

Christian Theology

- I. Theological Task
 - a. Definition: Christian theology is the culturally appropriate retelling of the gospel of Jesus Christ according to the Scriptures.
 - b. Purpose: Colossians 1:9-12
 - c. Types of Theological Methods:
 - i. Historical Theology
 - ii. Biblical Theology
 - iii. Systematic Theology
 - iv. Philosophical Theology
 - v. Narrative Theology
 - vi. Christian Theology

- II. Important Terms
 - a. Theology: Literally the “study of God.” More appropriately speaking rightly about God and living rightly before Him.
 - b. Doctrine: A subset of theology that involves the proper articulation of the gospel and its significance for one’s life.
 - c. Dogma: By-and-large the universal, classical recognitions of the gospel as agreed upon by the Christian community (e.g. Trinity).
 - d. Orthodoxy: Literally “right belief.” More appropriately “right worship.” Sometimes examined opposite of orthopraxy. Is such a bifurcation necessary or even possible?

- III. Doctrine Defined
 - a. Primary: Essential to the faith “once-for-all delivered” (Jude 3).
 - b. Secondary: Distinguishing (i.e. denominalizing) among groups based on reasonable conclusions from primary doctrines (e.g. believer’s baptism).
 - c. Tertiary: Personal applications of faith in one’s life.

- IV. Theological Method
 - a. Begin with the faith once-for-all delivered (e.g. 1 Cor. 15, Col. 1, Matt. 28:19).
 - b. Understand the grand narrative of the Bible (e.g. Gen. 1-3 + Rev. 20-22).
 - c. Listen to voices from the past.
 - d. Synthesize the message of the text.
 - i. Parameters
 - ii. Frameworks
 - e. Meditate on the text and your textual synthesis.

Revelation

Is God knowable? How does one know God?

What is Revelation?

“Self” Revelation vs. “General” Revelation

Epistemology

1. Jesus loves me this I know for the Bible tells me so... (Revelation).
2. You ask me how I know He lives, He lives within my heart... (Existentialism).
3. You ask me how I know He lives, Josephus tells me so... (Rationalism/Empiricism).

The Scriptures are the ONLY reliable means of God’s revelation.

1. Inspiration
 - a. Hebrews 1:1-2:4; 3:7-11
 - b. 2 Peter 1:16-21; 3:1-2; 3:14-18
 - c. 2 Timothy 3:16-17
2. Extent
 - a. Hebrew Bible (“Old” Testament)
 - i. Tripartite (TNK) Division (e.g. Luke 24:27,44, Matthew 23:35)
 1. Torah (Law)
 2. Nevi’im (Prophets)
 3. Ketuvi’im (Writings/Psalms)
 - ii. Picture of the Messiah (Christ), the Son of God (Luke 24:25-27)
 - b. Apostolic Gospel (“New” Testament)
 - i. Jesus as the Christ (John 20:30-31)
3. Intent
 - a. The Bible is *the* revelation of God because it is where we meet the Son (i.e. *filial*).
 - i. NOT just witness to revelation (e.g. limited inerrancy)
 - ii. NOT revelation only upon our encounter with Christ (e.g. Barth)
 - iii. NOT a historically inaccurate document (e.g. Jesus’ Seminar, deconstructionism).
 - b. The Son of God is the means by which one comes to know God. The Scriptures are the place where one sees and meets the Son of God.
4. Application
 - a. Authority
 - b. Sufficiency
 - c. Perspecuity

Triune Faith

- I. Scriptures
 - a. Trinity
 - i. Genesis 1:1-5
 - ii. Isaiah 48:16
 - iii. Psalm 1-2
 - iv. Matthew 3:13-17
 - v. Matthew 28:18-20
 - vi. John 10:30
 - vii. 2 Cor. 13:14
 - b. Oneness of God
 - i. Exodus 20
 - ii. Deuteronomy 6
 - c. Divinity of the Triune Persons
 - i. Father (1 Cor. 8:4-6; 1 Tim. 2:5-6; Matt. 6:26-32)
 - ii. Son (Phil. 2:5-11; Heb. 1:1-10; Col. 1:15-20; Col. 2:9)
 - iii. Spirit (Acts 5:3-4; 1 Cor. 12:4-11; 1 Cor. 3:16-17)

“...While the word *trinitas* is not found anywhere in the Bible, the Scriptures from first to last are thoroughly trinitarian.”

