

# ST Doctrinal Synthesis Guidelines for AS Students

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## Overview of Doctrinal Synthesis Process

The doctrinal synthesis is a **single-spaced**, 5–7-page paper containing three sections:

1. Brief Statement (about 100–125 words): a non-technical summary of your Detailed Exposition that overviews the student’s view of key issues related to the doctrines. It should include key Scripture references with parenthetical citations. This section should be written **second**, after the Detailed Exposition, summarizing the most central aspects of doctrine in plain language.
2. Detailed Exposition (about 500 words): a succinct but thorough explanation of your stance on major issues related to the doctrine. This should be written **first** in technical language, and heavily supported with 2–4 pages of endnotes (*not* footnotes) including biblical-exegetical, historical-theological, and scientific-philosophical evidence, arguments, and explanations of doctrinal assertions. No parenthetical citations should be used, and biblical citations should not quote the verse unless it is necessary to substantiate the exegetical point.
3. Practical Implications Reflection (500–750 words): a discussion of practical applications and ministry implications of the doctrine. As a **final** step, reflect on your emphasis, degree program, or anticipated area of ministry. Based on this reflection, explain how this doctrine will shape your practice and ministry. Endnotes should be used sparingly.

### Resources for Writing

1. Formatting
  - a. See your ST5101 Doctrinal Synthesis and syllabus
  - b. Check the DTS Turabian Supplement on the [Library Resource page](#) for formatting help.
  - c. Zotero can make citations faster and easier: <https://www.zotero.org/>
2. Research
  - a. See the “Shelf Space” sections in *Exploring Christian Theology* (ECT):
    - i. ST5102 – pages 242–247 in Vol. 1
    - ii. ST5103 – pages 115–121 in Vol. 2
    - iii. ST5104 – pages 238–242 in Vol. 2
    - iv. ST5105 – pages 119–123 in Vol. 3
    - v. ST5106 – pages 227–230 in Vol. 3
  - b. Best Commentaries: <https://www.bestcommentaries.com/>
  - c. Logos
    - i. See general training resources here: <https://www.logos.com/student-training#>
    - ii. For a tutorial designed to equip you for Doctrinal Synthesis research, see the training video here: <https://www.youtube.com/watch?v=ZxAT92jyWE>

## Topics Covered in Each ST Course

The following is a list of topics addressed in each ST course that should also be addressed in your Doctrinal Synthesis.

- ST5102 Trinitarianism
  - Biblical evidence concerning the character and tri-personhood of God
  - Biblical evidence concerning the God-man Jesus Christ
  - Historical development of the doctrines of God, the Trinity, the two natures of Christ, and the person of the Holy Spirit
  - Contemporary issues regarding the existence of God, divine attributes, and Trinitarian theology
  - Implications for Christian thought, apologetics, and missions
  - Response to heresies concerning the Trinity
- ST5103 Angelology, Anthropology, and Hamartiology
  - Explain the biblical doctrine of creation and contrast it to other cosmogonies
  - Defend the uniqueness and dignity of humanity
  - Explain essential elements of a biblical theology of the body
  - Correlate biblical teaching on the immaterial aspect of human nature with the doctrine of sanctification
  - Explain the fall and its impact on creation
  - Define death and explain the basis of and the implications of its defeat
  - Respond to the problem of evil with depth and both experiential and biblical insight
  - Correlate biblical teaching on sin with the doctrines of soteriology and sanctification
  - Recognize basic values to be affirmed in a technological society, and
  - Correlate biblical teaching on angels and demons with divine providence
- ST5104 Soteriology
  - Describe the way of salvation, the place of faith, and the role of the sacrifices under the Old Testament economy
  - Explain the divine purpose behind the death of Christ and relate it to various historical models
  - Define justification, contrasting Protestant and Roman Catholic approaches
  - Describe the relationship between the sovereignty of God and the responsibility of people in salvation
  - Compare and contrast Calvinism and Arminianism
  - Defend the doctrine of eternal security
  - Define pluralism, inclusivism, and exclusivism, and identify arguments for each
  - Explain how an individual can be saved
  - Explain the means of assurance
  - Identify obstacles to the gospel in the culture in which the student plans to minister

- ST5105 Sanctification and Ecclesiology
  - A study of sanctification, the doctrine of the spiritual life; and ecclesiology, the doctrines of the body of Christ and the local church, including its organization, ministry, ordinances, government, and purpose.
  - The student will articulate the orthodox, protestant, evangelical doctrines of Sanctification and Ecclesiology accurately and succinctly.
  - The student will explain his or her doctrinal convictions regarding Sanctification and Ecclesiology with biblical, theological, and historical support.
  - The student will relate the doctrines of Sanctification and Ecclesiology to his or her life and ministry.

