁴⁸ while being fully man, His human nature remaining no more than human.⁴⁹ Two natures within one person, both sustained by the eternal person of the Son, both natures remaining unconfused, unchanged, and indivisible.⁵⁰

The Person and Work of the Holy Spirit

I believe that the third person⁵¹ of the blessed Holy Trinity, equal in deity to the Father and to the Son, is the Holy Spirit,⁵² who proceeds from the Father⁵³ to convict the world of sin, righteousness, and judgment,⁵⁴ and to regenerate,⁵⁵ and sanctify,⁵⁶ all who believe⁵⁷ in Jesus the Christ. The Holy Spirit dwells in every believer⁵⁸ and seals them until the day of redemption.⁵⁹ The Holy Spirit unites all believers into the one body through His baptizing⁶⁰ and distributes varying gifts according to His own will.⁶¹ The Holy Spirit directs all glory to Jesus Christ.⁶²

Creation and Humanity

I believe God created man⁶³ and the world⁶⁴ *divine fiat*⁶⁵ (by mere command) *ex nihilo* (out of nothing) in six twenty-four hour days and rested on the seventh.⁶⁶ Man is material (body) and immaterial (soul or spirit). Both aspects were a direct result of God's creative activity⁶⁷ in which He made man in *imago Dei* (His image and likeness).⁶⁸ Man fell through sin,⁶⁹ and as a consequence of his sin,⁷⁰ lost his spiritual life,⁷¹ becoming dead in trespasses and sins.⁷² As coregent with man, God also created woman equal to man⁷³ in order to rule the earth and produce offspring.⁷⁴

Sin

I believe sin is the conscious and unconscious rebellion against God, His character,⁷⁵ His reign, His Word, and His will for His image bearers.⁷⁶ Sin has infected the entire human race⁷⁷ because it is imputed directly from Adam.⁷⁸ Sin starts from the moment birth takes place⁷⁹ and it thoroughly pervades a person's life toward pride (self-idolatry), selfishness, and disobedience to God,⁸⁰ which ultimately causes death.⁸¹ Every person ever born is a complete sinner;⁸² no one is born partially good or only a little sinful.⁸³ Sin entered into the world due to the literal⁸⁴ disobedience⁸⁵ to God and His commands by Adam and Eve in the Garden of Eden.⁸⁶

Salvation and Sanctification

I believe salvation is God's way of delivering people from sin, death, and divine wrath. "Salvation is the application of the work of Christ to the lives of humans."⁸⁷ The source of salvation is Jesus Christ⁸⁸ who is the Author and Mediator of salvation.⁸⁹ Salvation is God's work⁹⁰ and is offered by His grace.⁹¹ The Scriptures are the method and instrument used by God to describe Himself and to show humans how they can know Him.⁹² The Bible's central message is about the spiritual recovery and salvation of lost men and women.⁹³ The Bible shows God's love and salvific plan in both the Old Testament and in the New Testament.⁹⁴

Christ's work on the cross for salvation is best understood by the use of the term "atonement."⁹⁵ Five important elements of atonement are 1) Justification: Christ's righteousness imputed⁹⁶ to believers as a legal standing before God⁹⁷ by acknowledging that Christ is righteous;⁹⁸ 2) Redemption: The payment of a ransom price⁹⁹ that frees sinners from the consequences of sin,¹⁰⁰ which therefore is the means of salvation;¹⁰¹ 3) Satisfaction:¹⁰² Because of God's honor,¹⁰³ God has holy demands against sin which Christ's payment satisfied;¹⁰⁴ 4) Substitutionary: Christ suffered and died in place of sinners to satisfy God's justice¹⁰⁵ so that men might not be required to bear their burden of condemnation;¹⁰⁶ 5) Reconciliation: The change¹⁰⁷ in relationship¹⁰⁸ between God and man as a result of Christ's death¹⁰⁹ allowing God to see sinners as though they had never offended Him.¹¹⁰

Eternal security¹¹¹ of salvation is assured by Jesus' power to keep the believer to Himself¹¹² and by the sealing of the Holy Spirit.¹¹³ God has set the believer apart¹¹⁴ for Himself¹¹⁵ for purposes of sanctification. The process of sanctification includes being called,¹¹⁶ being justified,¹¹⁷ and being glorified.¹¹⁸ God's purpose will see completion at the end of glorification for it is then that the Christian will be like Jesus, the firstborn of many. Until then, Christians are being changed "from glory to glory."¹ At the first resurrection,² all Christians will be glorified—sanctification completed.