—Timothy George

- II. Historical Theology
 - a. Nicea (325 CE) and Constantinople (381 CE)
 - i. “One *ousia* in three *hupostaseis*.”
 - ii. *homooisias* contra *homoiousias*
 - b. Economic and Imminent
 - i. Economic Trinity — Work
 - ii. Imminent Trinity — Being

“The narrative of the Old Testament pictures a Triune God. All of the early church fathers interpreted the Old Testament as being Trinitarian.”

— Steven McKinion

- III. Concepts
 - a. Names of God
 - i. Translation Difficulties
 - 1. YHWH — LORD
 - 2. Elohim — God
 - 3. El — God/god
 - 4. Adonai — Lord/lord
 - b. Divine Community
 - i. Perichoresis
 - 1. Father
 - 2. Son

Triune Faith

3. Spirit
 - c. Improper Articulations of God
 - i. Monarchianism
 1. Dynamic Monarchianism
 2. Modalistic Monarchianism
 - ii. Tritheism
 1. Single activity of the Father, Son, and Holy Spirit (e.g. revelation).
 2. “While the three members of the Trinity can be distinguished numerically as persons, they are indistinguishable and inseparable in their essence or substance or being” (M. Erickson).
- IV. Trinitarian Implications and Applications
- a. Soteriological: Inadequate knowledge of God leads to an improper presentation of the gospel.
 - b. Liturgy: God as He reveals Himself in Scripture leads us to worship Him as He intended (Gen. 2:15).
 - c. Ethic: Inadequate if not based on a right understanding of God.
- V. Nicaeno-Constantinopolitan Creed

We believe in one God the Father All-sovereign, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all the ages, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was made flesh of the Holy Spirit and the virgin Mary, and became man, and was crucified for us under Pontius Pilate and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sits on the right hand of the Father, and comes again with glory to judge living and dead, of whose kingdom there shall be no end;

And in the Holy Spirit, the Lord and the Life-giver, that proceeds from the Father, who with Father and Son is worshipped together and glorified together, who spoke through the prophets;

In one, holy, catholic, and apostolic church;

We acknowledge one baptism unto remission of sins;

We look for a resurrection of the dead, and the life of the age to come.

Work of God

- I. Decrees of God
 - a. Divine Decree: Definite plan in God's mind that establishes from all eternity what is to be or is not to be.
 - i. Effective (causal)
 - ii. Moral (commanded)
 - iii. Permissive (allow)
 - b. Predestination (Rom. 8:29; Eph. 1:5)
 - c. Free Will
 - i. Romans 3:10-12
 - ii. *Bondage of the Will* (Martin Luther) vs. *On Free Will* (Erasmus) — ca. 1525 (Sovereignty vs. Free Will)
 - 1. Incompatibilists (Libertarian Freedom)
 - 2. Compatibilists
 - iii. Ephesians 2:8 — Faith as the gift of God.
- II. Creation
 - a. Created Order
 - i. Pantheism: God is *everywhere* and *everywhere* is God (read *everything*). There is divinity in *everything*.
 - ii. Deism: God's space and ours are completely separated.
 - iii. "Christian Panentheism": Heaven and earth overlap and interlock but are not coterminous. God is above but involved in creation.
 - b. Genesis 1 — God made everything...
 - i. Everything is his
 - ii. Idolatry (e.g. materialism, etc.)
 - iii. There is an order to what has been made
 - c. Providence — God bringing about His will.
 - i. Concepts
 - 1. Preservation (Neh. 9:6; Col. 1:17; Heb. 1:3)
 - 2. Concurrence (1 Cor. 12:11; James 5:15-18)
 - 3. Governance
 - a. Telos
 - ii. Determinism
 - 1. Hard (Active)
 - 2. Soft (Passive)
 - d. "Invisible" (Col. 1:16)
 - i. Dualism
 - ii. Deny vs. Overemphasize