## Preparing for the ST5106 Capstone Doctrinal Statement

Drawing on his or her doctrinal synthesis papers prepared for ST5101–ST5105 and incorporating reflection and writing for ST5106, the student will prepare a 20-25 page personal doctrinal statement covering all of the loci of systematic theology: ST5101 (Bibliology), ST5102 (Trinitarianism, including Theology Proper, Paterology, Christology, Pneumatology), ST5103 (Angelology, Anthropology, and Hamartiology), ST5104 (Soteriology), ST5105 (Sanctification and Ecclesiology), and ST5106 (Eschatology). In addition to the doctrinal statement, the student will also complete a unique Theological Integrative Project. Thus, this capstone doctrinal synthesis project will consist of four distinct parts:

### 1) Basic Doctrinal Statement

### 2) Theological Narrative or Exposition

### 3) Explanatory Articulation and Defense (in Endnotes)

### 4) Theological Integrative Project

**1) Basic Doctrinal Statement.** The basic statement will be one (1) page, single spaced (about 500 words). This first section, drawing from the “Brief Statement” sections in previous ST5101–5105 doctrinal synthesis papers and adding content for Eschatology, will summarize the student’s personal doctrinal convictions in non-technical (but biblically and theologically accurate) language similar to a church’s or ministry’s doctrinal statement. It will include parenthetical key Scripture references and will seek to reflect the orthodox, protestant, evangelical faith.

**2) Theological Narrative or Exposition.** This detailed statement will be six (6) pages, single spaced, (about 3,000 words). This second section, drawing from the “Detailed Exposition” sections in previous ST5101–5105 doctrinal synthesis papers and adding content for ST5106 Eschatology, will provide a comprehensive account of the student’s theological system covering all areas of systematic theology. This exposition should read like a paper one would submit as part of an ordination or interviewing process for a ministry position.

**3) Explanatory Articulation and Defense.** Substantiating his or her detailed theological narrative, the student will include five to eight (5–8) single spaced pages of endnotes (not footnotes) that provide biblical-exegetical, historical-theological, and scientific-philosophical evidences, arguments, and explanations of the doctrinal assertions in the narrative. These endnotes may be incorporated from previous doctrinal synthesis assignments in ST5101–5105 as well as new notes for ST5106, but they should be well-edited, revised, enhanced, and supplemented to conform to this summative capstone doctrinal synthesis paper. These endnotes will include not only key biblical references but also interpretive notes that incorporate commentaries, theological works, or historical citations. Biblical citations should be without quotation, except when an exegetical point is not obvious. Justify interpretations of ambiguous passages with clarifying notes. Exegetical, theological, and historical sources, references, and observations should explain the student’s reasons for the affirmations in the theological narrative. In these notes, the student should

incorporate insights gained from other courses in the curriculum, especially from other courses in the Biblical Studies and Theological Studies divisions. Bibliographic references should use Turabian formatting. E.g., <sup>10</sup> Glenn R. Kreider, “Wise Unto Salvation: Gospel, Atonement, and Saving Grace,” in Nathan D. Holsteen and Michael J. Svingel, eds., *Exploring Christian Theology*, vol. 2, *Creation, Fall, and Salvation* (Minneapolis: Bethany House, 2015), 127. The student must incorporate sources beyond the required reading for this course.

**4) Theological Integrative Project.** To facilitate an opportunity for theological reflection and creative expression, this component of the capstone doctrinal synthesis project grants the student freedom to create an artifact evidencing a meaningful integration of the narrative of theology in any of a variety of media. In deciding on a particular medium or creative expression, the student will consider his or her ministry emphasis, degree program, or anticipated area of vocational ministry focus. The student is encouraged to consult with his or her emphasis advisor or internship mentor when settling on an integrative project. The following are merely suggestions of the kinds of integrative projects that can be done for this component of the capstone synthesis project.

1. Creative Writing. The student may write an original fiction or non-fiction short story piece from a Christian worldview perspective. The creative writing should clearly communicate or illustrate the narrative of Christian theology in any genre (drama, dialogue, children’s, picture books, sci-fi, fantasy, adventure, humor, romance, historical, etc.) Stories should be between 10 and 15 pages and written in any language.