The Church

I believe the church is both invisible and visible and both universal and local. Invisible in that we can't see the relationship between the Redeemer and the redeemed and visible in that it is a visible gathering of believers who possess the invisible relationship. It is universal in that it includes all believers with that invisible relationship throughout the world and in this dispensation of Grace and it is local in that it is for a smaller group of believers for a certain time and place. The church began at Pentecost¹¹⁹ with the indwelling of the Holy Spirit. He who is omnipresent became present on the day of Pentecost.¹²⁰ Salvation is by Christ only. Christ is the Head of the church¹²¹ and the Saints is the body.¹²² Old Testament and New Testament Saints are all saved by the shed blood of Christ, but the difference for the New Testament Saints is that they have the indwelling of the Holy Spirit. In order to be a church, a relationship with Jesus Christ through the New Testament ministry of the Holy Spirit must exist. The church is not a denomination, a club, or an organization and not built through membership. Christ is the One who builds His church.¹²³

¹ 2 Corinthians 3:18, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord."

² Romans 8:23, "Not only *that*, but we also who have the first fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."

Last Things

I believe that in the imminent return of Jesus for His church where He will descend from Heaven and resurrect¹²⁴ those Christian believers who have died.¹²⁵ Immediately after the dead in Christ are raised then the rapture of the church will take place¹²⁶ followed by the fulfillment of Israel's seventieth week¹²⁷ during which the church, the body of Christ, will be in heaven.¹²⁸ I believe the rapture will occur before the seven-year Tribulation period.¹²⁹ There is no prophecy in the Bible that needs to be fulfilled prior to the Lord's return. That is why there is immediacy—our Lord can return at any moment—this week—today.¹³⁰

The day of rewards is an event that will take place during the time the church is with Jesus in Heaven. All believers will be there, “for we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”¹³¹ This is not a judgment for sins because Jesus has already received the world's judgment on the cross¹³²—this is a judgment of evaluation.¹³³

The great tribulation in the earth will be climaxed with the return of the Lord Jesus Christ at His Second Coming¹³⁴ to the earth where He will set up His kingdom to introduce the millennial age. At the end will be the Great White Throne of Judgment¹³⁵ where Satan is locked away forever, God is going to create a new heaven and a new earth.¹³⁶ This present “heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.”¹³⁷

NOTES

¹ “All” as in “plenary” and “plenary” as in the formal sense, meaning that all Scripture are inspired, but does not include the copies or translations of the original manuscripts” All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16).

² In John 10:35, Jesus referred to the Old Testament as the “word of God” that “cannot be broken.” Jesus also said in Matthew 5:18, “until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.” The Apostle Paul also said in 2 Timothy 3:16 “that all scripture is inspired by God and is profitable for teaching, for reproof, for correction, for training, in righteousness.” These Words came “out of the mouth of God” Matthew 4:4.

³ 2 Timothy 3:16-17, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

⁴ Even though human authors composed and recorded God’s revelation, “no prophecy of scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but by men moved by the Holy Spirit spoke from God” 2 Peter 1:20.

⁵ Inspiration defined as “God’s superintendence of the human authors so that, using their own personalities, they composed and recorded without error His revelation to man in the words of the original manuscripts.”; Charles C. Ryrie, *Survey of Bible Doctrine* (Moody:1972, 38; Basic Theology, Victor, 1986, 71).

⁶ Lord Jesus in the New Testament and the prophets in the Old Testament kept bringing the religious leaders’ and the people’s attention back to the Word of God by saying the phrase, “It is written” over and over again. By doing a word search on this phrase in the New American Standard Bible, this phrase occurs 59 times in the New Testament and 16 in the Old Testament. This puts stress on the fact that the Word of God is from God and it is binding.

⁷ The Holy Spirit dwells within believers; 2 Timothy 1:14.

⁸ The different translations today include, but not exclusively, for there are too many to list here, the King James, New King James, New International, New American Standard, English Standard Version, New English Translation, etc. These are copies of copies, but God still reveals Himself to us through His Words no matter where, how, or when they are written.

⁹ What God breaths out (Inspiration) must be wholly true (inerrant).

¹⁰ Charles Ryrie’s definition of inerrancy is, “There is nothing in the text that deceives.”

¹¹ The scriptures declare itself to be inerrant in that “it is impossible for God to lie” (Hebrews 6A:18). Paul speaks of “God, who cannot lie.” Lord Jesus even said to the Father, “Your word is Truth” (John 17:17) and the psalmist exclaimed, “The sum of Your word is truth” (Psalm 119:160).

