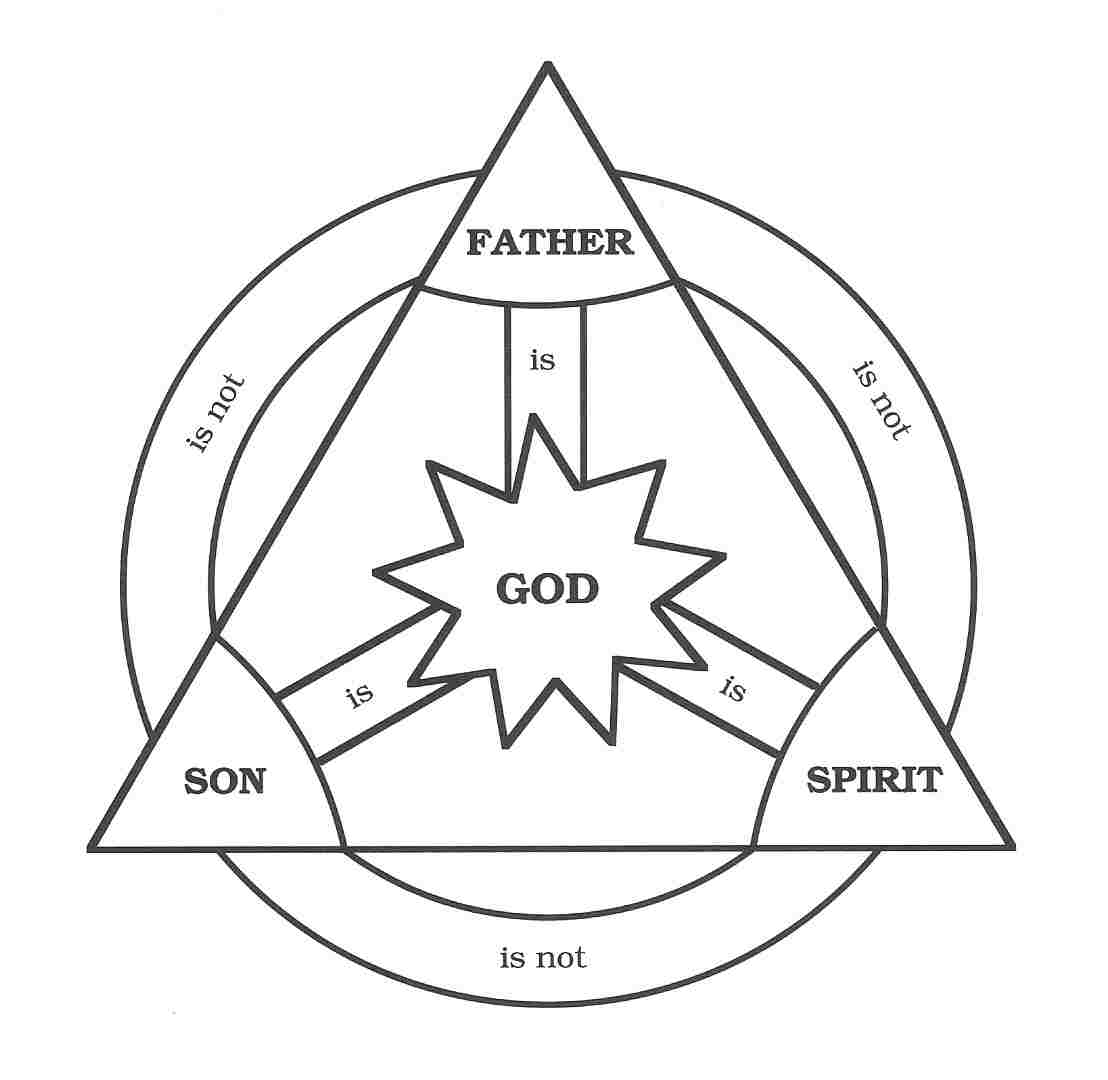
**Basic Bible Doctrine**

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**Ambassadors Leadership Training Institute**

**&**

**GraceLife Institute**

**Introduction**

The authors of the Bible wrote over a period of about 1500 years, in a wide variety of settings. Their backgrounds varied – apostles, fishermen, shepherds, and more. They wrote within the nation of Israel, they wrote when Israel was in captivity. They wrote about Israel, they wrote about the church. They wrote while travelling, they wrote while imprisoned. They wrote about the beginning of Creation, they prophesied about the end of this world. They wrote about men, about angels, about Jesus, about the Holy Spirit, about God, and more. They recorded God’s Law, and they wrote about God’s incredible grace. They wrote about God’s plan of salvation. And they wrote about much more.

And from the beginning of Genesis to the end of Revelation, the story these authors tell is consistent.

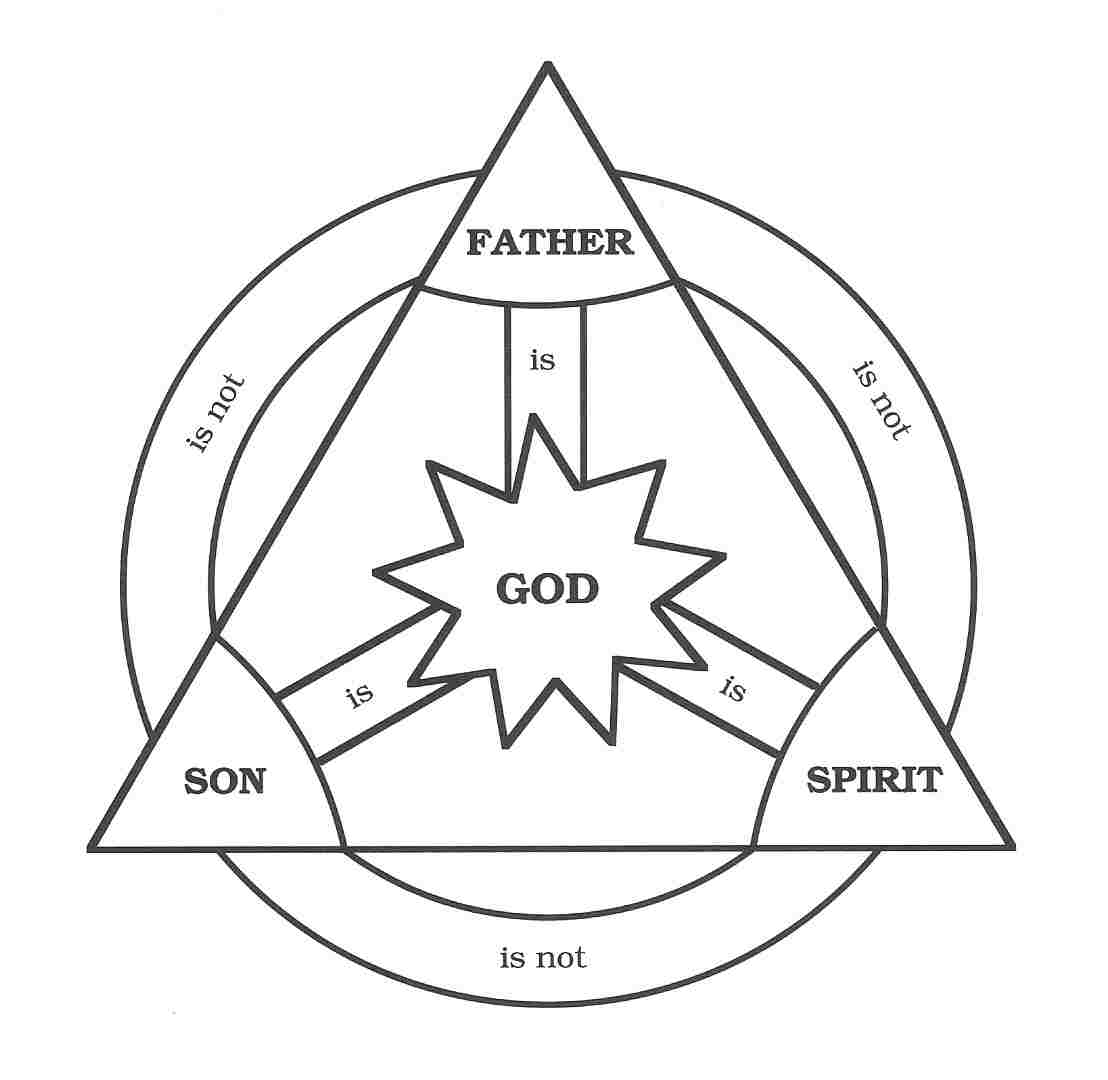
The study of biblical doctrine (“theology”) allows us to examine the themes that run throughout the Scriptures. It answers the question, “What does God say about…?” This course provides a survey of basic Bible doctrines.

This course has four purposes:

1. To understand the process for developing basic doctrines
2. To be able to understand the main doctrinal themes of the Bible
3. To be able to process “problem passages” related to a doctrinal position
4. To deepen the learner’s appreciation for God’s revelation of Himself and His work in the Bible

In this course, as time permits, we will address:

1. A review of Bible Study Methods …..… p. 4
2. How to develop a doctrinal view ……… p. 7
3. The Bible (Bibliology) ……………………… p. 11
4. God (Theology proper) ……………….…. p. 13
5. Jesus Christ (Christology) …………….…. p. 18
6. The Holy Spirit (Pneumatology) ….…. p. 21
7. Man ( Anthropology) ………………….….. p. 24
8. Salvation (Soteriology) ……………….…. p. 26
9. The church (Ecclesiology) …………...…. p. 30
10. Angels, good and bad (Angelology) ... p. 33
11. Future events (Eschatology) …….….…. p. 35



**Bible Study Methods (Review)**

The development of a Biblical doctrine must start with an understanding of the text. Bible Study Methods give us the tools to make sense of the Scriptures. The Basic Bible Doctrine course assumes you have participated in the “Bible Study Method” course. This section reviews the basics of that course.

