

## Doctrinal Summaries – Key Passages

- I. Bibliology – the study of the Bible, its authors, languages, canonicity, authority, sufficiency, transmission, preservation, interpretation and illumination
  - A. Revelation – the act whereby God communicates information about Himself that is either verbal or non-verbal
    1. General Revelation – revelation in creation and conscience
      - a. Creation - Psalm 19:1-4; Romans 1:18-20; Acts 14:17, 17:24-28
      - b. Conscience - Romans 2:14-16
    2. Special Revelation – revelation in word and deed that was either captured or uncaptured
      - a. Captured – revelation from God that is recorded in Scripture
        - (1) Word
          - (a) Oracles of God (Romans 3:1-2)
          - (b) “the Lord said,” “word of the Lord,” “God said,” etc., used 3,808 times (e.g., Genesis 4:6)
          - (c) Delivered once for all to saints (Jude 1:3)
          - (d) Cannot be destroyed (Jeremiah 36, 1 Peter 1:22-25)
        - (2) Deed (Luke 10:13-15)
      - b. Uncaptured – revelation from God that is not recorded in Scripture
        - (1) Works (John 21:25)
        - (2) Acts (2 Samuel 1:18)
  - B. Inspiration – the act whereby God the Spirit used men to record His word and deeds in Scripture
    1. Verbal - 2 Timothy 3:16 (OT); 2 Peter 3:14-16 (NT)
    2. Plenary - 2 Peter 1:20-21
  - C. Inerrancy – the act whereby the human author was kept from erring on any subject when writing Scripture
    1. Each Word – Matthew 4:4
    2. Each letter – Matthew 5:17-18
    3. Each verb tense – Matthew 22:23-33
    4. Each singular or plural – Galatians 3:16
  - D. Canonicity – the rule or standard of measure by which a writing is determined to be inspired
    1. Scope – Deuteronomy 4:2; Revelation 22:18; Matthew 23:34-36
    2. Criteria/Tests
      - a. Inspiration – An inspired book was considered canonical.
      - b. Orthodoxy – A canonical book is consistent with orthodoxy (prior inspired books).
      - c. Apostolic – Authors were apostolic (NT only).
      - d. Antiquity – Authors were not late but close to the time of the apostles (NT only).
      - e. Recognition – The canon was not determined by men but gradually recognized and accepted by all (catholic).

- II. Theology Proper – the study of God the Father as distinct from God the Son and God the Spirit
- A. Triunity – God is three distinct persons sharing one essence or subsistence.
1. One in Essence – There is but One God (Deuteronomy 6:4; Isaiah 45:21).
  2. Three in Person – This One God subsists in three distinct persons (Isaiah 48:16; Matthew 28:19-20; John 10:30).
- B. Attributes – distinct qualities of God which are inseparable from Him
1. Sovereign – God’s control over His own nature and the universe (Psalm 135:5-7; Isaiah 46:9-11; Acts 17:24)
  2. Righteous – God’s internal consistency to His own character as well as the standard for what is right and wrong in all places and in all times (Psalm 7:9, 11; Psalm 11:7)
  3. Just – God’s consistency to His own righteous standard and execution of that standard in equitably judgment, no matter who might be involved (Revelation 1:5-7)
  4. Loving – God’s giving of Himself within the Trinity and to His creatures (John 17:24; Exodus 20:6; Deuteronomy 4:37; John 3:16)
  5. Omniscient – God’s total knowledge of Himself and all creature things, actual and possible (Psalm 139:1-6, 18; Matthew 11:20-23; second-class condition; 1 John 3:20; 1 Samuel 16:7; Hebrews 4:13)
  6. Omnipresent – God completely fills all space that exists. (Immensity means He transcends all spatial limitations.) (1 Kings 8:27; Psalm 139:7-12; Isaiah 41:10; Matthew 28:20)
  7. Omnipotent – God can do anything compatible with His character (Ephesians 15:2-10; Psalm 33:6-9; Psalm 104; Psalm 136; Isaiah 41:10; Jeremiah 32:17, 27; Ephesians 3:20; Revelation 19:6).
  8. Immutable – God’s character is forever perfectly stable (Malachi 3:1-6; Hebrews 6:17; James 1:17).
  9. Eternal – God has always existed (Genesis 1:1; John 1:1; Isaiah 43:10, 44:6; Psalm 90:4; John 8:56-58; Revelation 1:8).
- C. Names – signify character, reputation and function
1. Elohim/El – transcendence of God; plural of majesty or trinitarian plural (Genesis 1:1). Can be used of pagan gods (Genesis 35:2, 4; Exodus 12:12).
  2. Adonai – master in master-servant relationship; plural of majesty
  3. YHWH – tetragrammaton; God’s personal name; signifies self-existence; immanence. “I AM WHO I AM.” Covenant name (Exodus 3:14, 6:3)
  4. El Shaddai – almighty God; comfort and confirmation of the covenant with Abraham (Genesis 17:1, 28:3, 35:11)
  5. El Elyon – most high God; supremacy (Genesis 14:19)
  6. El Olam – everlasting God (Genesis 21:33)
  7. YHWH Yireh – Lord will provide (Genesis 21:14); provision of a lamb as substitute for Isaac
  8. YHWH Sabaoth – Lord of hosts/armies; of angels (1 Samuel 4:4; Isaiah 6:3); of Israel (Joshua 5:14; 1 Samuel 17:45)
  9. YHWH Tsidkenu – Lord of righteousness (Jeremiah 23:5-6)