Humanity and Sin

I. Humanity

- a. Created (Gen. 1-2)
 - i. *Imago Dei*, “Image of God” (1:27)
 - ii. Male and Female (1:27)
 - iii. Rule, Dominion (1:28-30)
 - iv. Worship (2:15)
- b. Fall (Gen. 3)
 - i. Guilt and shame (v. 7).
 - ii. Distortions in relationships (vv. 8-19).
 - iii. Knowledge of good and evil (v. 22).
 - iv. Death (vv. 22-24).
 - v. Effect on all of humanity.

II. Sin

- a. Importance
 - i. Linked with the doctrine of God. Sin is primarily against God (Ps. 51:4).
 - ii. A robust doctrine of sin relates to ones understanding of salvation.
 - iii. Human need and human responsibility.
- b. Definition (Ex. 34:6-7)
 - i. Terms

English	Hebrew	Greek	Idea
sin	<i>chata</i>	<i>hamartia</i>	to miss the mark
iniquity	<i>avon/aval</i>	<i>adikia</i>	act and consequence
transgression	<i>pasha</i>	<i>parabsis</i>	to cross a forbidden line

- ii. Essence
 - 1. Omission and commission (internal and external)
 - 2. Pride (hubris).
 - 3. Selfishness (egoism)
 - 4. Failure to live out God’s will and purpose for us.
 - 5. Anything allowed to take the place only God should take.
- c. Original Sin (Rom. 5:12-19)
 - i. Options
 - 1. Pelagian: Adam as bad example. Human nature is unaffected by Adam’s sin. We are sinners because we choose to follow Adam’s bad example and sin.
 - 2. Arminian: Adam’s sin means we inherit a corrupt nature though culpability is not transmitted, merely liability.
 - 3. Augustinian: All humanity sinned *in* Adam.
 - 4. Calvinist: Adam sinned *for* all humanity.
 - 5. Other?

Humanity and Sin

d. Application

i. God

1. Enmity (Hos. 9:15)
2. Guilt (Jn. 16:8)
3. Punishment (Gn. 9:6; Is. 1:24; Ps. 94:1)
4. Death (Gen. 2:17)
 - a. Physical (Heb. 9:27)
 - b. Spiritual (Rom. 6:23)
 - c. Eternal (Matt. 25:34-46)

ii. Sinner

1. Enslavement (Rom. 6:17, 8:2)
2. Unreal View of Reality
3. Denial (Gen. 3:11-13)
4. Self-Deceit (Jeremiah 17:9; Matt. 7:3)
5. Insensitivity (1 Tim. 4:2; Rom. 1:21)
6. Self-Centeredness
7. Restlessness

iii. Others

1. Competition (James 4:1-2)
2. Inability to Empathize (contra Phil. 2:3-5)
3. Rejection of Authority
4. Inability to Love