***Observation*** – what does the text \_\_\_\_\_\_\_

***Interpretation*** – what \_\_\_\_\_ the text \_\_\_\_\_\_\_

***Application*** – what \_\_\_\_\_\_ the text mean today

**Observation**: Carefully examining the text to see what it \_\_\_\_\_\_\_\_

When we observe, what do we look for?

1. Words
2. Author
3. Audience
4. Setting
5. Geography
6. Time Markers
7. Actions / responses of people
8. And anything else that might be important!

***The more carefully we observe the text, the less likely we will be to make mistakes in understanding and applying the text!***

**Interpretation:** The process of determining the \_\_\_ \_\_\_\_\_\_\_\_ meaning of the biblical text as intended by the \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_. It answers the question, “What did the \_\_\_\_\_\_\_\_\_ author say to the \_\_\_\_\_\_\_\_\_ audience?”

Four Rules

1. Interpret \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Interpret in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. Interpret considering \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_
4. Interpret considering biblical \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Based on your discoveries using the four rules, restate the verse in your own words.***

**Application**: Putting the truth we discovered in interpretation into \_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_ interpretation - \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_ or a \_\_\_\_\_\_\_ principles

Potentially, \_\_\_\_\_\_\_\_\_ specific steps of obedience

*Some key questions to ask:*

What does the passage teach…

About God?

About man?

About other people?

About sin?

What promises does it contain?

What commands are to be obeyed?

*Developing the Applications*

**The Process of Developing Doctrine[[1]](#footnote-1)**

The development of doctrine is, on the one hand, a simple process. One must simply answer the question, “What does the Bible say about….?” It is, on the other hand, a complicated process because it cannot ignore church history, it often is influenced by other doctrines, and it sometimes (often!) requires addressing a significant amount of biblical material.

**The role of church history**

Beginning with the early church and through church history, the church has faced doctrinal questions and doctrinal controversies. In Galatians, Paul addresses the “different gospel” that some began to follow (Gal. 1:6-9). In that book, Paul defined the requirements of salvation (justification, being declared righteous, comes by faith in Jesus Christ (Gal. 2:16)) and he defined how to live life as a Christian (also by faith, Gal. 2:20). Controversies arose about crucial issues such as the nature of Jesus (Is he fully God? Fully human? In what way is He “like” God?), the Trinity (How can the unity of God and the existence of three persons, all deity, coexist?), the nature of man (Is man born sinful or morally neutral?), and many other issues. In this course, we will not explore the unfolding of Christian theology over the history of the church (“Historical Theology”). However, keep three important ideas in mind:

1. We rarely develop doctrinal beliefs in isolation. Some of our beliefs have roots that go back many centuries in history.
2. The battle for correctly understanding the Scripture is unending. Differences of understand or, more importantly, false teaching never ceases. Some of the errors today are very similar to the errors that arose early in Church history (for example, some today still deny the deity of Christ).
3. We should learn from historical theology, but we must never fully settle on a doctrinal position because it is what has been taught in the past. To the best of our ability, we need to study it for ourselves; we need to study it as if it is new so that we are convinced something is true because it’s biblical.

**Theory: Analyze and synthesize \_\_\_\_\_\_\_ \_\_\_\_\_\_\_ pertaining to a topic**

1. \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_
2. \_\_\_\_\_\_\_\_\_\_\_\_\_ concepts. For example, how does the nature of God impact the doctrine of salvation?

**Use of “Bible Study Methods” with pertinent passages**

1. When we look at what the Bible says about a topic, we need to apply the first two steps of Bible Study Methods (\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_) to ensure we understand the passage correctly in \_\_\_\_\_\_\_\_\_.
2. The problem of \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_.

**Progress of Revelation**

“God did not reveal all truth about Himself at one time but revealed Himself ‘piecemeal,’ portion by portion to different people throughout history (cf. Heb. 1:1). Biblical theology traces that progress of revelation, noting the revelation concerning Himself that God has given in a particular era or through a particular writer. Hence, God’s self-disclosure was not as advanced to Noah and Abraham as it was to Isaiah.”[[2]](#footnote-2)

A few examples:

1. The giving of the \_\_\_\_\_\_\_
2. The finished work of \_\_\_\_\_\_\_\_
3. The \_\_\_\_\_\_\_\_\_ (\_\_\_\_\_ and \_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_ in Christ, Eph. 2:11-16)
4. \_\_\_\_\_\_\_\_\_\_ - a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ book

**The relation of one doctrine to another**

All doctrines are inter-related. As such, we need to think about how one topic influences our understanding of another. For example, we cannot understand “salvation” apart from the topic of “sin”.

**Problem Passages**

Every doctrine has problem passages, passages difficult to fit into the overall doctrinal system. Problems might appear because:

1. We \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the passage \_\_\_\_\_\_\_\_\_\_\_.
2. The doctrinal system we hold is \_\_\_\_\_\_\_\_\_\_. For example, a system that denies the deity of Christ (the “Arian controversy”, 320 A.D., Jehovah’s Witnesses today) has problems with passages such as John 1:1, John 8:58 and others.
3. We may have inadequate knowledge to fully explain the passage.
4. The Scriptures record the “\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_” (1 Cor. 2:9-11). As such, we may expect some \_\_\_\_\_\_\_\_\_\_, that is, some difficulties in understanding fully how all the pieces fit together.

The doctrine that is most likely correct is that which best fits all the passages together and best handles the problem passages.

**Limits of a System**

“The limitations of a theological system must coincide with the limitations of biblical revelation. In an effort to present a complete system, theologians are often tempted to fill in the gaps in the biblical evidence with logic or implications that may not be warranted. Logic and implications do have their appropriate place. God’s revelation is orderly and rational, so logic has a proper place in the scientific investigation of that revelation…. However, when logic is used to create truth, as it were, then the theologian will be guilty of pushing his system beyond the limitations of biblical truth. Sometimes this is motivated by the desire to answer questions that the Scripture does not answer. In such cases (and there are a number of crucial ones in the Bible) the best answer is silence, not clever logic, or almost invisible implications, or wishful sentimentality.”[[3]](#footnote-3) Examples include the likes of fully explaining God’s sovereignty and man’s responsibility and the “order of salvation”

**Balancing Theology and Studying the Bible**

**Summary**

The process of developing doctrine answers the question, “What does the Bible say about…?” It takes in to account every passage, carefully interpreting each passage. It weighs each passage in light of the progress of revelation. Every doctrine will encounter problem passages; the best solution is that which handles both the clear passages and the problem passages. The system should flow from the passages, but our understanding of the passages is also influenced by the system.

**The Process of Developing Doctrine**

***Practice – the Doctrine of Salvation***

Developing a full doctrine of Salvation would take more time than we have in this course, but this exercise will help us understand how a doctrinal view is developed. It will also help us see how complicated the process can be, and how a particular doctrinal topic is influenced by other doctrinal topics.

Instructions:

1. Take about 5 minutes to think about the following questions and to write down some preliminary thoughts. The purpose of this time is to begin the process of thinking about what is needed to develop a doctrine of salvation.
2. For about 45 minutes, we will have a class discussion about the answers to these questions.
3. For the final 5 minutes, we will summarize what we discussed in class.
4. What words or phrases do we need to study? (For example, “salvation”, “saved”)
5. What other doctrines do we need to address? (For example, “Jesus Christ”). What specific topics within these other doctrines seem important?
6. What do we need to be aware of concerning the progress of revelation and salvation (For example, what is the purpose of the law?)
7. What are some of the potential problem passages or problem topics we need to be aware of? (For example, what is the role of works in salvation?)

**The Doctrine of the Bible (Bibliology)**

When we study basic doctrines, we quickly realize that one doctrine may greatly influence our understanding of other doctrines. The “Doctrine of the Bible” greatly influences our understanding of every other doctrine, and the “Doctrine of God” greatly influences our understanding of the “Doctrine of the Bible”. We’ll start with the Bible, because without it, we cannot know with confidence much about God.

***The Bible:*** *The Bible is the verbally inspired word of God without error in the original writings and of supreme and final authority in faith and life (2 Tim. 3:16; 2 Pet.1:21).*

**Revelation**

For man to know God as he really is, God must reveal Himself. Apart from His revelation, we are left with incomplete understanding (at best) or, more likely, incorrect understanding. His revelation takes two forms, \_\_\_\_\_\_\_\_\_\_\_ revelation and \_\_\_\_\_\_\_\_\_\_ revelation.

*General revelation*: God reveals \_\_\_\_\_\_\_\_\_ aspects of His \_\_\_\_\_\_\_\_\_ to \_\_\_\_\_ humanity. General revelation affirms the \_\_\_\_\_\_\_\_\_ of God and the \_\_\_\_\_\_\_\_\_\_ of man, but it is insufficient for \_\_\_\_\_\_\_\_\_. The primary means (but not the only means) of general revelation is His \_\_\_\_\_\_\_\_\_ (Psalms 19:1-6, Romans 1:18-21).