### III. Christology – the study of Christ's person and work

#### A. Person of Christ

##### 1. Deity

a. Theophanies—God as man prior to the incarnation (Genesis 18:1; Jude 6:11, 14; John 1:18, et al)

##### b. Names

(1) YHWH (John 12:41, compared with Isaiah 6:3, 5, 10)

(2) Adonai (Matthew 22:44, compared with Psalm 110:1)

(3) God (Hebrews 1:8ff; Titus 2:13; John 1:18, 10:30-31, 20:28)

(4) Lord (Romans 10:9, 13, compared with Joel 2:32)

(5) Son of God (John 5:19, 25)

##### c. Attributes

(1) Omnipresent (Matthew 28:21)

(2) Omniscient (John 2:25; 16:30)

(3) Omnipotent (Mark 2:5, 7, 10)

(4) Immutable (Hebrews 13:8)

(5) Eternality (Micah 5:2; Colossians 1:17; John 1:1, 3; 8:58)

##### 2. Humanity

a. Incarnation – “in flesh.” The eternal Son of God took to Himself a true human nature.

b. Virgin birth – the event whereby the incarnation took place as the Holy Spirit came upon Mary and the power of God put a barrier between Mary's sinful nature and that of the offspring, such that He was conceived without sin, and thereby holy (Genesis 3:15; Isaiah 7:14; Luke 1:35; Matthew 1:16; Luke 3:23).

c. Development – Jesus had a normal human development, through which He came to Messianic consciousness at least as early as age twelve (Luke 2:49, 52).

##### d. Names

(1) Jesus – derivative of Joshua, meaning “YHWH saves,” distinguishing Himself from YHWH.

(2) Son of David – signifying He is a descendant of David, and thereby human (Matthew 1:1).

(3) A man – Paul referred to Him as a man risen from the dead who would judge the world (Acts 17:31).

3. Hypostatic Union – Jesus Christ is undiminished deity united with true humanity, without mixture or separation, in one person forever.

a. Undiminished deity – Jesus Christ has an undiminished divine nature.

b. True humanity – Jesus Christ has a true human nature (body, soul, spirit).

c. Without mixture – The two natures are not mixed such that there is a transfer of attributes.

d. Without separation – The two natures are united.

e. In one person – Jesus Christ is only one person, and all that He said or did can be attributed to the one person.

f. Forever – once incarnate, Jesus Christ remains in hypostasis.

4. Kenosis – *κενωω* – to empty (Philippians 2:5-8)
    - a. Jesus Christ gave up the independent use of His divine attributes (subtraction model).
    - b. Jesus Christ took to Himself a true human nature (addition model).
      - (1) “...taking the form of a bond-servant”
      - (2) “...being made in the likeness of men”
      - (3) “...being found in appearance as a man”
      - (4) “...He humbled Himself by becoming obedient to the point of death...”
  5. Impeccable – Christ was tempted in all things as we, yet without sin.
    - a. Christ was tempt-able (Luke 4:1ff). The Spirit led Him into the wilderness to test Him. His purpose was to demonstrate He was impervious to sin. Satan came to tempt Him. His purpose was to cause Him to fall into sin.
    - b. In Christ’s deity, He was not able to sin (*non posse peccare*) – (Matthew).
    - c. In Christ’s humanity, He was able not to sin (*posse non peccare*) – (Luke).
    - d. As a Person, Christ was not able to sin (*non posse peccare*); (God-man in hypostasis).
- B. Work of Christ
1. Teaching – authoritative and orthodox (Matthew 7:28-29; John 12:49)
  2. Miracles – authenticated He was the Messiah (Matthew 11:4-5); foreshadowed and anticipated the kingdom (Luke 11:20).
  3. Death – an essential of the gospel
    - a. Substitution – Christ died in our place (Matthew 20:28; Luke 11:11; 1 Timothy 2:6; 2 Corinthians 5:21). It was also as a moral example, but this is not the chief import of the cross.
    - b. Blood – Christ shed His blood. The life is in the blood. His life is literal life.
    - c. Propitiation – Christ died to satisfy God’s justice (1 John 2:2; 4:10; Romans 3:25).
    - d. Redemption – Christ died to pay the penalty of sin (1 Corinthians 6:20; 7:23; Acts 20:28; 1 Peter 1:18ff; 2 Peter 2:1; Revelation 5:9).
    - e. Reconciliation – Christ died to make peace with mankind (2 Corinthians 5:18-20; Romans 5:10).
  4. Resurrection – an essential of the gospel. Christ came back from the dead in a body that was transformed into an immortal body (1 Corinthians 15:5-8, 17).
    - a. Proved that the Father was satisfied by Jesus’ substitutionary death (Romans 4:25)
    - b. Firstborn from the dead (1 Corinthians 15:20)
    - c. Evidenced by the empty tomb (John 20:2)
    - d. Evidenced by linen wrappings and position of face cloth (John 20:5-7)
    - e. Evidenced by soldiers’ testimony (Matthew 28:11-15)
    - f. Evidence by many appearances (Matthew 28:1-10; Luke 24:13-35; 1 Corinthians 15:5-8)
  5. Ascension – Christ went up to heaven (Acts 1:11). He passed through the heavenlies (Hebrews 4:14-16; 6:20). This fulfilled prophecy (Psalm 110:1). He sent the Holy Spirit (Acts 2).
  6. Session – Christ is presently in session at the Father’s right hand as our advocate (1 John 2:1) and is building His church (Matthew 16:18).