Christ

I. Christology

- a. The Hebrew Bible provides a picture of the *Messiah*, the *Christ*.
 - i. Seed of a woman (Gen. 3:15).
 - ii. Seed of Abraham (Gen. 12:2).
 - iii. Seed of David (2 Sam. 7:12-16).
 - iv. Born of a virgin (Is. 7:14).
 - v. Born in Bethlehem (Mic. 5:2).
 - vi. Suffering servant (Is. 53).
 - vii. Prophet (Jn. 6:68; Matt. 7:28-29).
 - viii. Priest (Heb. 9:11; Heb. 5:1-4).
 - ix. King (1 Tim. 1:17)
- b. The **incarnation**, the union of a spiritual being with a fleshly human body, was in view throughout the Hebrew Bible.
 - i. John 1:1-5, 14: The co-equal, co-eternal Word “became flesh” (v. 14).
 - ii. Philippians 2:5-11: Christ Jesus, who existed in the nature of God (v. 6), “emptied himself” (**kenosis**) to take on humanness (v. 7).
- c. Life of Christ (Born, Lived, Died, Rose, Ascended)
 - i. Historical Christological Heresies (see reverse).
 - ii. “Modern” Challenges to Orthodox Christology
 1. Classical Liberal Theology (e.g. Schleiermacher)
 2. Quest(s) for the Historical Jesus (e.g. Renan, Harnack, Jesus Seminar)
 - iii. Defending the Deity of Jesus
 1. Direct Claims (Jn. 1:1; Acts 20:28; Col. 1:15; Heb. 1:8))
 2. Indirect Claims
 - a. Divine Titles (Lord, Son of God, Son of Man, etc.)
 - b. Divine Prerogatives (Matt. 7:28-29; Mk. 2:5-10; Mt. 14:33)
 - c. Divine Works (Jn. 10:24-25; Jn. 1:3)

II. Work of Christ

- i. Priest (Heb. 9:11; Heb. 5:1-4) — **Atonement**
 1. Terms
 - a. Obedience (Rom. 5:19; Jn. 6:38; Heb. 5:8)
 - b. Sacrifice (Jn. 1:29; 1 Cor. 5:7; 1 Pet. 1:18-19; Is. 53:5-11)
 - c. Propitiation, Satisfaction of Wrath (Heb. 2:17; Rom. 3:25)
 - d. Reconciliation (Rom. 5:10, 2 Cor. 5:18-20; Eph. 2:11-16)
 - e. Redemption (Gal. 3:13; Ps. 49:5-9)
 - f. Victory (Jn. 12:31; 1 Cor. 15:55-56; Col. 2:15)
 - g. Example (1 Pt. 2:21)
 2. Theories
 - a. Subjective
 - i. Example/Moral Influence (e.g. Peter Abelard)
 - b. Classical
 - i. Victory (e.g. Gustav Aulen’s *Christus Victor!*)
 - ii. Ransom (e.g. Irenaeus)
 - c. Objective
 - i. Atonement (e.g. Anselm’s *Cur Deus Homo?*)
 - ii. Satisfaction (e.g. Bernard of Clairvaux)
 - iii. Penal Substitutionary/Vicarious Atonement
- ii. King
 1. Kingship (1 Tim. 1:17; Jn. 1:49; 1 Tim. 6:15))
 2. Kingdom (Acts 8:12; 2 Tim. 4:1)
- iii. Prophet (Deut. 18:14-22; Deut. 34:10-12; Lk. 4:24; Heb. 1:1)

Christ

CHRISTOLOGICAL HERESIES

Issues of Deity and Humanity

Ebionitism: No divine nature, human only.

Docetism: No human nature, only what appeared to be one.

Arianism: The Word is a creature, less than fully divine.

Apollinarianism: Christ is less than fully human, for the Word (*logos*) takes the place of a human spirit.

Nicea (325) — Christ is of the same substance (*homoousios*) as the Father.

Constantinople (381) — “Whatever is not assumed is not healed; it is what is united to his divinity that is saved” (Gregory of Nazianzus).

Issues of Unity of Person and Duality of Natures

Nestorianism: The human and divine natures are separable.

Eutychianism/Monophysitism: Two natures combined into one predominantly divine nature.

Chalcedon (451) — Two full natures in One Person (“complete in Godhead and complete in manhood... the distinction of natures being in no way annulled by the union but rather the characteristics of each nature being preserved and coming together to form one person and subsistence.”)