2. Study Guide/Curriculum/Sermon(s). The student may create lesson plans, sermon notes, devotional materials, study guides, or other curriculum elements of 10 to 15 pages in length (including, for example, expository sections, study and discussion questions, activities, original charts and graphs, handouts, etc.), clearly communicating or illustrating the narrative of Christian theology.

3. Multimedia Presentation/Artwork. The student may create a work of visual, musical, or other art that clearly communicates or illustrates the narrative of Christian theology. This could include composing and recording music, a song, a short film, a web site, a board game, or some similar recordable presentation.

General Instructions. Each of these Theological Integrative Projects should be no less than 10 and preferably no more than 15 pages in length, or, in the case of recorded materials, no less than 5 and no more than 10 minutes in duration. To encourage creativity, however, assignments may exceed these limits if necessary—but please note that the professor or graders may only read a maximum of 15 pages and observe a maximum of 10 minutes of any assignment, and grades will be assigned based on this sampling. All assignments must clearly and intentionally focus on communicating or illustrating the narrative of Christian theology.

The student will submit his or her theological integrative project on the Canvas course page for ST5106 as a file attachment. If it is a work of visual or audio art, the student will upload a picture or provide a link to the media. Each student must also submit a brief, single-page summary of the

project (in English), describing the project and articulating how it clearly communicates or illustrates the narrative of Christian theology.

Students should plan on spending approximately 25 hours for researching, writing, and editing their capstone doctrinal synthesis projects: 15 of these should be dedicated to the capstone statement itself; about 10 should be devoted to the integrative project.

## Sample Doctrinal Synthesis

### **BRIEF STATEMENT ON THE DOCTRINE OF LAST THINGS**

One day, yet future, and known only to God (Matt 24:36; 1 Thess 5:1–2), Jesus Christ will physically return to earth as Judge and King (Acts 1:11; 2 Tim 4:1). All humanity will be resurrected bodily (Dan 12:3)—those saved by Christ unto everlasting life (1 Thess 4:16; Rev 20:6), the wicked unto everlasting condemnation (Rev 20:12–15). Creation itself will also be renewed (Rom 8:20–22; Rev 21:1), and sin, death, and evil will be eternally vanquished (Rev 21:3–5). Though a believer’s spirit is ushered into the Lord’s presence immediately upon physical death (2 Cor 5:8), the fullness of salvation awaits Christ’s return (1 Thess 1:10), when He will resurrect believers in glorified bodies like His own immortal body (Phil 3:21).

### **DETAILED EXPOSITION ON ESCHATOLOGY**

I believe that Christ will physically return to Earth in the future,<sup>1</sup> in the same manner by which He departed into heaven.<sup>2</sup> Christ’s Second Coming will take place in two phases.<sup>3</sup> In the first phase, Christ will rapture His saints.<sup>4</sup> He will meet believers in the air and take them to “be with Him in heaven.”<sup>5</sup> He will then return to Earth at the second phase of His Second Coming, which is at the end of the Great Tribulation.<sup>6</sup> At this point, Christ will establish His Millennial Kingdom on Earth,<sup>7</sup> and He will reign with believers<sup>8</sup> for one thousand years.<sup>9</sup> During this time, Satan will be bound, not in a spiritual or allegorical manner, but in such a manner as he will have absolutely no direct influence in the world.<sup>10</sup> In fact, the binding of Satan is the very thing that will usher in the Millennium.<sup>11</sup> The first resurrection for believers will have been completed<sup>12</sup> before the Millennium begins. The last resurrection<sup>13</sup> will be at the end of the Millennium when all nonbelievers,<sup>14</sup> who are not listed in the Book of Life,<sup>15</sup> will be judged at the Great White Throne<sup>16</sup> and thrown into the lake of fire<sup>17</sup> for eternal punishment.<sup>18</sup>

I believe that the period of the Tribulation is yet future.<sup>19</sup> This period of time is well-termed the Great Tribulation in that it is a tribulation greater than any other experienced in history.<sup>20</sup> It will last seven years.<sup>21</sup> During this time, the Gospel will continue to be preached in a final attempt to bring repentance and salvation.<sup>22</sup> With all believers raptured, the “man of lawlessness (Antichrist) will be revealed” and will set himself up as God to be worshipped.<sup>23</sup> He will declare himself to be God, persecute the saints (which consist of those who have believed in Christ during the tribulation period),<sup>24</sup> try to annihilate Israel and set up a blasphemous empire over the nations of the earth.<sup>25</sup> The most intense time of this period of Tribulation is that latter three and one half years consisting of the Antichrist’s rule, great persecution, martyrdom and the bowl judgments.<sup>26</sup> The Tribulation will conclude at the great battle (Armageddon) where the military forces of Satan<sup>27</sup> will come together to do warfare in Israel’s Megiddo Valley.<sup>28</sup> They will be immediately destroyed, however, by Christ at His second advent.<sup>29</sup>