*Special revelation*: “Special revelation involves God’s \_\_\_\_\_\_\_\_\_\_\_\_\_ communications and manifestations of himself to \_\_\_\_\_\_\_\_\_\_\_ persons at \_\_\_\_\_\_\_\_\_\_\_\_ time.”[[4]](#footnote-4)

Throughout history, God used a variety of means of special revelation (angels, dreams, visions, casting lots, prophets, the Old Testament). In the early church, He also revealed Himself through the apostles. However, the two primary means of special revelation in the church era are:

1. \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ (Heb. 1:1-2)
2. \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ (2 Tim. 3:16)

**Progress of Revelation**

God did not reveal everything at once. He told Adam and Eve some of His story, He told more to Abraham, more to Moses, more to David. In the fullness of time, He sent Jesus (Gal. 4:4). Then, through the pens of Paul and the other New Testament writers, ending with John writing Revelation, God completed His revelation.

**Inspiration**

“Inspiration may be defined as the Holy Spirit’s superintending over the writers so that while writing according to their own styles and personalities, the result was God’s Word written—authoritative, trustworthy, and free from \_\_\_\_\_\_\_\_ in the \_\_\_\_\_\_\_\_\_\_\_ autographs.” [[5]](#footnote-5)

2 Timothy 3:16: All Scripture is inspired (“God breathed”) by God and profitable for teaching, for reproof, for correction, for training in righteousness

The \_\_\_\_\_\_\_\_\_\_\_\_ is inspired (the text), not the \_\_\_\_\_\_\_\_\_.

**Inerrancy**

“The inerrancy of the Bible means simply that the Bible ­­­­­­\_\_\_\_\_\_\_\_ the \_\_\_\_\_\_ (free from any \_\_\_\_\_). Truth can and does include approximations, free quotations, language of appearances, and different accounts of the same event as long as these do not contradict.”[[6]](#footnote-6)

**Canonicity**

If all Scripture is inspired, then which books are inspired? Many other writings circulated during the first century and later, and some people wonder why they were not included as Scripture. “Canon” refers to the inspired books.

1. The texts were inspired \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_.
2. Men did not \_\_\_\_\_\_\_ a text was inspired; they \_\_\_\_\_\_\_\_\_\_ inspiration.
3. By the end of the second century, most of the New Testament books we accept today were recognized. The Muratorian Canon, for example, included all except Hebrews, James and one of John’s Epistles. By the end of the fourth century, all 27 books were recognized as canonical.

**Authority**

The Bible should be our ultimate authority and final answer for life.

2 Tim. 3:16-17:

**The Doctrine of the God (Theology Proper)**

Who is God? People all around the world for all of history have ideas about who God is –or whether He even exists. For any hope of correctly answering this question, God must reveal himself to us (“special revelation”). He has done so through the Scriptures.

***The Godhead.*** *We believe in one God, eternally existing in three different but equal persons: Father, Son, and Holy Spirit (Matt. 28:19; 2 Cor. 13:14).*

**The person of God the Father**

The biblical account leaves no question that God is a person. He possesses attributes that reflect personhood (for example, love); He speaks (for example, Luke 3:22, “a voice came out of heaven”); He displays emotions (such as anger, Exodus 4:14); He has names that reflect personhood (for example, “Father”, Matt. 6:7-8).

The Bible describes Him with using a wide variety of terms. We may call them his attributes or perfections (see pages 15 - 16 for one list of His attributes, with brief definitions).

1. Balance – God is more than a list of attributes; He exists with all of them in perfect balance. In our theology, we can get into trouble when we get out of balance in our thinking
2. Example - When “God is love” is out of balance
3. Example - When “God is holy” is out of balance

***Names of God***

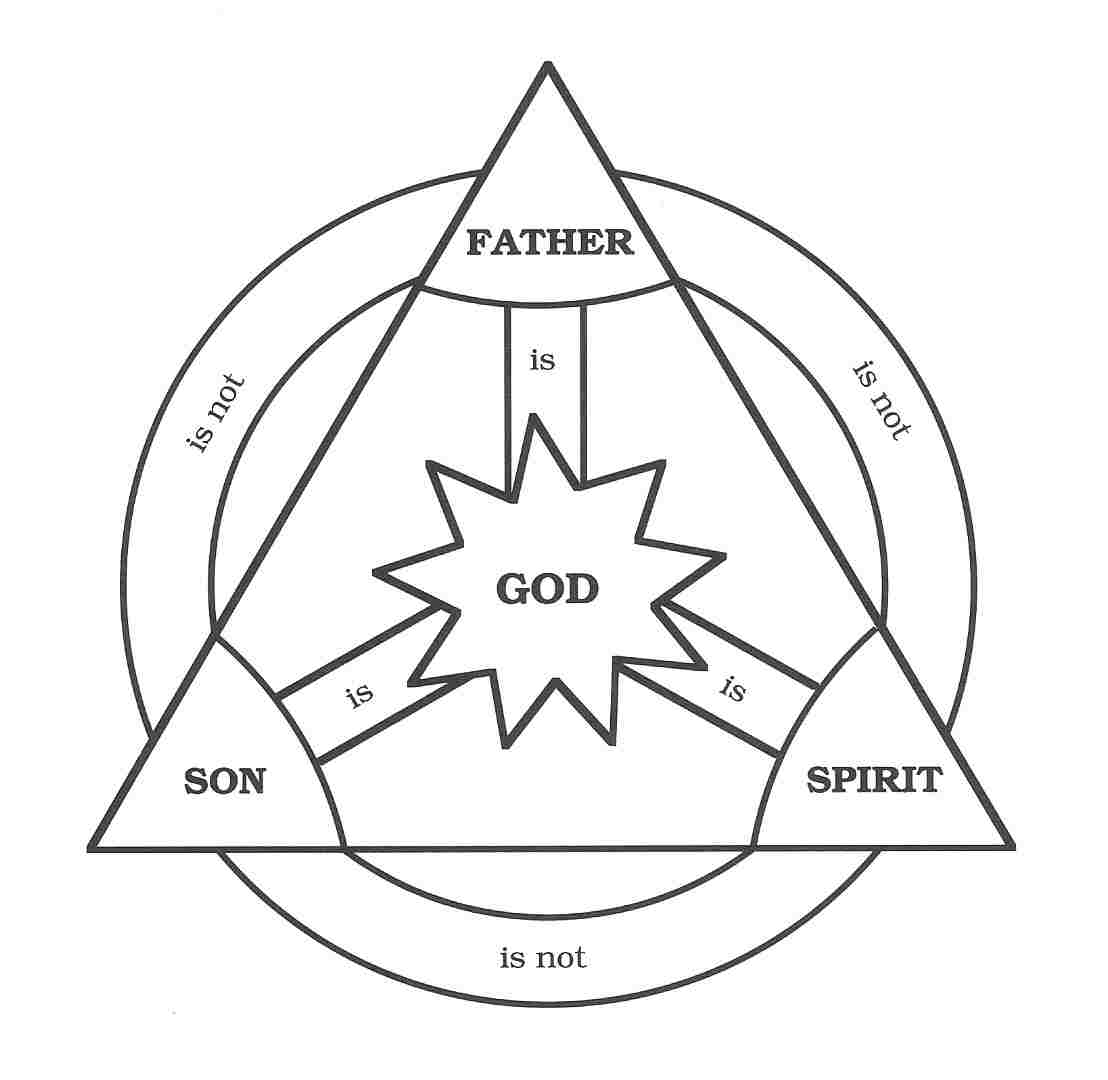
The names of God reflect who He is. The more common names include:

***Elohim*** is a general name for God. It is usually translated “God” in the English translations.

***Adonai*** means “lord” or “master” and is usually translated “Lord” in English Bibles.

***Yahweh*** *translates* the Hebrew word YHWH. Most modern English translations render it “Lord” (all capital letters), but some translate it “Jehovah”. The name is connected with the name “I AM” (Ex. 3:14-15). When Jesus used the name “I AM” (e.g., John 8:58), he claimed \_\_\_\_\_\_\_\_ with YHWH. Yahweh is God’s “personal” named showed His personal relationship with Israel.

***El Shaddai.*** Translated “God Almighty,” it refers to the power or strength of God.

***The Trinity***

The diagram on the cover of these notes is a visual aid to help understand the trinity. One of the reasons we have difficulty understanding the trinity is that we have \_\_\_\_\_\_\_\_ to compare it to; there is nothing else like it. The doctrine of the Trinity comes from two main ideas: (1) There is \_\_\_\_\_\_ \_\_\_\_ God, and (2) \_\_\_\_\_\_\_\_ separate, distinct persons are identified as “God”.