Salvation

I. Preliminary Considerations

- a. Event (Eph. 2:8; 2 Cor. 6:2; Phil. 2:12) vs. Process (Heb. 12:14)
- b. Vertical vs. Horizontal
 - i. Real Need (Eph. 2:1-10; Rom. 5:9)
 - ii. Felt Need(s)
 1. Oppression (e.g. Liberation Theology)
 2. Purposelessness
 3. Anxiety
 4. Broken Human Relationships
- c. Means of Salvation (Gen. 49:18; Ex. 15:2; Ps. 27:1; Jon. 2:9; Rom. 1:16)

II. Union with Christ (Rom. 6:1-14)

- a. Lost (Gen. 1-3)
- b. Restored (Rom. 6:5; 2 Cor. 5:17; Jn. 15)
 - i. Pauline Phrase, “in Christ” (Eph. 1:3-14)

“It must be appreciated, I hasten to add, that ‘salvation’ was not understood by the Cappadocian fathers in that rather feeble and formal way many Christians have habitually thought of it at various periods in the Church's history: as some sort of forensic exoneration accompanied by a ticket of entry into an Elysian aftermath of sun-soaked meadows and old friends and consummate natural beatitude. Rather, salvation meant nothing less than being joined to the living God by the mediation of the God-man Himself, brought into living contact with the transfiguring glory of the divine nature, made indeed partakers of the divine nature itself (2 Pt. 1:4) and co-heirs of the Kingdom of God.”

— David Hart

c. Nature of Union

- i. Sacramental (Jn. 6:52-65)
- ii. Mystical (Gal. 2:20)
- iii. Metaphysical (Pantheism/Panentheism)
- iv. Moral (Identification)
- v. Spiritual (Rom. 8:9-11; Eph. 2:18)

d. Results (Eph. 1:4)

- i. Righteousness (1 Cor. 1:30)
- ii. Power (II Cor. 12:9)
- iii. Authority (Matt. 28:18-20)
- iv. Sufferings (Phil. 3:8-10)
- v. Kingdom (II Tim. 2:12)

III. Grace and Faith (Eph. 2:8)

a. Grace

- i. Manifested in Christ (II Cor. 8:9; Jn. 1:14-17)
- ii. Basis of Salvation (Rom. 3:24-25)
- iii. Pattern for the Christian Life (Rom. 5:2)
- iv. Unmerited Favor (Rom. 11:29)
- v. Received Solely through Faith (Eph. 2:8)
- vi. Neither Cheap, Nor Costly — Free (Rev. 22:17; Rom. 6:21)

Salvation

“Cheap grace means the justification of sin without the justification of the sinner... The world goes on in the same old way, and we are still sinners... Well, then, let the Christian live like the rest of the world, let him model himself on the world’s standards in every sphere of life, and not presumptuously aspire to live a different life under grace from his old life under sin. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession... grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate... it is *grace* because it calls us to follow *Jesus Christ*... [and] it cost [him] his life.”
—Dietrich Bonhoeffer

vii. Irresistible vs. Universal

1. Universalism (U + I)
2. Calvinism (I – U)
3. Arminianism (U – I)

b. Faith (Lk. 7:50; Rom. 5:1; Eph. 2:8; Acts 11:18)

i. Elements of Faith

1. *notitia* (facts)
2. *assensus* (belief of facts)
3. *fiducia* (personal trust)

ii. “Lordship Salvation” Controversy

iii. “Faith in Faith” Heresy

iv. The other side of faith — repentance (Matt. 4:17; Lk. 21:47; Acts 2:38)

IV. Conversion

a. Calling (Rom. 8:29; Jn. 6:37)

b. Regeneration (Eph. 2:1; Tit. 2:5)

c. Justification (Rom. 3:22-24, 4:5-6)

d. Sanctification

i. Event (Ex. 19:6; 1 Cor. 1:30; 1 Cor. 6:11)

ii. Process (Heb. 2:11, 10:14, 12:14)

e. Perseverance (Rom. 8:29-30; Jn. 10:27-29 contra Heb. 6:4-6, 10:27-29)

V. Glorification (Rom. 8:30)

Holy Spirit

I. Genesis 1:2

- a. The Holy Spirit is not a New Testament invention or contemporary aberration.