¹² Textual criticism is the science of discovering where a document has been corrupted, and the art of restoring it. In the study of Scripture, textual criticism is the interpreter’s response to the reality that there are thousands of manuscripts of the biblical texts with tens of thousands of variations, and no extant autographs to establish once for all the original readings. Textual criticism analyzes the available evidence in order to understand the transmission history of a text and to determine the most authentic reading where manuscripts differ. While the task of the textual critic is usually considered a step prior to interpretation, it is properly an integral part of that task. For further research into Textual Criticism, please read Kevin J. Vanhoozer, ed., “Textual Criticism,” in *Dictionary for Theological Interpretation of the Bible*, (Grand Rapids, MI: Baker Academic, 2005), WORDsearch CROSS e-book, 784.

¹³ For example, a copyist error exists in the King James Version of the Bible at 2 Kings 8:26 where it gives the age of King Ahaziah as twenty two years old whereas in 2 Chronicles 22:2 his age is given as forty two. The later number cannot be correct or he would have been older than his father. Another copyist error is in 1 Kings 4:26 where it says King Solomon had 40,000 stalls of horses whereas in 2 Chronicles 9:25 it says King Solomon had 4,000 stalls.

¹⁴ “Most of the variation among New Testament manuscripts involves mere spelling differences. The smallest amount (about 1 percent) deals with meaningful and viable alternative wording. But even here the vast bulk of variants affect only minor issues related to meaning.” Please see E. Komoszewski J. Sawyer, and D. Wallace, *Reinventing Jesus* (Kregel, 2006) pp. 75 (134pp total).

¹⁵ Confluence is dual authorship. Human authors composed and recorded along with the Holy Spirit.

¹⁶ There were about 40 composers of the Bible and all were human. They were not secretaries of the Holy Spirit, but were the authors fully inspired by the Holy Spirit. Humans are not limited to one mode of expression, but have many literary styles to choose from.

¹⁷ Just like today, other books were written long ago in Bible times and were referenced by these authors. Some of these other sources are The book of Jashar (Joshua 10:13); Greek poets (Acts 17:28); Menander’s Thais (ca. 322 B.C.) (1 Corinthians 15:33); Epimenides, a 6th Century B.C. Philosopher who was a native of Knossos, Crete (Titus 1:12). The Complete Biblical Library—Galatians-Philemon, (Springfield, IL: World Library Press, Inc., 1995), WORDsearch CROSS e-book, 487.

¹⁸ Some of the different perspectives that I’ve come to know through Bible studies are 1) David spoke in Psalm 23 from a shepherd’s perspective 2) Chronicles is spoken from a priestly point of view 3) Acts is written with historical interests at heart.

¹⁹ Please don’t misunderstand what I am saying here. The Bible is composed and recorded by human authors and the Holy Spirit. It is confluent just as Christ is fully man and fully God. I believe in the Hypostatic Union of Lord Jesus Christ. Hypostatic Union is defined as, “In the incarnation of the Son of God, a human nature was inseparably united forever with the divine nature in the one person of Jesus Christ, yet with the two natures remaining distinct, whole, and unchanged, without mixture or confusion, so that the one person, Jesus Christ, is truly God and truly man. (Walter A. Elwell, ed., “Hypostatic Union,” in *Evangelical Dictionary of Theology*, , Second ed. (Grand Rapids, MI: Baker Book House, 2001), WORDsearch CROSS e-book, Under: "Hypostatic Union").

²⁰ Instead of governing a church on tradition or following the model of secular business, God gives us everything we need in His Word. God confirms this in several places in scripture. In 2 Timothy 3:16, God tells through Paul, “that all scripture is inspired by God and is profitable for teaching, for reproof, for correction, for training, in righteousness.” And in John 17:17, God tells us through John, “Sanctify them in the truth; Your word is truth.”

²¹ Texts of the Christian canon are normative for the speech, thought, and practice of the church, because these texts mediate God’s self-revelation.

²² Man doesn’t need to act in his own strength to build the Church of Jesus Christ. It is our Lords church and God tells us in Acts 2:47 that, “the Lord added to the church daily those who were being saved.” “As the instrument through which divine authority is present and operative in the church, Scripture is primary in the church’s governance and fundamental to instruction in the Christian religion as well as to the church’s theological self-articulation and its processes of discernment and judgment.” Kevin J. Vanhoozer et al., eds., *Dictionary for Theological Interpretation of the Bible* (London; Grand Rapids, MI: SPCK; Baker Academic, 2005), 724.

²³ The Bible has intrinsic authority because it is the Word of God. “The Bible does not so much possess inherent authority of its own as a delegated authority which is derived from its status as God’s Word. John 5:39-40; Bruce Corley, Steve Lemke, and Grant Lovejoy, *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*, 2nd ed. (Nashville, TN: Broadman & Holman, 2002), 189.