The \_\_\_\_\_\_\_\_\_\_\_\_ is called God (1 Cor. 8:6)

The \_\_\_\_\_\_\_\_\_ is called God (John 1:1

The \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ is called God (Acts 5:3-14)

In the Great Commission passage (Matthew 28:18-20), Jesus points to both the unity of God and the three separate, distinct persons when He commands to “baptize in the name (\_\_\_\_\_\_\_\_) of the Father, and the Son, and the Holy Spirit”. All \_\_\_\_\_\_ are revealed at the same instant when Jesus is baptized (Luke 3:21-22). All three persons are involved in performing “acts of God), such as \_\_\_\_\_\_\_\_\_\_\_\_\_ (Eph. 1:3-13), \_\_\_\_\_\_\_ (Gen. 1:1, Gen. 1:2, Col. 1:16),

*One of the best “definitions” of the trinity is this: “There is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence.”[[7]](#footnote-7)5*

**ASSIGNMENT: Psalms exercise**

The Scriptures reveal the character of God. The Psalms in particular speak a great deal about Him. Your assignment is to:

1. Read Psalm 139, Psalm 145, and Psalm 121.
2. Highlight, or write down, anything you see in the Psalm that says something about the character of God (Observation)
3. Summarize in your own words what the three Psalms say about God.

For example, Psalm 145:8 says “Lord is gracious and merciful; Slow to anger and great in lovingkindness.”

Highlight what the Psalm says about the character of God:

The LORD is gracious

The LORD is merciful

The LORD is slow to anger

The LORD is great in lovingkindness

Summarize in your own words what he Psalm says about God

“God is a gracious, merciful, loving God, who is patient and does not anger easily”

*The assignment for this class only uses three of the 150 Psalms. I encourage you on your own time to do the same work with all of the Psalms. It can help you appreciate the complexity of God’s character, the greatness of His works, and the greatness of His person!*

***The Attributes of God****.[[8]](#footnote-8)*

A. *Eternity*

The attribute of eternity means that God exists endlessly. God’s eternity and self-existence are interrelated concepts. (Psalm 90:2)

B. *Freedom*

Freedom in God means that He is independent of His creatures and His Creation. When Isaiah asked the people who had directed the Lord or taught Him anything or instructed Him, he expected the answer, “no one,” because God is free, that is, independent of His creatures (Isa. 40:13–14).

C. *Holiness*

Holiness in the Bible means separation from all that is common or unclean. In respect to God, holiness means not only that He is separate from all that is unclean and evil but also that He is positively pure and thus distinct from all others. (Isa. 6:3, Rev. 4:8).

D. *Immutability*

Immutability means that God is unchangeable and thus unchanging. (Malachi 3:6, James 1:17 speak of immutability.

E. *Infinity*

Infinity means that God has no bounds or limits. He is in no way limited by the universe or by time-space boundaries. (1 Kings 8:27, Acts 17:24-28).

F. *Love*

Like many Christian terms, love is more often discussed than defined. Love seeks good for the object loved. What is good? In God it is the perfection of holiness and all that that concept implies. Love in God is seeking the highest good and glory of His perfections. This implies no selfishness in God as it would in human beings. (1 John 4:8). Closely related to love are goodness, mercy, long-suffering, and grace. Although distinctions are made, they are not exact. Goodness may be defined as God’s benevolent concern for His creatures (Acts 14:17). Mercy is that aspect of His goodness that causes God to show pity and compassion (Eph. 2:4; James 5:11). Long- suffering speaks of self-restraint in the face of provocation (1 Pet. 3:20; 2 Pet. 3:15). Grace is the unmerited favor of God shown to man primarily in the person and work of Jesus Christ.

G. *Omnipotence*

Omnipotence means that God is all-powerful and able to do anything consistent with His own nature. The word “Almighty” is used only of God in the Bible, occurring fifty-six times, and is the basis for the concept of omnipotence. God revealed Himself as the Almighty One to Abraham (Gen. 17:1), to Moses (Exod. 6:3), to believers (2 Cor. 6:18), and to John several times in the Revelation (1:8; 19:6).

H. *Omnipresence*

Omnipresence means that God is everywhere present with His whole being at all times. (Psalm 139:7–11)

I. *Omniscience*

Omniscience means that God knows everything, things actual and possible, effortlessly and equally well. God knows all His works from the beginning (Acts 15:18), God knows everything about our lives before we are born (Ps. 139:16).

J. *Righteousness*

Though related to holiness, righteousness is nevertheless a distinct attribute of God. Holiness relates to God’s separateness; righteousness, to His justice. Righteousness has to do with law, morality, and justice. There is no law, either within His being or of His own making that is violated by anything in His nature. There is no action He takes that violates any code of morality or justice. (Psalm 11:7)

K. *Simplicity*

The attribute of simplicity means that God is not a composite or compounded being.

“God is spirit” (John 4:24).

L. *Sovereignty*

The word means principal, chief, supreme. Ultimately God is in complete control of all things, though He may choose to let certain events happen according to natural laws that He has ordained. God has a plan (Acts 15:18), which is all-inclusive (Eph. 1:11), which He controls (Ps. 135:6), which includes but does not involve Him in evil (Prov. 16:4), and which ultimately is for the praise of His glory (Eph. 1:14).

M. Truth

Truth means “agreement to that which is represented” and includes the ideas of veracity, faithfulness, and consistency. God is the only true God (John 17:3), and thus cannot lie (Titus 1:2) and is always reliable (Rom. 3:4; Heb. 6:18).

N. *Unity*

Unity means that there is but one God, who is indivisible (Deut. 6:4). The New Testament, even with its clear revelation of the Trinity, affirms the unity of God (Eph. 4:6; 1 Cor. 8:6; 1 Tim. 2:5).

**The Doctrine of the Jesus Christ (Christology)**

Central to Christianity is the person and work of Jesus Christ. If we are incorrect about who He is and what He accomplished, the message of salvation by faith in Him is meaningless. As Paul writes,

But if there is no resurrection of the dead, not even Christ has been raised; and if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied. (1 Cor. 15:13-19)

All non-Christian religions and every cult sees Jesus and his work different than what the Bible describes.

***The Person and Saving Work of Christ.*** *We believe Jesus Christ existed eternally with the Father and is wholly God (John 1:1-3; 10:30), was conceived by the Holy Spirit, born of the virgin Mary, and is also wholly man (Matt. 1:20-23; 1 John 4:2). We believe Jesus Christ died on the cross for the sins of all people as a substitutionary sacrifice, and that He arose bodily from the grave, ascended into Heaven, and presently ministers as High Priest for those who have trusted in Him (1Cor. 15:3-4; Heb. 4:14).*

**His Deity**

The deity of Christ means that He was, and is, “undiminished deity.” He is an uncreated being, the second person of the Trinity, “fully God.” He possesses all the attributes of God; He is not less than God in any way. The deity of Christ is crucial for at least three reasons:

1. The \_\_\_\_\_\_\_\_\_\_ of the \_\_\_\_\_\_\_\_\_\_ affirms His deity. To deny the deity diminishes in some way the Scriptures.
2. The \_\_\_\_\_\_\_ of sin for the world is so great, anyone less than God could not pay the price.
3. If Christ is the “mediator” between man and God (1 Tim. 2:5), He must be deity Himself to “adequately represent” God.

*The evidence for His deity:*

He is called “God”

1. John 1:1
2. John 8:58
3. Heb. 1:8 “But of the **Son** He says, “YOUR THRONE, **O GOD**, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

He has the attributes of God

He performs works only God can perform

1. \_\_\_\_\_\_\_\_\_\_\_\_ (John 1:3, Col. 1:16)
2. \_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_ (Mark 2:1–12; Isa. 43:25)

He receives worship (John 5:23, John 20:28)

He possesses the attributes of God. For example:

1. He is unchanging (immutable), Heb. 13:8
2. He is eternal (John 1:1)
3. He is life (John 14:6)

**His Humanity**

“The doctrine of the humanity of Christ is equally important as the doctrine of the deity of Christ. Jesus had to be a man if He was to represent fallen humanity.”[[9]](#footnote-9)

Evidence for His humanity:

He was born of a \_\_\_\_\_\_\_\_\_\_ (virgin birth, Matt. 1:18-25)

He had characteristics of humanity (for example, hunger (Matt. 4:2), thirst (John 4:6), physical weariness (John 4:7))

He is called man (1 Tim. 2:5)

**His death**

Christ died a substitutionary death on the cross for the sins of all people as a substitution for mankind.

1. Isa. 53:5 (“our”, “we”)
2. Mark 10:45 (greek, “anti” – instead of)
3. 1 Tim. 2:6 (Greek, “huper” – in place of)
4. 2 Cor. 5:21
5. 1 John 2:2

(Other benefits of the death of Christ will be addressed in “The Doctrine of Salvation”)

**His Resurrection**

The resurrection of Jesus:

1. Affirms the validity of our \_\_\_\_\_\_\_\_\_\_ in Jesus (1 Cor. 15:17)
2. Affirms that Jesus is, in fact, the \_\_\_\_ \_\_\_ \_\_\_\_\_\_\_ (Rom. 1:4)
3. Is essential in God’s program

The evidence of the resurrection include:

1. The \_\_\_\_\_\_ \_\_\_\_\_\_\_\_
2. The \_\_\_\_\_\_ \_\_\_\_\_\_\_\_ (John 20:6-8)
3. The post-resurrection \_\_\_\_\_\_\_\_\_\_\_\_ (1 Cor. 15:4-8)

**His Ministry as our High Priest (Heb. 7:23-27)**

**His future kingdom (see “Future Events”)**

**The Doctrine of the Holy Spirit (Pneumatology)**

Perhaps no doctrine is more confusing to the average Christian than the doctrine of the Holy Spirit. Who is He? What does he do today?