II. John 14:15-31 — Christocentric Spirit

- a. Personal (Jn. 15:26, Eph. 4:30, Rom. 8:27, 1 Cor. 12:11)
- b. Divine (Matt. 28:19, Jn. 14:16, 2 Cor. 3:17, Acts 5:3-4)
- c. Progressive Revelation of the Spirit

i. Hebrew Bible

- 1. Filled with the Spirit to accomplish God's will (Gen. 41:38, Ex. 31:1-3, Judges 14:6)
 - a. Temporary (1 Sam. 11:6)
- 2. Future hope (Joel 2:28-29)
- 3. Revelation (Ezek. 2:1-2, 2 Pt. 1:21)

“It is now no longer a few select individuals who are empowered by God's Spirit, as it had been under the old covenant, but each and every believer receives that Spirit (Rom. 8:9-20). Moses' wish that all God's people be given a portion of his Spirit (cf. Num. 11:29) has been fulfilled.

— John H. Sailhamer

ii. Apostolic Witness

- 1. Baptism (1 Cor. 12:13)
 - a. Initial
 - b. Universal
- 2. Indwelling (Jn. 14:17, Rom. 8:9-11)
- 3. Filling (Acts 4:8, 6:3, Gal. 5:22-23)
 - a. Eph. 5:18 (πληροῦσθε, pres. pass. impv.)
 - i. Do not grieve (Eph. 4:30)
 - ii. Do not quench (1 Thes. 5:19)
- 4. Guidance (Acts 8:29)

III. Spiritual Gifts

- a. Universal (1 Cor. 12:13)
- b. Given (1 Cor. 12:1-4)
- c. For the common good (1 Cor. 12:7, 1 Cor. 13)
- d. Number?
 - i. Rom. 12:6-8 (7)
 - ii. 1 Cor. 12:8-10, 28-30 (13)
 - iii. Eph. 4:11 (4)
 - iv. 1 Pt. 4:10-11 (2)
- e. Miraculous?
 - i. Positions
 - 1. Cessationist (Heb. 2:3-4)
 - 2. Normative (Acts 2, 1 Cor. 12 contra 1 Cor. 12:30)
 - 3. “Seek not, forbid not” / “Open but cautious” / “Charismatic with a seatbelt” (1 Cor. 14:12, 39)

IV. Test the Spirits (1 Jn. 4:1)

- a. Spirit and the Scripture.
- b. Spirit and Christ.
- c. Spirit and Fruit

Church

- I. Biblical Images of the Church
 - a. People of God (Rom. 8:33, 1 Pet. 1:2, 1 Pet. 1:16)
 - b. Body of Christ (Rom. 12:4-5, 1 Cor. 12:12-27, Eph. 1:22-23)
 - c. Bride of Christ (Eph. 5:25-33, Rev. 19:7, Rev. 21:2)
- II. The church is not...
 - a. a building
 - b. determined by geography or politics
 - c. a denomination

ekklesia

- reference to Old Testament assembly (2)
- general/nonspecific (6)
- local church/churches (90)
- secular assembly (3)
- “universal” church (13)

— John S. Hammett, *Biblical Foundations for Baptist Churches*

- III. The church is...
 - a. primarily a local assembly
 - b. a gospel assembly
 - c. Spirit-empowered assembly
 - d. living assembly
 - e. God’s organized, purposeful assembly

“The Reformation made the gospel, not ecclesiastical organization, the test of the true church.”

— Edmund Clowney, *The Church*

- IV. Reformation
 - a. True preaching of the Word
 - b. Right administration of the sacraments

“The marks by which the true Church is known are these: If the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church.”