²⁴ The Bible has extrinsic authority as Christians acknowledge the Bible as God's Word and apply its principles to their lives. Only those who accept the Scripture as extrinsic authority for their lives can appropriate its spiritual resources for Christian life and maturity. John 20:31; Hebrews 4:12; Bruce Corley, Steve Lemke, and Grant Lovejoy, *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*, 2nd ed. (Nashville, TN: Broadman & Holman, 2002), 189.

²⁵ Romans 15:4; 1 Corinthians 2:13; 10:11.

²⁶ The earliest list containing all 27 New Testament books appeared in A.D. 367 in a letter of Athanasius, bishop of Alexandria. The order listed in this letter as this: 1) Gospels 2) Acts 3) General Epistles 4) Pauline Epistles 5) Revelation. [Walter A. Elwell, ed., "Bible, Canon of," in *Evangelical Dictionary of Theology*, , Second ed. (Grand Rapids, MI: Baker Book House, 2001), WORDsearch CROSS e-book, Under: "Bible, Canon of".

²⁷ The Roman Catholic add the Apocrypha to their Canon of Scripture during the Roman Catholic Counsel of Trent in 1548. This added 13 more books. I don't believe them to be inspired by God, but I do see historical value in them. The Apocrypha was excluded as Scripture "(1) [the books] do not claim for themselves the same kind of authority as the OT writings; (2) they were not regarded as God's words by the Jewish people from whom they originated; (3) they were not considered to be Scripture by Jesus or the NT authors; and (4) they contain teachings inconsistent with the rest of the Bible (See Dr. Horrell's Notes; Section II; ST101 Class Notes; PP54).

²⁸ All New Testament manuscripts were authored by Apostles of Lord Jesus Christ or authorized by them. This was the number one criteria for recognition of canonical books. See Dr. Horrell's notes, ST101 Bibliology Canon, p 56. It was primarily the Apostles who were given the ability by the Holy Spirit to recall accurately the words and deeds of Lord Jesus and to interpret them accurately for subsequent generations. This is indicated in 1 Peter 1:12, "It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look." Later manuscripts would not fall under this category to be recognized as biblical Canon. New Testament canon was completed.; Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids, MI: Zondervan, 1994), 50.

²⁹ Deuteronomy 6:4; Romans 3:30; Galatians 3:20; James 2:19.

³⁰ John 5:26; Acts 17:24-25.

³¹ Job 41:10-11; Psalm 115:3; Isaiah 40:12-14.

³² Psalm 90:1-4; Revelation 1:8.

³³ 2 Peter 3:8-9; Psalm 29:10; Isaiah 9:6.

³⁴ Malachi 3:6; James 1:17; Hebrews 13:8.

³⁵ 1 John 1:5; Habakkuk 1:13; Matthew 19:16-17; Psalm 136:1.

³⁶ Psalm 139:5-6; Jeremiah 23:24; Colossians 1:17.

³⁷ Psalm 135:5-6; Isaiah 45:9-12; Jeremiah 32:17.

³⁸ Isaiah 46:10; Psalm 147:5; Hebrews 4:13.

³⁹ This tenet of belief is commonly referred to as the doctrine of divine simplicity. It affirms that God is not a collection of parts and that there is complete, inseparable consistency between God's attributes and God Himself. This doctrine is supported by much of classical Christianity and is defended by Saint Augustine; Augustine

of Hippo, *The City of God, Books VIII–XVI*, ed. Hermigild Dressler, trans. Gerald G. Walsh and Grace Monahan, vol. 14, *The Fathers of the Church* (Washington, DC: The Catholic University of America Press, 1952), 202.

⁴⁰ I agree with the Dallas Theological Seminary doctrinal statement, which reads, “We believe that the Godhead eternally exists in three persons—the Father, the Son, and the Holy Spirit—and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience (Matt. 28:18–19; Mark 12:29; John 1:14; Acts 5:3–4; 2 Cor. 13:14; Heb. 1:1–3; Rev. 1:4–6).”

⁴¹ “The early church did not waver from monotheism: God is one. Yet believers were also experiencing God in a threefold way. They began to perceive that in fact Three Persons are revealed as God. Over 70 tripartite passages are found in the NT, with each person manifesting certain roles and order as Father, Son, and Holy Spirit—even in epistles not usually seen in Trinitarian light (Heb, 1Pe, Jude). Three Persons are regularly experienced in our salvation (the Father electing, the Son fulfilling, the Spirit applying) and Christian life, and in the life and worship of the church. Virtually everything God does manifests unity and diversity, the full reality of which is seen in the doctrine of the Holy Trinity, affirmed in the early church, articulated at the Council of Nicea (325) and again at Constantinople (381)” Dr. Scott Horell, *Biblical Foundations for the Holy Trinity*.