***The Holy Spirit.*** *We believe the person of the Holy Spirit existed eternally with the Father and the Son (John 15:26; Heb. 9:14) and during this present age regenerates those who believe, baptizes them into the body of Christ, and indwells them permanently (Titus 3:5; 1 Cor. 12:13).*

**His person**

Some cults deny the personhood of the Holy Spirit. They see Him as a mere power or force. However, the Scriptures portray a different picture. Evidence of His personhood includes:

1. He shows \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Eph. 4:30)
2. He has \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Cor. 2:11)
3. He has \_\_\_\_\_\_\_\_\_\_\_ (1 Cor. 12:11)
4. His \_\_\_\_\_\_\_\_\_ show personhood (for example, He \_\_\_\_\_\_\_\_\_ (John 14:26))

**His deity**

The Scriptures also clearly shows the deity of the Holy Spirit:

1. He is called the \_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_ (1 Cor. 2:11)
2. He is \_\_\_\_\_\_\_\_\_\_\_\_\_ (1 Cor. 2:10-12)
3. He is \_\_\_\_\_\_\_\_\_\_\_\_\_ (Psalm 139:7-10)
4. He is \_\_\_\_\_\_\_\_\_\_\_\_\_ (Heb. 9:14)

**The Baptizing Work of the Holy Spirit**

“The baptizing work of the Holy Spirit may be defined as that work whereby the Spirit places the believer into union with Christ and into union with other believers in the Body of Christ”[[10]](#footnote-10)

“Throughout Scripture, whenever it occurs, baptism has identification as its primary meaning... Likewise, the Spirit’s work of baptism identifies the believing sinner with Christ (Rom. 6:1–4) and with other members of his body (1 Cor. 12:12–13).”[[11]](#footnote-11)

“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 Cor. 12:13)

Key observations:

1. \_\_\_\_\_\_\_\_\_\_\_
2. Not a \_\_\_\_\_\_\_\_\_\_\_\_
3. Not an \_\_\_\_\_\_\_\_\_\_\_

***Works of the Spirit Throughout History***

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Selected work of**  **God the Spirit** | **Old**  **Testament** | **Continued in**  **New Testament** | **New in**  **New Testament** | **Continued**  **Today** |
| Creation | X |  |  |  |
| Revelation of Scripture | X | X |  |  |
| Inspiration of Scripture | X | X |  |  |
| Restraint of Sin | X | X |  | X |
| Enablement for Service | X | X |  | X |
| Indwelling | X | X |  | X |
| Baptism |  |  | X | X |
| Filling | X | X |  | X |
| Sealing |  |  | X | X |
| Anointing |  |  | X | X |
| Regeneration | X | X |  | X |
| Sanctification | X | X |  | X |

Robert P. Lightner, *Evangelical Theology: A Survey and Review*, 111.

**The Doctrine of the Man (Anthropology)**

Some in the scientific community portray man as the accidental result of evolution. As such, his “sin” is not a problem that separates him from God, but just a result of his nature. The problem, however, is that the Bible clearly portrays the existence of God and portrays Him as the creator. Who is man?

***Mankind.*** *We believe**mankind was specially created in the image and likeness of God, but in Adam all mankind fell into sin with the result that all mankind are born sinners, separated from God.*

**Man’s creation**

The first man (Adam) was created from the \_\_\_\_\_\_\_ of the ground, after which He breathed into the man “the breath of life”. He then formed the woman from the side of the man as a “helper suitable” for the man. Both male and female were created in the image of God (Gen. 1:27)

The term “helper” does not mean a servant. Jesus Christ used the same word (the Greek equivalent) to describe the Holy Spirit who would help believers following the Lord’s ascension (John 14:16, 26; 15:26; 16:7). It means one who supports us in our task of doing the will of God (cf. Deut. 33:7; Ps. 33:20; 115:9–11; 146:5; Hos. 13:9). It is not a demeaning term since Scripture often uses it to describe God Himself (e.g., Ps. 33:20; 70:5; 115:9). “Suitable to him” or “corresponding to him” means that what was true of Adam (cf. v. 7) was also true of Eve. They both had the same nature.[[12]](#footnote-12)

The creation account also gives us God’s design and standard for marriage:

For this reason (the creation of \_\_\_\_ \_\_\_\_\_\_\_\_ and \_\_\_\_\_ \_\_\_\_\_\_\_\_\_ as his mate) a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. (Gen. 2:24)

**Man’s sin (“The fall”)**

God gave the man and the woman a single prohibition in the garden:

The LORD God commanded the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” (Gen. 2:16-17)

However, at some point, the man and woman ate the fruit of this tree:

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. (Gen. 3:6-7)

1. The woman ate \_\_\_\_\_\_\_\_
2. The man is \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_
3. God holds the \_\_\_\_\_\_\_\_\_ responsible for this sin (Rom. 5:12)

As a result of Adam’s sin, all mankind (male and female) inherited a sinful nature, are born spiritually dead (Eph. 2:1), and are destined to die physically (Rom. 5:12-21). From the point of the fall onward, every person is a sinner by nature and a sinner by practice (Rom. 3:23).

**The Doctrine of the Salvation (Soteriology)**

If you asked people who believe in the existence of God how they could go to heaven when they died, most would say “if I am good enough”. Then, if you found someone who said, “By my faith in Jesus” and asked them if they could lose their salvation, they might say like “Yes, if I sin too much.” And if you found someone who said they were saved by their faith in Jesus and they could not lose their salvation, and asked them how they could prove their salvation, they might say “By my fruit” or “By my good works.” If all mankind are sinners by nature and by practice, if they are dead in their sin, and if God is perfectly holy and righteous, can man have a relationship with God? And if so, how? And if so, how do we keep or prove or salvation?

***The Saving Work of Christ.*** *We believe Jesus Christ died on the cross for the sins of all people as a substitutionary sacrifice, and that He arose bodily from the grave, ascended into Heaven, and presently ministers as High Priest for those who have trusted in Him (1Cor. 15:3-4; Heb. 4:14).*

***The Condition for Salvation.*** *We believe that all human beings are sinners and, as such, are separated from God and in need of salvation (Rom. 3:23; 5:12). We believe salvation is a free gift of God's grace provided for all in the saving work of Jesus Christ (John 3:16; 1 John 2:2), and that any who simply and only believe in His saving work, not in their own good works, effort, or merit, will receive the gift of eternal life (Rom. 4:5; Eph.2:8-9).*

***The Eternal Security and Assurance of Believers.*** *We believe that all believers are kept eternally secure by God's power (John 10:27-30; Rom. 8:1, 29-29), and that every believer can have absolute assurance of their salvation through the testimony of God's Word (John 5:24; 1 John 5:11-13) which, however, clearly forbids the use of Christian liberty as a basis for sinful behavior (Rom. 6:1-2; Gal. 5:13).*

**The Need**

The fallen state of man means every person is born a sinner, separated from God. If that state remains unchanged, the ultimate destiny for every person after death is eternal separation from God (Luke 16:19-31, Rev. 20:10, 14-15). The fallen state also makes it impossible for man to be good enough to earn salvation (Rom. 3:10, 23). And, since God is perfectly holy, He cannot simply ignore our sinfulness.

**The Means**

God’s plan of salvation centers on the word “Grace”. In His plan, He provided the payment for sin (Jesus’ death on the cross), and the process of salvation (by belief alone in Jesus alone, apart from any works on our part to earn or keep our salvation).

**The meaning of the word “salvation”**

The key meaning of the Greek words for save or salvation (sozo and soteria) is “rescue”. The context must tell us from what a person is being rescued!

Salvation may refer to:

1. Rescue (salvation) from the \_\_\_\_\_\_\_\_\_\_\_\_ of sin (Eph. 2:8-9)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: Declared “righteous” or “not guilty”

1. Rescue (salvation) from the \_\_\_\_\_\_\_\_\_\_\_ of sin

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: being set apart, made more holy (a process)

1. Rescue (salvation) from the \_\_\_\_\_\_\_\_\_\_ of sin

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: receiving our glorified, resurrected body

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ rescue

Being saved from some kind of harm or negative situation. In the Old Testament, especially in the Psalms, this is the most common meaning.

**The Work of Jesus**

1. Substitution (Mark 10:45, see “Doctrine of Jesus Christ”)
2. Redemption (1 Cor. 6:20)

“Bought with a price”: “Bought is the Greek word *agorazo*, which pictures a slave being purchased in the ancient public slave market. Christ purchased believers out of the slave market of sin and set them free.”[[13]](#footnote-13)

1. Propitiation (“satisfaction”; the NIV translates the term “atoning sacrifice” 1 John 1:2, Rom. 3:25). All the righteous demands of God are fully satisfied.
2. Reconciliation (Rom. 5:10): “Man, who was estranged and alienated from God, is now at peace with Him. The enmity and hostility has been removed (Rom. 5:10, 2 Cor. 5:18-19)”.[[14]](#footnote-14)

**The means of Salvation**

Human effort plays \_\_\_\_\_ part in our justification. We cannot earn it by \_\_\_\_\_\_\_\_ \_\_\_ \_\_\_\_\_\_ or by any other \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_ (Rom. 4:1-5, Gal. 2:16).