— Belgic Confession (1561), Article 29

- i. Baptism
- ii. Lord’s Supper
 1. Meaning
 - a. Back — remembrance (1 Cor. 11:24-25)
 - b. Around — fellowship (1 Cor. 10:16-17, 1 Cor. 11:27-29)
 - c. Ahead — anticipation (cf. Lk. 14:15-24, Rev. 19:9)
 - d. Within — self-examination (1 Cor. 11:28)
 - e. Up — expectation (1 Cor. 11:26)
 2. Participants — Believers
 - a. Open vs. Closed
 - b. Covenant
 - c. Discipline

Church

“Perhaps the origin of Baptists is best explained as a search for a pure church.”

— Leon McBeth, *The Baptist Heritage*

- V. Regenerate Church Membership
 - a. Foundational
 - i. Baptism
 - ii. Government
 - iii. Communion
 - iv. Discipline
 - b. Necessary
 - i. Government
 - ii. Corporate Witness
 - iii. Faithfulness to Scripture
 - iv. United Effort for the Gospel
- VI. Polity
 - a. Major Options
 - i. Episcopalianism (history more than Scripture)
 - ii. Presbyterianism (rule vs. lead)
 - iii. Congregationalism
 - 1. Christ as head (Eph. 5:23)
 - 2. All members as final human authority (Acts 6:3, Acts 13:2-3, Acts 15:22 Matt. 18:15-20)
 - 3. Priesthood of all believers (1 Pet. 2:9)
 - 4. Local church autonomy (e.g. of SBC)
 - b. “Offices” (1 Tim. 3)
 - i. Overseer
 - ii. Servant
- VII. Contemporary Issues
 - a. Seeker Churches
 - b. Megachurches
 - c. Microchurches
 - d. “Emerging” Churches
 - e. Historic Churches

Eschatology

- I. Personal Eschatology
 - a. Death
 - i. Intermediate State (Lk. 23:43; Phil. 1:21-23; 2 Cor. 5:1-10)
 - ii. Resurrection of the Body (Is. 26:19; Dan. 12:2; 1 Cor. 15:20-22; Phil. 3:20-21)
 - iii. Judgment (Heb. 9:27-28; Zech. 7:9)
 - b. Destiny
 - i. Heaven (Rev. 21)
 - ii. Hell
 - 1. Who?
 - a. Exclusivism, Restrictivism, “Evangel-ism” (Ps. 96:5; Eph. 1:13; Jn. 14:6).
 - b. Inclusivism (contra previously mentioned vss.)
 - c. Pluralism (contra Jn. 14:6; Matt. 7:14)
 - 2. What?
 - a. Traditional (Is. 66:22-24; Matt. 18:6-9; 2 Thess. 1:5-10; Rev. 20:10-15)
 - b. Conditionalist, Annihilationism (2 Thess. 2:10; Jn. 3:16; 1 Cor. 1:18)
- II. Cosmic Eschatology
 - a. Return of Christ
 - i. Nature
 - 1. Future (1 Cor. 15:51-52; 1 Thess. 4:16-17)
 - 2. Unexpected, Unknown Time (Mk. 13:32-37; Matt. 25)
 - 3. Personal, Visible (Acts 1:11; 1 Thess. 4:16)
 - ii. Time
 - 1. Unknown (Mk. 13:32) — Don’t let it distract.
 - 2. Unexpected (Mt. 24:44) — Live always expecting.
 - 3. Signs (Matt. 24:3-8) — Don’t be deceived.
 - 4. Soon (Rev. 22:20) — Live always expecting
 - b. Rapture (1 Thess. 4:17) and the Tribulation (2 Thess. 2)
 - i. One or Two?
 - ii. Befure, During, or After
 - 1. Pre-Tribulation
 - 2. Mid-Tribulation
 - 3. Post-Tribulation
 - c. Millenium (Rev. 21)
 - i. Postmillennialism
 - ii. Amillennialism
 - iii. Premillennialism