⁴² “An inerrant Bible... is sufficient as our foundation of truth.” Dr. Scott Horell, *Intro to Theology* (Unpublished Class Notes, 2011).

⁴³ John 5:26; John 3:16.

⁴⁴ John 1:14–18; 1 Corinthians 8:6; Colossians 2:9.

⁴⁵ John 1:1–3; John 8:58.

⁴⁶ 2 Corinthians 5:21; 1 John 3:5; Galatians 4:4; Matthew 1:20–25; Luke 1:30–38, 2:7.

⁴⁷ 1 Peter 2:22; Hebrews 4:15; John 8:29.

⁴⁸ John 10:30; Colossians 2:9; Hebrews 1:2–3.

⁴⁹ Philippians 2:5–7; Hebrews 5:1–10; Matthew 26:36–38; 27:46, 50.

⁵⁰ The Chalcedonian Creed established what is referred to as the *definitio fidei*. This statement affirms the classical Christian doctrine concerning Jesus’ possession of two distinct natures; one fully divine and the other fully human. Both of these natures hypostasis is derived from the eternal second Person of the Trinity, the Son. This means that while the human nature of Christ is a personal nature, it would not exist apart from the eternally divine Person of the Son. This full humanity and full divinity of Christ, both existing without confusion or division, is essential to a scripturally true and orthodox understanding of the path and purpose of the incarnation. To confuse, mix, or enfold the divine nature of Christ with His human nature would be to mutate something that is, by scriptural confession, an immutable thing. And to absorb, bleach, or remove Christ’s human nature with His divine nature would be to undermine Christ’s role as a satisfactory substitute and exemplary human ideal. Therefore I express the man of Jesus Christ as possessing two distinct natures, one fully God and one fully man, sustained by the eternally divine Person of the Son (The Chalcedonian Creed; Malachi 3:6; James 1:17; Hebrews 13:8; Galatians 3:13; Titus 2:14; 1 Peter 2:21, 24; 2 Corinthians 5:21; 1 John 3:2; Romans 8:29).

⁵¹ The Holy Spirit is a person who is distinct from the Father and the Son: a) The Spirit has intelligence: John 14:26; 15:26; Romans 8:27; 1 Corinthians 2:10–13. b) - has personal will: Acts 8:29; 13:2, 16:6; 1 Corinthians 12:11. c) - manifests emotions: Ephesians 4:30; Hebrews 10:29. d) - stands parallel to the Son as the Other Counselor: John 14:26; Romans 8:26. e) - blasphemy against the Father or the Son can be forgiven, but not that which is against the Holy Spirit: Matthew 12:31. f) - comforts: Acts 9:31. g) - helps: Romans 8:26. h) - guides/glorifies: John 16:13–14.

⁵² “The Spirit does not speak from Himself. His purpose is to reveal and glorify Christ (John 16:12-15). The Spirit is made known to us by descriptive titles, such as "The Holy Spirit," or "The Spirit of God"; but His name is not disclosed.”; Lewis Sperry Chafer, *He That is Spiritual*, (Philadelphia: Sunday School Times, 1919), 41; There are at least 40 divine titles per Dr. Holsteen.

⁵³ A) "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me, John 15:26 (NASB); B) Filioque is Latin for “and from the Son.” The filioque phrase caused a division within the Church--the Western Orthodoxy Church says the Holy Spirit comes from the Father “and from the Son” while the Eastern Orthodoxy Church maintains the Spirit proceeds from the Father. My belief is the Son is begotten of the Father; the Son sends the Holy Spirit; and the Holy Spirit proceeds from the Father.

⁵⁴ "And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged.” John 16:8-11 (NASB).

⁵⁵ A) “But when the kindness of God our Savior and *His* love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to *the* hope of eternal life.” Titus 3:4-7 (NASB). B) “Apart from the Spirit there can be no regeneration, and the "deep things of God" are unknowable.” Lewis Sperry Chafer, *He That is Spiritual*, (Philadelphia: Sunday School Times, 1919), 8.

⁵⁶ A) “Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.” 1 Corinthians 6:11 (NASB). B) Progressive sanctification by the power of God through the Spirit and through the Word; "Sanctify them in the truth; Your word is truth. John 17:17 (NASB); But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. 2 Corinthians 3:18 (NASB); Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, Ephesians 5:25-26 (NASB); Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. 1 Thessalonians 5:23 (NASB); but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen. 2 Peter 3:18 (NASB).

⁵⁷ “Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' "But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.” John 7:37-39 (NASB).