Our salvation is by:

1. \_\_\_\_\_\_\_\_\_\_\_: God’s unmerited favor. Grace is an act of love on the part of God, completely independent of the condition of man.
2. By \_\_\_\_\_\_\_\_ in \_\_\_\_\_\_\_\_\_\_ alone (John 3:16). To believe means to be convinced something is true. Belief is not a work (Rom. 4:5).
3. The content of our faith (the gospel)

1 Corinthians 15:1–5: Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve.

Key terms:

1. Christ died
2. For our sins
3. Buried and was raised

*What about “repentance”?*

“Repentance” is a confusing term. Some define it as “turning from our sin”. However, the primary meaning of the word is “change of heart” or “change of mind”. The context must tell us about what we are to change our heart or mind. And, most frequently, the word is used as an action for God’s people. In relation to justification, “repentance” means to “change out heart and mind about our abilities and about Jesus.”

**The relation of salvation and works**

Our justification is independent of our works (Rom. 4:5). In addition, our security is independent of works (see below). If we cannot do enough good to earn our salvation in the first place, what makes us think we can do enough to keep our salvation? And, our works cannot prove our justification (in Matt. 7:22, those who cried “Lord, Lord” appealed to their good works!)

What, then, is the relation of works and our salvation?

1. We are created in Christ for good works (i.e., God intends for us to perform good works)
2. The normal expectation of the Christian is \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_.
3. \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ should be a result of our \_\_\_\_\_\_\_\_\_ for Jesus (John 14:15). In other words, we should do good as the \_\_\_\_\_\_\_\_\_\_ of everything God has done \_\_\_\_ \_\_\_\_\_.

**The security of our salvation**

Our salvation is secure because of the work of the Father, of Jesus, and of the Holy Spirit on our behalf. Our security is independent of our faithfulness as a believer.

1. We are held firmly by the hand of the Father and the Son (John 10:27-30)
2. In Christ, we are forgiven all of our sins, past, present, and future (Col. 2:13)
3. Nothing can separate us from the love of Jesus (Rom.8:30-39)
4. The Holy Spirit seals us and serves as a pledge of our inheritance (Eph. 1:13-14)
5. The believer is adopted into God’s family as His child (John 1:12, Eph. 1:5)
6. The Holy Spirit “regenerates” (brings to life) us (Eph. 2:5, Titus 3:5)
7. The work of Jesus on the cross satisfied every demand God has against sin
8. The Word of God promises that when we believe, we have eternal life (John 3:16, 1 Jn 5:11-13)

The believer should never use his or her security as a basis for sinful behavior (Rom. 6:1-2, Gal. 5:13). Disobedience may place the believer in danger of corrective discipline from God (Heb. 12:4-11), but it does not place them in danger of losing their justification.

**What is a “disciple”?**

Some try to impose the commands given for discipleship upon the commands given for justification. In other words, some take a passage like Matt. 16:24-25 as requirements for justification:

Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.”

However, if justification is based on belief alone in Jesus alone, this verse (and ones like it) presents a problem – it sounds like works are either required for justification or as a necessary result of salvation. However, a better answer is:

1. Verses like this, which require some sort of obedience, deals with the \_\_\_\_\_\_\_\_\_ aspect of salvation (\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)
2. A “disciple” is a \_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_. Discipleship deals with how we live life as a believer.
3. A “disciple” is not some “\_\_\_\_\_\_\_\_\_” Christian, but simply an \_\_\_\_\_\_\_\_\_\_\_ Christian.

**What about “problem passages”?**

**The Doctrine of the Church (Ecclesiology)**

A common question we ask believers is, “What church do you attend”? Each of you in this class serves in some local church. Churches can belong to a denomination; they can be independent. Some are highly structured, some less so. What does the Bible say about the church?

***The Church.*** *We believe that all believers in this present age are united with the invisible universal Church, the body of Christ, through faith in Him as Savior (Eph. 1:22-23; Col. 1:18), having been placed into the body through the baptism of the Spirit (Rom 12:4-5; 1 Cor. 12:12-27). We believe water baptism and the Lord's Supper are the two ordinances of the church to be observed by all believers. We believe that those who have believed in Jesus Christ as Savior should be baptized by immersion (Acts 8:36-38) as a public identification with Christ and a testimony of the believer's spiritual new-birth (Matt. 28:19; Acts 16:31-33). We believe the Lord's Supper is a symbolic remembrance of the death and resurrection of Christ which should be observed regularly by all believers who are walking in fellowship with Him (Luke 22:14-23; 1 Cor. 11:23-29).*

**What is “the church”?**

The Greek word translated “church” is *ekklesia*, meaning, “a called out group.” The focus of the word in the New Testament is on \_\_\_\_\_\_\_\_\_\_\_\_, not a location or a building.

The roots of the church are Jewish (Jesus was a Jew, and the first converts were Jews), but the uniqueness of the church is that \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ are one in Christ (Eph. 3:6). In other words, all races and people belong to the church.

**Aspects of the Church**

The “Universal” church. The universal church is comprised of all believers of all time since the beginning of the church. This universal church comprises the body of Christ. A “local church” consists of believers who gather together in a particular place and time.

**When did the church start?**

The church began on the \_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_ in Acts 2.

Israel, as a nation, had rejected Jesus as her Messiah. After Jesus’ resurrection, he appeared to the twelve (minus Judas) and told them they would be his witnesses “in Jerusalem, Judea, Samaria, and the uttermost parts of the world”. In Acts 2, on the day of Pentecost, the Holy Spirit fell upon a small group of people. As a result of this event, Peter boldly proclaimed the gospel to his Jewish audience, many who believed. Then, in Acts 10, Cornelius, a Gentile God-fearer in Joppa (a coastal town in Judea), had a vision in which he is told to send for Peter. About the same time, Peter has his vision of all kinds of animals, and He is told to eat. He hears a voice tell him, “What God has cleansed, no longer consider unholy.” As Peter ponders this event, the men sent by Cornelius come to Peter’s house, and Peter goes with them to Cornelius, home. Peter proclaims the gospel. The Holy Spirit comes upon Cornelius and his family, which Peter recognizes is the same experience as they had in Acts 2. Peter returns to Jerusalem and gives a report about the events which stirred up the Jewish believers in Jerusalem.

“Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. And when Peter came up to Jerusalem, those who were circumcised took issue with him, saying, “You went to uncircumcised men and ate with them.” (Acts 11:1-3)

In his report, Peter told these Jewish believers, “As I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning. (Acts 11:15).

This series of events shows Gentiles experiencing the same baptism in the Holy Spirit that they experienced. Thus, the events of Acts 2, “the beginning”, mark the beginning of the church, Jew and gentile one in Christ.

**Organization of the Church**

For the purposes of this course, little will be said of the organization of the church, other than the “pastoral Epistles” (1 Timothy, 2 Timothy, and Titus) provide the most detail about the structure of the church. Both Timothy and Titus speak of elders, bishops, and deacons as church officers. Some see “bishop” and “elder” as synonymous terms.

**Ordinances of the Church**

The church practices two ordinances, baptism and communion (also called the Lord’s Supper or the Eucharist). Some add a third practice, foot washing.

Baptism is an act following salvation which identifies the believer with the death, burial, and resurrection of Jesus (it is not necessary for justification); the Lord’s Supper is a memorial act in which we reflect on what Jesus did for us and we look forward to his return.

**Purposes of the church**

The church gathered has three purposes:

1. Glorifying God (Rom. 15:5-6, 2 Cor. 9:13)
2. Corporate worship (Col. 3:16)
3. Edifying and equipping one another (the purpose as well of spiritual gifts) – Acts 16:4-5, Eph. 4:11-16

The church “scattered” (in the world during day-to-day life) is to evangelize (Matt. 28:18-20) and to be salt and light.

**Figures of the Church**

The New Testament uses six illustrations of the church

1. Body (1 Cor. 12:13, Eph. 2:16)
2. Bride (Rev. 19:7-9)
3. Building (Eph. 2:20, 1 Pet. 2:5)
4. Priesthood (1 Pet. 2:9)
5. Flock (John 10:16, Acts 20:28)
6. Branches (John 15:1-8)

**Relation of the Church to Israel**

Some see the church as “spiritual Israel”, that Israel forfeited her position as the people of God when they rejected the Messiah. However, the Bible paints a different picture.

Israel (and Judah) represent the nation whose people are the descendents of Abraham, Isaac, and Jacob. The church, however, consists of both individual Jews and gentiles who believe in Jesus for their Savior (Eph. 3:6). Israel has been set aside under discipline, but not replaced (Rom. 9-11). Israel will one day believe in Jesus, the “one whom they pierced” (Zech. 12:10). God will fulfill His covenant promises to Abraham and David.

The church must be careful to not apply to herself and her people the promises made to national Israel, such as the promises of blessing given to Israel when she obeys God (such as in Deut, 28:1-14).

**The Doctrine of the Angels (Angelology)**

Both the Old Testament and the New Testament affirm the existence of angels, fallen and unfallen. Much of the non-Christian world believes in angels, some primarily non-fallen angels and others primary fallen angels (demons).