I believe, however, that there will be a rapture prior to this seven-year Tribulation.<sup>30</sup> Since I see the Great Tribulation as prior to the Millennial Kingdom,<sup>31</sup> and since we see the rapture of the church as prior to the Tribulation,<sup>32</sup> we believe that “the next major event in God’s future program”<sup>33</sup> is the bodily rapture of the Church. Since we believe that the rapture occurs before the seven-year tribulation,<sup>34</sup> we believe that Christians today will be spared from the events in the Tribulation.<sup>35</sup> In Heaven, all believers will “appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.”<sup>36</sup>



## **PRACTICAL IMPLICATIONS OF ESCHATOLOGY**

### **MINISTRY EMPHASIS: PASTORAL COUNSELING**

Eschatology is eminently important for Christian life and ministry because hope is a vital dimension of the Christian faith. The Christian hope has therapeutic value because its hope is concrete, not abstract, with specific promises, particular expectations, and vivid descriptions. Hope lifts our hearts and minds from our present impossible and unbearable circumstances. It gives us a glimpse of a glorious future. It helps us look outward, upward, and forward toward a better world and a better existence rather than inward, downward, and backward to obsess over our pathetic existence.

Of particular importance to pastoral counseling is the yearning for the resurrection of the body. This truth flies like a banner over the opulent realm of Christian hope. Because of our future bodily resurrection when Christ returns, Christians need not mourn hopelessly over the death of believers (1 Thess. 4:13). Rather, they can rest in assured hope that just as Jesus Himself was raised from the dead, one day He will raise all of His children to an eternal life in a new, glorified body. In many pastoral counseling contexts, the concrete hope of bodily resurrection has often replaced by a “sweet by and by” notion of just dying and going to some ethereal place. Yet the biblical hope is a physical hope. It involves bodily resurrection, not just spiritual release to heaven. In fact, all creation itself longs for the day when the saints are resurrected, for the resurrection of believers ushers in the “resurrection” of creation itself from bondage to corruption (Rom. 8:20–25). For men and women struggling with the losses, sufferings, pains, and tragedies of this dark, deteriorating world, the glorious vision of a new world injects needed hope into a soul-sick world.

The coming of Christ, the resurrection of the body, and the transformation of creation will coincide with the advent of the fullness of God’s eternal kingdom. Though the sin, injustice, and suffering of this present world can be somewhat eased when believers live out the values and virtues of the future kingdom in this present life, the ultimate triumph of good over evil, peace over calamity, and righteousness over wickedness awaits the coming of the promised Messiah King, Jesus (Isa. 9:7; Dan. 6:26). What a bold hope in the midst of corrupt politicians, bankrupt political philosophies, failed nations, tyrannical dictators, military coups, and unstable governments!

If we obsess over our miserable standing before an impeccable Judge, we can sink into a state of desperate misery. However, at the coming of Christ, the resurrection of our bodies, and the advent of the eternal kingdom, we will finally experience eternal triumph over temptation and sin. In the glorious future God has for us, we will find not even a smudge or speck of unrighteousness, for we ourselves will be conformed to the righteousness of Christ (Phil. 3:21). So, in the moment-by-moment conflict against wickedness in our lives, we must continue to persevere as we look up in hope for the heavenly “air support” that will one day provide decisive victory on behalf of the righteousness of God. When Christ returns, establishing His righteous kingdom and resurrecting believers in their glorious bodies, He will bestow upon us that for which we have been eagerly hoping: *eternal life*. Having been justified in the past when we believed, we now look forward to eternal life with unwavering hope (Titus 3:7). Though this eternal life will be fully experienced “in the age to come” (Luke 18:30), believers in Christ can already experience life “abundantly” in this age through the power of the Holy Spirit (John 10:10).

## BIBLICAL, EXEGETICAL, THEOLOGICAL, HISTORICAL, AND EXPLANATORY NOTES

<sup>1</sup> Rev 22:20; The future return of Christ is the historic view of the church, contrary to full preterism, which all creeds and confessions regard as outside the bounds of orthodox eschatology. See Millard J. Erickson, *A Basic Guide to Eschatology: Making Sense of the Millennium* (Grand Rapids: Baker, 1998), 127.