⁵⁸ "I will ask the Father, and He will give you another Helper, that He may be with you forever; *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you. John 14:16-17 (NASB); Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 1 Corinthians 6:19 (NASB).

⁵⁹ A) “The ministry of the Spirit in sealing evidently represents the Godward aspect of the relationship, authority, responsibility, and a final transaction. It is "unto the day of redemption." The Spirit Himself is the seal, and *all* who have the Spirit are sealed. His presence in the heart is the divine mark. This ministry of the Spirit is also performed when faith is exercised for salvation, and this ministry could not be repeated since the first sealing of any believer is "unto the day of redemption." Lewis Sperry Chafer, *He That is Spiritual*, (Philadelphia: Sunday School Times, 1919), 37. B) Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Ephesians 4:30 (NASB); who also sealed us and gave *us* the Spirit in our hearts as a pledge. 2 Corinthians 1:22

(NASB); In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, Ephesians 1:13 (NASB).

⁶⁰ “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” 1 Corinthians 12:13 (NASB).

⁶¹ “God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.” Hebrews 2:4 (NASB); Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all *persons*. But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills.” 1 Corinthians 12:4-11 (NASB).

⁶² “His work is to manifest "the life that is Christ" so completely that one can say: "For to me to live is Christ"; Lewis Sperry Chafer, *He That is Spiritual*, (Philadelphia: Sunday School Times, 1919), 41; "I have many more things to say to you, but you cannot bear *them* now." But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. "He will glorify Me, for He will take of Mine and will disclose *it* to you. "All things that the Father has are Mine; therefore, I said that He takes of Mine and will disclose *it* to you." John 16:12-15 (NASB).

⁶³ Genesis 1:26-27; Psalm 139:13-15; Jeremiah 1:5; Zecariah 12:1; John 1:1-3; Colossians 1:15-17; Hebrews 1:1-3.

⁶⁴ Genesis 1:1-3; Psalms 8:3-5; Zecariah 12:1; John 1:1-3; Colossians 1:15-17; Hebrews 1:1-3.

⁶⁵ Psalms 33:6; 148:1-5.

⁶⁶ A sequence of days begin at 1:3. I see these as literal solar days as measured by 24 hours following one another in succession and without gaps. This view is supported by the presence of the phrase “evening and morning” with each day, and by the fact that in other places in the Old Testament when a numerical adjective appears with the word day, a solar day is meant.

⁶⁷ Genesis 2:7.

⁶⁸ Genesis 1:26-27; 2:20-23; 5:1-3; 9:6; It is this resemblance to God that makes man uniquely different from the animals. Even through the Fall, man still carries this resemblance for God’s image was not completely erased—see the exhortations of this fact in 1 Corinthians 11:7 and James 3:9.

⁶⁹ The tempter, Satan, tempted Adam and Eve to see if they would obey God. Sadly, Adam and Eve did not obey God and as a result the consequences of their sin affected them immediately. Genesis 3; Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 232.

⁷⁰ Genesis 3:6.

⁷¹ Genesis 3:7-13; 1 John 3:8.

⁷² Ephesians 2:1-3; 1 Timothy 5:6.

⁷³ Equal in essence, but also different; Genesis 2:20-23; 1 Corinthians 11:3.

⁷⁴ Genesis 3:20.

⁷⁵ Sin is also lawlessness 1 John 3:4; A detailed look at sin can be found in Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 243.

⁷⁶ D.A. Carson's definition of sin, "Sin is rebellion against God's very being, against his explicit word, against his wise and ordered reign. It results in the disorder of the creation and in the spiritual and physical death of God's image bearers." D. A. Carson, "Sin's Contemporary Significance," in *Fallen: A Theology of Sin*, ed. Christopher W. Morgan and Robert A. Peterson, *Theology in Community* (Wheaton, IL: Crossway, 2013), 23.

⁷⁷ Romans 5:12.

⁷⁸ Imputed sin is transmitted directly from Adam to each individual in every generation. Imputed sin is an immediate imputation (that is, directly, not through mediators between Adam and me); Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 259.

⁷⁹ There are two views 1) the "Creationism" view that the soul is created at the moment of conception or birth and is sinful because it has contact with the body; 2) the "Traducianism" view that the soul is transmitted through the body through the process of natural generation. Each view is described in more detail in Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 221-222.

⁸⁰ Titus 3:3.

⁸¹ Romans 6:23; 7:18-20; 1 Corinthians 15:21-22; Ephesians 2:1.

⁸² Romans 3:23; 5:12.

⁸³ Psalms 51:2-5; Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 254.

⁸⁴ 2 Corinthians 11:3.

⁸⁵ Genesis 3:1-7.

