Summary

This short article is a list of the major conclusions drawn within this site. Doctrinal theses include citations of scripture.

1. The one God is the Father in both Testaments (1 Cor. 8:4-6; Eph. 4:6; et al.).
2. The Father is preeminent over the divine Spirit and He was preeminent over the preexistent and divine Christ Jesus (Eph. 4:6; 1 Cor. 8:4-6; Phil. 2:11; John 14:16-17; et al.).
3. The preexistent and divine Christ Jesus emptied Himself entirely of His equality with the Father and became a human being to die for our sins. The doctrine of the dual nature of Jesus is fatally flawed (Phil. 2:5-11; John 1:1,14).
4. The Father, the Lord, and the Spirit reveal themselves to believers directly in the present time (James 4:7-8; John 14:21; John 14:17; et al.).
5. The practice of harmonizing OT monotheism with the NT testimony about the Father, the Son, and the Spirit (through the doctrine of the Trinity) is unnecessary and improper.
6. The Spirit is the believer's source of continual revelation (John 14:16-17; 14:26; 16:8-11; 16:13; Acts 20:23; Romans 8:26; et al.).
7. The doctrines of inerrancy and the revelatory nature of all of scripture are denials of the power of the Holy Spirit. They must be put aside. Only the prophetic portions of scripture are revelatory (Revelation 1:1-3).
8. The supposed source of the doctrine of general revelation in Romans 1 constitutes a spurious exegesis of the text. Furthermore, the doctrine is an evasion of Paul's understanding of the transcendence (perfection) of God's character, plan, justice, understanding, and wisdom as these are reflected in God's judgment (e.g., Romans 2:2; 2:12; 5:14).
9. The spiritual practices and disciplines are done to maintain our fellowship with the Father, the Lord, and the Spirit. We maintain our fellowship with the Father chiefly by resisting temptation and He draws near to us as a result, thus revealing His presence (James 4:7-8). We maintain our fellowship with the Lord chiefly by keeping his commands, especially his command to love one another, and he shows himself to us as a result, thus revealing his presence (John 14:21). We maintain our fellowship with the Spirit by obeying Him (Gal. 5:16-17) and He makes His presence known to us continually (John 14:17); indeed, we are His temple (1 Cor. 6:19).
10. Five of the spiritual practices are continual and are therefore more important to focus on than the others. These five should be regarded as spiritual disciplines therefore: loving others, resisting temptation, prayer, worship, and confession of our sins to God and to those who are affected.
11. Spiritual growth and good works in the world flow from the grace of our God, of the Lord, and of the Spirit.
12. The anthropocentric theology of Arminius was frightfully incorrect.
13. Unbelievers do not suffer eternal conscious punishment. They are subject to the "second death" (Rev. 20:11-15).
14. Believers, except for martyrs (Rev. 20:4-6), do not go to heaven when they die. They are resurrected, along with unbelievers, on the last day for judgment (Rev. 20:11-15).
15. Neither amillennialism nor premillennialism nor postmillennialism is an accurate portrayal of biblical teaching. Revelation 20:4-6 shows clearly that the thousand-year reign of Christ and believers is the reign of Christian martyrs with the Lord in heaven. Martyrs, unlike other believers, go to be with the Lord immediately after their death.
16. The standard method of interpreting literature is the best method of Bible study, far better than the higher critical methods of analyzing the text of scripture.
17. The critical methods are legitimate and can yield insights that illuminate the way of faith when they are done based on the presuppositions of faith.
18. The doctrine of the substitutionary atonement and the incognito of the Lord to the Jews and Gentiles before the Lord's death and resurrection (in terms of his full identity as the preexistent and divine Son of God) are inseparably linked.
19. The Lord, in his full preexistent identity as the divine Son of God, was incognito to the angels (including Satan) before the crucifixion and resurrection. Satan, and all other angels, good and evil, only knew Jesus as the promised Messiah until after Jesus' death and resurrection.
20. The Lord's death atones for the sin of angels and human beings.
21. Classical/evidential/presuppositional apologetics are all without merit. Fideism is correct in evangelism as it is in all Christian living (1 Cor. 2:1-5).
22. God's activity in creation and in nature is mysterious. We cannot understand how God works.
23. Believers must allow biologists to pursue their work with the theories of evolution, but this does not mean that Christians must commit themselves to the theories. The theories are nowhere near good enough to justify a commitment on the part of anyone. This is not a theological conclusion; it is a proper conclusion based on a scientific and philosophical analysis of the theories. Christians engage in this kind of analysis just like any other person and this requires Christians to reject anti-intellectualism as it has been embraced in the American fundamentalist churches.

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