<sup>2</sup> Acts 1:9-11; Rev 19:11-18; Matt 24:27.

<sup>3</sup> John F. Hart asserts that “there are two stages to the single, unified ‘coming’ of Christ prophesied in the New Testament” (John F. Hart, “Introduction: Predicting the Rapture,” in John F. Hart, ed., *Evidence for the Rapture: A Biblical Case for Pretribulationism* (Chicago: Moody, 2015), 19.

<sup>4</sup> 1 Thess 4:16-17. Gerald R. McDermott, *Can Evangelicals Learn from the World Religions?: Jesus, Revelation, and Religious Traditions* (Downers Grove: IVP, 2000), 63–64. Without special revelation, we would not be able to discern the truths of general revelation. Our finite minds limit our understanding of revelation from an infinite God.

<sup>5</sup> 1 Thessalonians 4:17. See Paul D. Feinberg, “The Case for the Pretribulation Rapture Position.” In *Three Views on the Rapture: Pre-, Mid-, or Post-tribulation*. Edited by Gleason L. Archer, Jr. and Stanley N. Gundry. (Grand Rapids: Zondervan, 1996), 84.

<sup>6</sup> *Ibid.*, 83. At this second phase, Christ’s return will be characterized as “dramatic and external, readily observable by anyone and consequently unmistakable” (Millard J. Erickson, *A Basic Guide to Eschatology: Making Sense of the Millennium*. [Grand Rapids: Baker, 1998], 92).

<sup>7</sup> Charles R. Swindoll and John F. Walvoord. *‘Til His Kingdom Comes*. (Plano: IFL Publishing House, 2007), 66.

<sup>8</sup> Millard J. Erickson, *A Basic Guide to Eschatology: Making Sense of the Millennium*. (Grand Rapids: Baker Books, 1998), 127. Revelation 20:4

<sup>9</sup> Revelation 20:5. The Millennium appears to be a literal one thousand year period. The covenants given to Israel presuppose an actual earthly kingdom (J. Dwight Pentecost, *Things To Come: A Study In Biblical Eschatology* [Grand Rapids: Zondervan, 1958], 476–481). The repeated reference to a specific number, one thousand years, in Rev. 20 surely has purpose. Likely it is for emphasis of a literal reign on earth and not a spiritual number for “a long time.” Also, when they were not silent, the earliest church fathers espoused a premillennial perspective (*Barnabas* 15.4–9; Papias, in Eusebius, *Ecclesiastical History* 3.39.12; Justin, *Dialogue with Trypho*, 81; Irenaeus, *Against Heresies* 5.30.4).

<sup>10</sup> Revelation 20:1-3. The word angel is a translation of the OT Hebrew word, *malak*, and the NT Greek word, *aggelos*; both have the primary meaning of *messenger*.

<sup>11</sup> 2 Peter 3:7-13; Revelation 21:1-22:5

<sup>12</sup> Revelation 20:1-5

<sup>13</sup> Revelation 20:12-13. See Charles C. Ryrie, *Basic Theology, A Popular Systematic Guide to Understanding Biblical Truth* (Chicago: Moody, 1995), 119–124. The “canon” is the collection of the authoritative books recognized as inspired Scripture written over many years by multiple authors. Most of the church fathers accepted the 39 books of the Old Testament used by Protestants today. The New Testament itself attests to its own canonicity. The books were copied and circulated and accepted by the church. Early church writings by the fathers called all 27 New Testament books canonical, though every father did not specify every book. The second century “Muratorian Canon” includes most New Testament books as canon; the four missing books could be attributed to the break in the manuscript. The Council of Carthage (397) fixed the New Testament canon as we have it today. Thus, the canon of Scripture has been handed down to us in a relatively orderly way.

<sup>14</sup> Revelation 20:12

<sup>15</sup> Revelation 13:8. The proper name, Satan, and “the devil” (Gk. *diabolos*) appear in Scripture 85 times. Satan is the Hebrew word of the OT, meaning “adversary” and corresponding with *Satanas* in the NT.

<sup>16</sup> Revelation 20:12-13

<sup>17</sup> Revelation 20:14. While some evangelicals believe that angels are created in God’s image, we contend that they are not as only man is given such an attribute in Scripture only man is told to be fruitful, multiply, and exercise dominion as part of that image—functions which angels are unable to fulfill. See Robert P. Lightner,

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“Angels, Satan, and Demons,” in *Understanding Christian Theology* (Nashville: Thomas Nelson, 2003), 551, 627–628.