⁸⁶ A connection is made between Satan being the "serpent" in Genesis 3 and in Revelation 12:9.

⁸⁷ Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2013), 826.

⁸⁸ 2 Timothy 2:10; Hebrews 5:8.

⁸⁹ Hebrews 2:10; 7:25.

⁹⁰ 1 Thessalonians 5:9.

⁹¹ Ephesians 2:8-9.

⁹² The Apostle Paul says in 2 Timothy 3:15 that the message of salvation is contained in the Scriptures revealing God, but also revealing His plan for salvation.

⁹³ Bruce A. Demarest, *The Cross and Salvation : The Doctrine of Salvation* (Wheaton, Ill.: Crossway Books, 1997), 24-25.

⁹⁴ “The Word of God is the means not merely to the beginning of the Christian life, but also to growth in it. Thus, Jesus told his disciples that they were made clean through the Word he had spoken to them (John 15:3). He also prayed that the Father would sanctify them in the truth, which is the Father’s Word (John 17:17). The Lord told Joshua that the book of the law is the means to a life of rectitude: “Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (Josh. 1:8). The Word of God guides our feet (Ps. 119:105) and provides us protection as we engage in spiritual warfare (Eph. 6:17).” Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2013), 937.

⁹⁵ “The word *atonement* (Lev. 5:10) is the term upon which men have seized to express the entire work of Christ upon the cross... etymologically the word *atonement* suggests *at-one-ment*, it feebly relates itself to the New Testament truth which presents Christ as the Lamb of God *taking away* the sin of the world;”⁹⁵ Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 12.

⁹⁶ Genesis 15:6, The patriarch Abraham illustrated the imputation of righteousness on the basis of faith when “Abram believed the Lord; and He [God] reckoned it to him as righteousness.”

⁹⁷ “That is, as a person accepts by faith the work of Christ in satisfying the demands of God’s Law, God imputes or reckons Christ’s righteousness to the believer” Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1025.

⁹⁸ “Justification is the divine acknowledgment and declaration that the one who is in Christ is righteous. That which God thus publishes He defends. Justification is immutable” Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 128.

⁹⁹ Redemption implies the payment of a ransom price, and, in the redemption which Christ has wrought, the divine judgments against sin having been measured out, these stand paid by Christ’s voluntary sacrifice. This, again, is not something yet to be done; but, being already accomplished, is something to believe.” Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 129.

¹⁰⁰ “Redemption is deliverance from the mastery of sin and from the wages paid by sin, namely death.” I. Howard Marshall, *Aspects of the Atonement: Cross and Resurrection in the Reconciling of God and Humanity* (Colorado Springs, CO; Milton Keynes, MK; Secunderabad, AP: Paternoster, 2008), 138.

¹⁰¹ “Salvation is a term closely akin in meaning to redemption. It became the concept that is probably most used in Christian theology and preaching to refer to the results of the work of Christ and gave rise to the title of Savior, whereas the title of Redeemer was, perhaps surprisingly, not developed.” I. Howard Marshall, *Aspects of the Atonement: Cross and Resurrection in the Reconciling of God and Humanity* (Colorado Springs, CO; Milton Keynes, MK; Secunderabad, AP: Paternoster, 2008), 139.

¹⁰² “God, having certain holy, inherent demands against sin, which claims arise from His outraged righteousness and character, has accepted as satisfying the payment which Christ has made.” Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 129–130.

¹⁰³ God has anger for the sins of the human race. “His anger is the settled opposition of His holy nature to everything that is evil. Such opposition to sin cannot be dismissed with a wave of the hand. It requires something much more substantial. And the Bible states that it was only the cross that did this. Jesus is “the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1087.

¹⁰⁴ 1 John 2:2, Jesus is “the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” “When the NT speaks of “propitiation,” it means that Jesus’ death on the cross for the sins of mankind put away God’s wrath against his people once and for all.” Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1087.

¹⁰⁵ Substitutionary and Vicarious are identical in meaning and refer to the “suffering of one in the place of another, in the sense that by that suffering on the part of the one the other is wholly relieved.” Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 130

¹⁰⁶ Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 130.

¹⁰⁷ “Since the word signifies a complete change, the term cannot be applied properly to God who is immutable, but it does apply to man.” Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 129.

¹⁰⁸ People can be reconciled to each other (Matthew 5:24; 1 Cor. 7:11) and people have been reconciled to God (Romans 5:1–11; 2 Corinthians 5:18–21; Ephesians 2:16; Colossians 1:20).

¹⁰⁹ Romans 5:10.

