Theological Fidelity Audit Report

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This document provides an audit report for 54 academic theological papers written by Dr. Gene Williams Jr. Each paper was evaluated according to three rules of theological fidelity:[1]

🥇 Gold Rule – Does it align with ecumenical consensus (e.g., early Church councils)?

🥈 Silver Rule – Does it fit within the broader orthodoxy or theological consensus of the early Church and major traditions?

🥉 Bronze Rule – Does it stay within respectful bounds of reasoned speculation and avoid condemned views?

This framework gives theological clarity, historical continuity, and epistemic humility—guarding truth without shutting down faithful exploration.

Paper Title	☑	☑	☑
What It Means to Be the Image of God	☑	☑	☑
Trichotomy, Dichotomy, and Naturalism	☑	☑	☑
The Development of Trinitarian Doctrine	☑	☑	☑
Triadology: An Ontological and Dimensional Model of the Triune Godhead	☑	☑	☑
The Son of Man: Did Jesus Claim to Be God?	☑	☑	☑
Biblical Complementarianism	☑	☑	☑
Sunday Worship	☑	☑	☑
Case for Weekly Communion	☑	☑	☑

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[1] See **Appendix A** for a detailed articulation of the theological fidelity framework, including the 🥇 *Golden Rule* (Dogma: Non-Negotiable Truth), 🥈 *Silver Rule* (Patristic Consensus: Normative Doctrine), and 🥉 *Bronze Rule* (Speculative Boundaries: Open but Bounded).

Symbols of Faith and Christograms	✅	✅	✅
Sanctification Through Fire	✅	✅	✅
Perseverance and Apostasy	✅	✅	✅
Supersessionism	✅	✅	✅
Awake in Sheol or Soul Sleep	✅	✅	✅
Annihilation versus Eternal Torment	✅	✅	✅
Origins and Development of the Pre-Tribulation Rapture View	✅	✅	✅
Prima Scriptura	✅	✅	✅
Context is King	✅	✅	✅
Contextual Reading vs. Plain Reading of the Text	✅	✅	✅
The Recognition of the Biblical Canon	✅	✅	✅
Septuagint and Masoretic Text	✅	✅	✅
Almah, Bethulah, and the Septuagint	✅	✅	✅
The Injil: What Is It?	✅	✅	✅
The Ineffable Name	✅	✅	✅
Adam and Eve in Christian Orthodoxy	✅	✅	✅
From His Side to Her Creation	✅	✅	✅
Genesis Hyperbole and History	✅	✅	✅
Sons of God and the Nephilim	✅	✅	✅
Biblical Rebellions: Cosmic Conflict	✅	✅	✅
Psalm 22: Christ's Passion	✅	✅	✅
Baptism as a Cosmic Declaration	✅	✅	✅
Layman Apologetics Thesis	✅	✅	✅
Theseus and the Resurrection	✅	✅	✅
Divine Council and	✅	✅	✅

Dual Lenses			
The Triune God: Coherence of the Trinity in Jewish Text	☑	☑	☑
Defense for the Trinity	☑	☑	☑
Jesus Christ and Pagan Mythology	☑	☑	☑
Biblical Marriage: Scriptural and Historical Perspectives	☑	☑	☑
Spiritual Matter and the Corruption of the Cosmos	☑	☑	☑
B-Theory and Eternal Now	☑	☑	☑
Cogito, Ergo Sum	☑	☑	☑
Navigating Divine Providence	☑	☑	☑
Spiritual Gifts and the Primordial Language	☑	☑	☑
From Babel to the Nations	☑	☑	☑
Tracing Angels and Demons Development	☑	☑	☑
Tracing Satan's Development	☑	☑	☑
The Lost Holiday in the West: Epiphany	☑	☑	☑
Saint Nicholas of Myra	☑	☑	☑
The Magi, Jeremiah, and Daniel	☑	☑	☑
Divisions of Christendom	☑	☑	☑
The Integrated Hypostatic Union Model	☑	☑	☑
The Theological Unity Equation	☑	☑	☑
Two Ship Breakdown Based on IHUM	☑	☑	☑
The Divine Son in the Tanakh	☑	☑	☑

APPENDIX A: THEOLOGICAL FIDELITY RULES EXPLAINED

This appendix provides the formal definitions and boundaries for the Golden, Silver, and Bronze Rules of theological integrity referenced throughout the audit. These categories reflect the historic method by which the early Church preserved truth: through ecumenical councils, universal patristic consensus, and reasoned theological exploration. Each rule serves as a tier of authority by which doctrinal positions are evaluated. Any paper or theological claim referenced in this audit may cite this appendix when appealing to early Church precedent or doctrinal orthodoxy.