<sup>18</sup> John F. Walvoord, “Revelation,” in John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary*, New Testament ed. (Colorado Springs: Chariot Victor, 1983), 925-991.

<sup>19</sup> Charles R. Swindoll and John F. Walvoord. *Til His Kingdom Comes*. (Plano: IFL Publishing House, 2007), 69.; Daniel 9:27; Matt 24:1-28; Revelation 11-13

<sup>20</sup> Millard J. Erickson, *A Basic Guide to Eschatology: Making Sense of the Millennium*. (Grand Rapids: Baker Books, 1998), 126.

<sup>21</sup> Daniel 9:27; 11:36-39; II Thessalonians 2:1-8; Matthew 24:15; Revelation 4-19

<sup>22</sup> Charles R. Swindoll and John F. Walvoord. *Til His Kingdom Comes*. (Plano: IFL Publishing House, 2007), 16-17.

<sup>23</sup> 2 Thessalonians 2:3-4; Revelation 13:5-8

<sup>24</sup> Charles R. Swindoll and John F. Walvoord. *Til His Kingdom Comes*. (Plano: IFL Publishing House, 2007), 69.

<sup>25</sup> Norman L. Geisler, *Inerrancy* (Grand Rapids: Zondervan, 1982), 294-297.

<sup>26</sup> *Ibid.*, 65

<sup>27</sup> Revelation 20:7-9

<sup>28</sup> Charles R. Swindoll and John F. Walvoord. *Til His Kingdom Comes*. (Plano: IFL Publishing House, 2007), 64.

<sup>29</sup> Revelation 16:13-16; 19:19-21

<sup>30</sup> Michael J. Svigel, "The Rapture," unpublished class notes for ST 106 (Dallas Theological Seminary, Spring Semester, 2010), 112. "The need (within a classic premillennial eschatology) for mortal believing survivors of the tribulation to repopulate the earth during the millennium makes the strictly post-tribulational rapture almost impossible to hold without modifying it into at least a pre-wrath rapture (Isa 61:9; 65:20; Iren., A.H. 5.35.1). However, this necessity also weakens the pre-wrath rapture position in that such a view requires us to believe the “righteous” population rewarded in the millennial reign are not those tribulation saints who persevered through the tribulation period, but those who had been unbelieving followers of the beast for seven years and had a last minute change of mind. Though *possible*, this scenario does not seem *probable*."

<sup>31</sup> Humans are more than the material body. There is a material and the immaterial aspect of man, especially when considering Genesis 2:7 where man is made from dust and uniquely given the “breath of life.” This position was held by Tertullian and Clement of Alexandria and is supported by James 2:26 and 2 Corinthians 5:1-10. The two aspects work together creating an integrated dichotomy which is then passed along through sexual reproduction—the Traducian theory. See Charles Sherlock, *The Doctrine of Humanity*, *Contours of Christian Theology* (Downers Grove: IVP, 1996), 215-217.

<sup>32</sup> See endnote 30.

<sup>33</sup> Charles R. Swindoll and John F. Walvoord. *Til His Kingdom Comes*. (Plano: IFL Publishing House, 2007), 3.

<sup>34</sup> Charles Ryrie notes that the corruption of man “is total in that (a) it affects all aspects of man’s being and (b) it affects all people. Negatively, the concept of total depravity does not mean (a) that every person has exhibited his depravity as thoroughly as he or she could; (b) that sinner does not have a conscience or a ‘native induction’ concerning God; (c) that sinners will indulge in every form of sin; or (d) that depraved people do not perform actions that are good in the sight of others and even in the sight of God. Positively, total depravity means (a) that corruption extends to every facet of man’s nature and faculties; and (b) that there is nothing in anyone that can commend him to a righteous God” (Ryrie, *Basic Theology*, 253). Augustine and the Canons of Orange II also held that man’s nature was totally corrupted by Adam’s sin. See J. Patout Burns, *Theological Anthropology*, *Sources of Early Christian Thought* (Philadelphia: Fortress, 1981), 61-128.

<sup>35</sup> 1 Thessalonians 1:10; 5:9; 4:15-18

<sup>36</sup> 2 Corinthians 5:10. See also Genesis 6:5, Psalm 14:2-3, Ecclesiastes 7:20, 9:3, Romans 3:10-18, Ephesians 2:1-3, Titus 3:3.