¹¹⁰ Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1113; James 4:4, God reckons His enemies to be those who are friends of the world; “The ministry of reconciliation must be faithfully discharged by proclaiming the Gospel message. When an individual believes, then he receives the reconciliation God provided in Christ’s death (2 Cor. 5:18–21). The world has been reconciled, but people need to be reconciled.” Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 338.

¹¹¹ “Eternal security is the work of God that guarantees that the gift of salvation, once received, is forever and cannot be lost. The concept of eternal security emphasizes God’s activity in guaranteeing the eternal possession of the gift of eternal life. It relates to those the Holy Spirit regenerates, and its veracity does not rest on feelings or experiences.” Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 379.

¹¹² 1 Peter 1:3-5, “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.” The word “kept” at the end of this passage is only used four times in the New Testament and it has a meaning to “provide security, to guard, to protect, and to keep.” Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), under *φρουρέω*, 1066.; A city could be safe in a couple of ways. It might be guarded by positioning a whole army around it so that nobody could go in or out. Or it could be protected from the inside so as to keep certain persons from leaving. Born-again Christians are kept safe in their salvation like a city that is guarded by an army except it is God that guards the Christian.

¹¹³ Ephesians 4:30.

¹¹⁴ “The word *sanctify* basically means to set apart.” Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 442.

¹¹⁵ Psalm 4:3.

¹¹⁶ Being “called” is also “called positional or definitive sanctification, which relates to the position every believer enjoys by virtue of being set apart as a member of God’s family through faith in Christ.” Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 442.

¹¹⁷ Being “justified” is “the present experiential or progressive work of continuing to be set apart during the whole of our Christian lives. Every command and exhortation to holy living concerns progressive

sanctification (1 Pet. 1:16).” Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 442.

¹¹⁸ Being “glorified” is usually “called ultimate sanctification, which we will attain in heaven when we shall be completely and eternally set apart to our God (Eph. 5:26–27; Jude 24–25).” Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 442.

¹¹⁹ Acts 2.

¹²⁰ Acts 2:1-4.

¹²¹ Colossians 1:18.

¹²² Acts 15:14.

¹²³ Acts 2:47.

¹²⁴ When a believer dies their spirit goes to be with the Lord. When Jesus was on the cross He said to the repentant thief, “Truly I say to you, today you shall be with Me in Paradise” (Luke 23:43). The Roman soldiers took this man’s body down from the cross and possibly buried it with other criminals. But his spirit went immediately into Paradise. In 2 Corinthians 5:8 Paul says, “Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord...” That’s what happens today when a believer dies, their spirit goes to be with the Lord and their body is laid to sleep in the ground. When Jesus returns their bodies will rise and be reunited with their spirits, which was with the Lord since the time of their death.

¹²⁵ 1 Thessalonians 4:16.

¹²⁶ 1 Thessalonians 4:17.

¹²⁷ Daniel 9:27; Revelation 6:1-19:21.

¹²⁸ John 14:2-3.

¹²⁹ 1 Thessalonians 1:10; Michael J. Svingel, “When He Returns: Resurrection, Judgment, and the Restoration,” In Nathan D. Holsteen and Michael J. Svingel, eds., *Exploring Christian Theology, Vol. 3: The Church, Spiritual Growth, and the End Times*. (Minneapolis: Bethany House, 2014), Location 3212 of 5429; The Tribulation is a time that God will pour out His wrath on a God rejecting sinful world. Paul even confirms this view when he proclaimed, “For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ.” (1 Thessalonians 5:9).

¹³⁰ John Walvoord, *End Times*, (Nashville, TN: Word Publishing, 1998), 18.

¹³¹ 1 Corinthians 5:10.

¹³² John 3:16.

¹³³ “The judgment seat of God” (where “each of us shall give account of himself,” Rom 14:10–12) or “the judgment seat of Christ” (where each will “receive good or evil, according to what he has done in the body,” 2 Cor 5:10).” Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1176.

¹³⁴ Second Coming is found in the teachings of Jesus before his death. Speaking of himself as the Son of Man, Jesus said, “The day when the Son of man is revealed” (Lk 17:30) he will come “in clouds with great power and glory” (Mk 13:26).

¹³⁵ Here the dead (unsaved) are judged “according to their works,” like the Judgment Seat of Christ. Revelation 20:11-15, “Then I saw a great white throne and One seated on it. Earth and heaven fled from His presence, and no place was found for them. I also saw the dead, the great and the small, standing before the throne, and books were opened. Another book was opened, which is the book of life, and the dead were judged according to their works by what was written in the books. Then the sea gave up its dead, and Death and Hades gave up their dead; all were judged according to their works. Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And anyone not found written in the book of life was thrown into the lake of fire.”

¹³⁶ Revelation 21:1.

¹³⁷ 2 Peter 3:10.

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