***The Angelic Realm.*** *We believe God created angels originally holy (Ps. 148:2-5); but, under the leadership of the person of Satan (1 Pet. 5:8), some now exist in a fallen state as demons (Jude 6).*

**Existence and Purposes of Angels**

1. Angels are \_\_\_\_\_\_\_\_ beings (Psalm 148:2-5)
2. Angels are \_\_\_\_\_\_\_\_ beings (Heb. 1:14), but they can take the form of humans (for example, Genesis 18:2-3)
3. Both the Old Testament term and the New Testament term for angel means \_\_\_\_\_\_\_\_\_\_, meaning one who speaks or acts on behalf of the one who sends them (God)
4. Angels are sometimes referred to as a “host” (Psalm 89:8), “holy ones” (89:5, 7)
5. The angelic ranks seem to be organized: “Michael is the only angel designated an archangel (Jude 9) though there may be others (since in Dan 10:13 he is called one of the chief princes). Under these top rulers there seem to be other governmental angel functionaries (Eph 3:10).”[[15]](#footnote-15)
6. Angels have a variety of ministries. They
7. *Ministered to \_\_\_\_\_\_\_.* For example, they strengthened Him after His temptation (Mt 4:11) and they strengthened Him in Gethsemane (Lk 22:43).
8. *Minister to \_\_\_\_\_\_\_\_\_\_.* In general angels help believers (Heb 1:14).
9. *Minster to the \_\_\_\_\_\_\_\_\_.* For example, Michael is specially related to Israel as her guardian (Dan 12:1).

**Satan**

Ezek. 28: 13-17 tells us about Satan’s origin and fall:

1. He was in the \_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_.
2. He was \_\_\_\_\_\_\_\_\_\_.
3. He was a \_\_\_\_\_\_\_\_\_\_\_.
4. He was \_\_\_\_\_\_\_\_\_\_\_ until \_\_\_\_\_\_\_\_\_\_\_ was found in him.
5. His sin was \_\_\_\_\_\_\_\_
6. “Satan’s avowed purpose is to thwart the plan of God in every area and by every means possible.”[[16]](#footnote-16)

Satan was, and is, active. He is our \_\_\_\_\_\_\_\_\_\_\_ (1 Pet. 5:8); he is a \_\_\_\_\_\_\_\_\_ (1 Thess. 3:5). He sometimes appears as an angel of \_\_\_\_\_\_\_\_\_\_\_ (2 Cor. 11:14).

Satan’s end is \_\_\_\_\_\_\_\_\_\_\_ because of Jesus death on the cross (John 12:31, Rev. 20:1)

**Demons**

Demons seem to be \_\_\_\_\_\_\_\_\_ angels; angels who followed Satan. They are called the devil’s angels (Matt. 25:41). Note that this passage also speaks of the final judgment of demons.

Demons are \_\_\_\_\_\_\_ beings (as are angels).

Demons are \_\_\_\_\_\_\_\_\_\_\_, and intelligent, plus they can influence \_\_\_\_\_\_\_\_\_\_ (2 Cor. 4:4, Rev. 16:14)

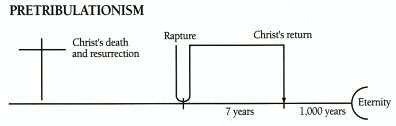
Demon possession: “There was a great outbreak of demon activity and demon possession during Christ’s sojourn on earth, no doubt in opposition to His Messiahship. The gospels abound with accounts of demon possessed people (for example, Matt. 4:24).” [[17]](#footnote-17) Although demons remain active today, the epistles record nothing about demon possession or casting out demons. In fact, they epistles refer to demons in only five passages (1 Cor. 10:20-21, 1 Tim. 4:1, James 2:19, and James 3:15).

**The Doctrine of the Future Things (Eschatology)**

Many, if not most, people are fascinated with “the end of the world.” What is the end for the believer? For the unbeliever? Christians may disagree on the details, but almost every Christian group believes Jesus is coming again, and the believer will be with Him forever. Most agree the end for the unbeliever is “eternal punishment”.

***The Eternal State.*** *We believe that, at death, the souls of those who have trusted in Christ as Savior immediately pass into His presence (2 Cor. 5:8; Phil. 1:23) and remain in conscious bliss until they are joined again with their bodies in resurrection, after which they shall be with the Lord forever (1 Cor. 15:50-53; 1 Thess. 4:16-17), and that the souls of unbelievers, at death, pass into conscious misery until the final judgment when they shall be rejoined with their bodies and cast into the lake of fire to be punished forever (Luke 16:19-28; 2 Thess. 1 :8-9; Jude 6-7; Rev. 20:11-15).*

The diagram below represents a pre-tribulational, premillenial view of end times:



Dr. Charles Ryrie, *Basic Theology* (Chicago: Moody Pres, 1999), p. 557

**The sequence of events**

1. Rapture (1 Thess. 4:15-17)
2. The tribulation (or, Daniel’s 70th week), Rev. 4-19
3. Jesus physical return to earth (Zechariah 14:4, Rev. 19:11-16)
4. The kingdom (1,000 year reign, Rev. 20:4). This Kingdom was promised to David (2 Sam. 7:12-16). This era is a time when Jesus reigns in righteousness and is a time of great blessing (Isa. 11:4, Rev. 19:15, Isa. 35:1-7)
5. Eternity!

**Life after death for the believer**

1. A person receives “eternal life” when they believe. Eternal life is not something we receive later. (John 3:16)
2. The believer who dies before the rapture instantly enters the presence of Lord (2 Cor. 5:8, Phil. 1:23)
3. We know one day each believer will:
4. Receive a resurrection body (1 Thess. 4:15-17, 1 Cor. 15:50-53)
5. Experience conscious existence (Rev. 5:13)
6. Will appear at the “Judgment Seat of Christ” (Bema). This evaluation is not to determine \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_, it is for \_\_\_\_\_\_\_\_\_\_\_\_\_ for \_\_\_\_\_\_\_\_\_\_\_\_\_\_ / \_\_\_\_\_\_\_\_\_\_\_\_\_ (2 Cor. 5:9-10, Rom. 14:10)
7. Eventually, we will enter a \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_ with “no more death, nor sorrow, nor crying, nor pain” (Rev. 21:4) and no more curse nor night (Rev. 22:3, 5). We shall “see His face” (Rev. 22:4),

**Life after death for the unbeliever**

1. The unbeliever alive when Jesus returns will be enter directly into “eternal punishment” (Matt. 25:46)
2. The primary reason an unbeliever is judged is their lack of faith in Jesus (John 3:16, 18, 1 John 2:2)
3. The unbeliever who dies enters a place of torment, “hades” (Luke 16:22-23)
4. Those who die before the return of Jesus face the “Great White Throne Judgment” (Rev. 20:11-15). Note three key thoughts:
5. This judgment is for unbelievers only. The church is already gone by this point in Revelation.
6. The evaluation of their works cannot result in gaining eternal life; it confirms they “fall short” (Rom. 3:23, Eph. 2:8-9)
7. The evaluation based on the Book of Life confirms they never believed and received life.
8. Their final destiny is “The Lake of Fire”

**Answer key**

The following pages provide the words that “fill in the blanks” in the notes. The answers are listed by topic. A portion of the sentence with the notes is included for context; the words that fill in the blank are underlined.

***Bible Study Methods (Review) – p. 4-6***

*Observation* – what does the text say

*Interpretation* – what did the text mean

*Application* – what does the text mean today

Observation: Carefully examining the text to see what it says

Interpretation: The process of determining the one single meaning of the biblical text as intended by the original author . It answers the question, “What did the original author say to the original audience?”

Four Rules

1. Interpret literally
2. Interpret in context
3. Interpret considering history and culture
4. Interpret considering biblical consistency

Application: Putting the truth we discovered in interpretation into action

One interpretation - original intent

One or a few principles

Potentially, many specific steps of obedience

***The Process of Developing Doctrine - p. 7-9***

Theory: Analyze and synthesize every passage pertaining to a topic

1. words and phrases
2. Related concepts. For example, how does the nature of God impact the doctrine of salvation?

Use of “Bible Study Methods” with pertinent passages

1. When we look at what the Bible says about a topic, we need to apply the first two steps of Bible Study Methods (observation and interpretation) to ensure we understand the passage correctly in context.
2. The problem of proof texts .

A few examples:

1. The giving of the law
2. The finished work of Christ
3. The church (Jew and Gentile, one in Christ, Eph. 2:11-16)
4. Acts - a transitional book

Problem Passages

1. We interpreted the passage incorrectly.
2. The doctrinal system we hold is incorrect.
3. We may have inadequate knowledge to fully explain the passage.
4. The Scriptures record the “mind of God” (1 Cor. 2:9-11). As such, we may expect some mystery, that is, some difficulties in understanding fully how all the pieces fit together.

Balancing Theology and Studying the Bible

Our doctrine should flow from the Scriptures

But our understanding of a passage is influenced by doctrine

***The Doctrine of the Bible (Bibliology) – p. 11-12***

Revelation

His revelation takes two forms, general revelation and special revelation.

*General revelation*: God reveals general aspects of His identity to all humanity. General revelation affirms the existence of God and the accountability of man, but it is insufficient for salvation. The primary means (but not the only means) of general revelation is His creation.

*Special revelation*: “Special revelation involves God’s particular communications and manifestations of himself to particular persons at particular time.”

1. Jesus Christ (Heb. 1:1-2)
2. The Scriptures (2 Tim. 3:16)

“Inspiration may be defined as the Holy Spirit’s superintending over the writers so that while writing according to their own styles and personalities, the result was God’s Word written—authoritative, trustworthy, and free from error in the original autographs.”