🥇 **Golden Rule – Dogma (Non-Negotiable Truth)** "If it was affirmed by an ecumenical council of the undivided Church, I submit. Full stop."

Source: The Seven Ecumenical Councils of the First Millennium (before the East-West Schism)

Doctrinal Examples:

- The Trinity (one essence, three persons)
- Theotokos (Mary as God-bearer)
- The full divinity and full humanity of Christ
- The two natures and two wills of Christ (divine and human)

Councils Affirmed:

1. **Nicaea I** (325) – Condemned Arianism; affirmed Christ as consubstantial with the Father.
2. **Constantinople I** (381) – Affirmed the divinity of the Holy Spirit.
3. **Ephesus** (431) – Affirmed Mary as Theotokos; condemned Nestorianism.
4. **Chalcedon** (451) – Declared Christ one person in two natures, unconfusedly and inseparably.
5. **Constantinople II** (553) – Condemned the Three Chapters; reaffirmed Chalcedonian Christology.
6. **Constantinople III** (680–681) – Affirmed two wills in Christ; condemned monothelitism.
7. **Nicaea II** (787) – Affirmed the veneration (not worship) of icons.

Personal Note on Nicaea II (787):
While all seven councils are historically recognized as ecumenical, I respectfully dissent from the necessity of icon veneration as defined at the Second Council of Nicaea (787). In continuity with many in the Western Church following the Carolingian tradition, I affirm the council's historical occurrence and broader ecclesial recognition, yet I do not regard its conclusions concerning icon veneration as dogmatically binding. This position is not taken in defiance of tradition, but in fidelity to the core creedal and Christological

affirmations upheld by the undivided Church prior to this council. I maintain a moderate stance that honors the historical and devotional use of icons while declining to affirm the theological necessity of their veneration.

Deviation Status: ✅ **Deviation = Heresy**

🥈 **Silver Rule – Patristic Consensus (Normative Doctrine)** "If it was taught everywhere, always, and by all, I honor it."

Source: The universal consensus of the early Church Fathers across time, geography, and tradition. This rule reflects what Vincent of Lérins called the *quod ubique, quod semper, quod ab omnibus creditum est* (what has been believed everywhere, always, and by all).

Doctrinal Examples:

- Baptismal regeneration (e.g., Justin Martyr, Tertullian, Cyprian, Augustine)
- Apostolic succession and episcopal governance
- Real presence in the Eucharist
- Infant baptism
- Unity of Scripture and Tradition (with Scripture as the rule of faith)
- Regula fidei as a summary of gospel essentials

Status:

- These doctrines were not always formally defined by ecumenical councils, but they held near-universal acceptance among the early Fathers.
- They are binding in practice and interpretation unless overturned by ecumenical consensus (which rarely, if ever, happened).

Deviation Status: ⚠️ **Deviation = Heterodox Error**

🥉 **Bronze Rule – Speculative Boundaries (Open but Bounded)** "If the fathers debated it, I stay within the lines they drew."

Source: The wide range of theological exploration permissible within orthodoxy, as evidenced in the writings and disputes of early Church theologians.

Content Characteristics:

- These are *not* dogmas or universal doctrines, but reasoned positions tolerated within the orthodox boundaries.
- Fathers differed without being condemned as heretical.

Examples of Acceptable Speculation:

- **Millennialism:** Premillennialism (e.g., Irenaeus) vs. Amillennialism (e.g., Augustine)
- **Allegorical vs. Literal Interpretation:** Origen's allegory vs. Antiochene literalism

- **Postmortem Evangelism:** Hints in Clement of Alexandria, Origen, and later Gregory of Nyssa
- **Free Will and Divine Foreknowledge:** Varied understandings before Augustinian determinism (e.g., Justin Martyr, Irenaeus)
- **The Extent of the Atonement:** Various atonement models including ransom, recapitulation, moral influence
- **The Nature of the Soul:** Some Fathers affirmed traducianism, others creationism

Boundaries:

- Exploration must not deny Golden or Silver Rule doctrines.
- Once a position is condemned (e.g., Origen's apokatastasis), it is no longer permissible.
- Innovation must be framed as *within tradition*, not beyond it.

Deviation Status: 🔍 **Deviation = Error only if it contradicts higher rules or becomes dogmatized.**

Why This Model Matters: This three-tiered framework allows for:

- **Doctrinal confidence** where the Church has spoken with unity
- **Faithful continuity** with the historic and global Church
- **Thoughtful exploration** without fear of heresy, as long as boundaries are respected