The Scripture is inspired (the text), not the author.

“The inerrancy of the Bible means simply that the Bible ­­­­­­tells the truth (free from any error).

1. The texts were inspired when written.
2. Men did not decide a text was inspired; they recognized inspiration.

***The Doctrine of the God (Theology Proper) – p. 13-14***

*Yahweh …* When Jesus used the name “I AM” (e.g., John 8:58), he claimed equality with YHWH. Yahweh is God’s “personal” named showed His personal relationship with Israel.

One of the reasons we have difficulty understanding the trinity is that we have nothing to compare it to; there is nothing else like it. The doctrine of the Trinity comes from two main ideas: (1) There is only one God, and (2) Three separate, distinct persons are identified as “God”.

The Father is called God (1 Cor. 8:6)

The Son is called God (John 1:1

The Holy Spirit is called God (Acts 5:3-14)

In the Great Commission passage (Matthew 28:18-20), Jesus points to both the unity of God and the three separate, distinct persons when He commands to “baptize in the name (singular) of the Father, and the Son, and the Holy Spirit”. All three are revealed at the same instant when Jesus is baptized (Luke 3:21-22). All three persons are involved in performing “acts of God), such as redemption (Eph. 1:3-13), creation (Gen. 1:1, Gen. 1:2, Col. 1:16),

***The Doctrine of the Jesus Christ (Christology) – 18-20***

His Deity

1. The content of the Scriptures affirms His deity. To deny the deity diminishes in some way the Scriptures.
2. The cost of sin for the world is so great, anyone less than God could not pay the price.

He performs works only God can perform

1. Creation (John 1:3, Col. 1:16)
2. Forgiveness of sin (Mark 2:1–12; Isa. 43:25)

Evidence for His humanity:

He was born of a woman (virgin birth, Matt. 1:18-25)

The resurrection of Jesus:

1. Affirms the validity of our faith in Jesus (1 Cor. 15:17)
2. Affirms that Jesus is, in fact, the Son of God (Rom. 1:4)
3. Is essential in God’s program

The evidence of the resurrection include:

1. The empty tomb
2. The burial linens (John 20:6-8)
3. The post-resurrection appearances (1 Cor. 15:4-8)

The Doctrine of the Holy Spirit (Pneumatology) – p. 21-23

His person

Some cults deny the personhood of the Holy Spirit. They see Him as a mere power or force. However, the Scriptures portray a different picture. Evidence of His personhood includes:

1. He shows emotions (Eph. 4:30)
2. He has knowledge (1 Cor. 2:11)
3. He has will (1 Cor. 12:11)
4. His actions show personhood (for example, He teaches (John 14:26))

His deity

The Scriptures also clearly shows the deity of the Holy Spirit:

1. He is called the Spirit of God (1 Cor. 2:11)
2. He is omniscient (1 Cor. 2:10-12)
3. He is omnipresent (Psalm 139:7-10)
4. He is eternal (Heb. 9:14)

Key observations:

1. Universal
2. Not a command
3. Not an experience

***The Doctrine of the Man (Anthropology) – p. 24-26***

The first man (Adam) was created from the \_\_\_\_\_\_\_ of the ground, after which He breathed into the man “the breath of life”. He then formed the woman from the side of the man as a “helper suitable” for the man.

The creation account also gives us God’s design and standard for marriage:

For this reason (the creation of the man and the woman as his mate) a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. (Gen. 2:24)

1. The woman ate first
2. The man is with her
3. God holds the man responsible for this sin (Rom. 5:12)

***The Doctrine of the Salvation (Soteriology) – p. 26-29***

Salvation may refer to:

1. Rescue (salvation) from the penalty of sin (Eph. 2:8-9)

Justification : Declared “righteous” or “not guilty”

1. Rescue (salvation) from the power of sin

Sanctification : being set apart, made more holy (a process)

1. Rescue (salvation) from the presence of sin

Glorification : receiving our glorified, resurrected body

1. Physical rescue

The means of Salvation

Human effort plays no part in our justification. We cannot earn it by works of the law or by any other good works (Rom. 4:1-5, Gal. 2:16).

Our salvation is by:

1. Grace: God’s unmerited favor. Grace is an act of love on the part of God, completely independent of the condition of man.
2. By belief in Jesus alone (John 3:16). To believe means to be convinced something is true. Belief is not a work (Rom. 4:5).
3. We are created in Christ for good works (i.e., God intends for us to perform good works)
4. The normal expectation of the Christian is good works.
5. Good works should be a result of our love for Jesus (John 14:15). In other words, we should do good as the result of everything God has done for us.

What is a “disciple”?

1. Verses like this, which require some sort of obedience, deals with the second aspect of salvation ( sanctification )
2. A “disciple” is a follower or learner .Discipleship deals with how we live life as a believer.
3. A “disciple” is not some “super” Christian, but simply an obedient Christian.

***The Doctrine of the Church (Ecclesiology) 30-32***

The Greek word translated “church” is *ekklesia*, meaning, “a called out group.” The focus of the word in the New Testament is on people not a location or a building.

The roots of the church are Jewish (Jesus was a Jew, and the first converts were Jews), but the uniqueness of the church is that Jew and Gentile are one in Christ (Eph. 3:6).

The church began on the day of Pentecost in Acts 2.

***The Doctrine of the Angels (Angelology)***

Existence and Purposes of Angels

1. Angels are created beings (Psalm 148:2-5)
2. Angels are spirit beings (Heb. 1:14), but they can take the form of humans (for example, Genesis 18:2-3)
3. Both the Old Testament term and the New Testament term for angel means, meaning one who speaks or acts on behalf of the one who sends them (God)
4. Angels have a variety of ministries. They
5. *Ministered to Jesus* For example, they strengthened Him after His temptation (Mt 4:11) and they strengthened Him in Gethsemane (Lk 22:43).
6. *Minister to people.* In general angels help believers (Heb 1:14).
7. *Minster to the world.* For example, Michael is specially related to Israel as her guardian (Dan 12:1).

Ezek. 28: 13-17 tells us about Satan’s origin and fall:

1. He was in the Garden of Eden.
2. He was created.
3. He was a cherub.
4. He was perfect until sin was found in him.
5. His sin was pride

Satan was, and is, active. He is our adversary (1 Pet. 5:8); he is a tempter (1 Thess. 3:5). He sometimes appears as an angel of light (2 Cor. 11:14).

Satan’s end is assured because of Jesus death on the cross (John 12:31, Rev. 20:1)

Demons seem to be fallen angels; angels who followed Satan. They are called the devil’s angels (Matt. 25:41). Note that this passage also speaks of the final judgment of demons.

Demons are created beings (as are angels).

Demons are powerful and intelligent, plus they can influence people (2 Cor. 4:4, Rev. 16:14)

**The Doctrine of the Future Things (Eschatology) – p. 35-36**

1. We know one day each believer will:
2. Will appear at the “Judgment Seat of Christ” (Bema). This evaluation is not to determine eternal destiny it is for reward for faithfulness / unfaithfulness (2 Cor. 5:9-10, Rom. 14:10)
3. Eventually, we will enter a new heaven and earth with “no more death, nor sorrow, nor crying, nor pain” (Rev. 21:4) and no more curse nor night (Rev. 22:3, 5).

1. For the purposes of this course, the terms doctrine, doctrinal system, doctrinal beliefs, system, theology, theological system all refer to the content of “What does the Bible say about …”. [↑](#footnote-ref-1)
2. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, Ill.: Moody Press, 1997), 20-21. [↑](#footnote-ref-2)
3. Charles Caldwell Ryrie, *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth* (Chicago, Ill.: Moody Press, 1999), 18. [↑](#footnote-ref-3)
4. Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, Mich.: Baker Book House, 1998), 178. [↑](#footnote-ref-4)
5. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, Ill.: Moody Press, 1997), 160. [↑](#footnote-ref-5)
6. Charles Caldwell Ryrie, *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth* (Chicago, Ill.: Moody Press, 1999), 93. [↑](#footnote-ref-6)
7. 5 B. B. Warfield, “Trinity,” *The International Standard Bible Encyclopaedia,* ed. James Orr (Grand Rapids: Eerdmans, 1930), 5:3012. [↑](#footnote-ref-7)
8. Condensed from Charles Caldwell Ryrie, *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth* (Chicago, Ill.: Moody Press, 1999), 41-50. [↑](#footnote-ref-8)
9. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, Ill.: Moody Press, 1997), 222. [↑](#footnote-ref-9)
10. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, Ill.: Moody Press, 1997), 266. [↑](#footnote-ref-10)
11. Robert P. Lightner, *Handbook of Evangelical Theology: A Historical, Biblical, and Contemporary Survey and Review* (Grand Rapids, MI: Kregel Publications, 1995), 114. [↑](#footnote-ref-11)
12. Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003). [↑](#footnote-ref-12)
13. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, Ill.: Moody Press, 1997), 233. [↑](#footnote-ref-13)
14. Paul P. Enns), 233. [↑](#footnote-ref-14)
15. Charles Caldwell Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody Press, 1995). [↑](#footnote-ref-15)
16. Ryrie, *A Survey of Bible Doctrine*. [↑](#footnote-ref-16)
17. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, Ill.: Moody Press, 1997), 298. [↑](#footnote-ref-17)