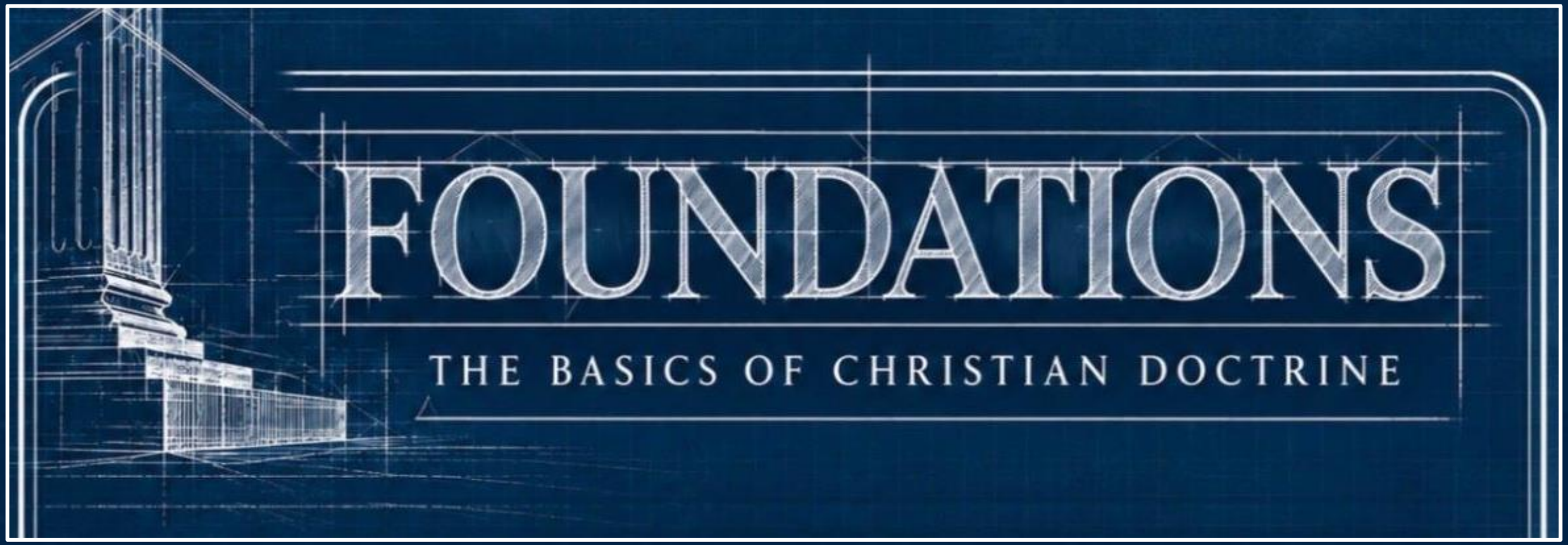

FOUNDATIONS
THE BASICS OF CHRISTIAN DOCTRINE

Study Topics In This Study

Week 1: Bibliology

Week 2: The Trinity

Week 3: The Doctrine of Sin (Hamartiology)

Week 4: Christology

Week 5: The Doctrine of Salvation (Soteriology)

Week 6: The Doctrine of the Church

Week 7: Eschatology

Bibliology

Apostle Paul wrote to Timothy… “You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired [θεόπνευστος *theopneustos*] by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” 2 Timothy 3:14–17

Why study the Bible?

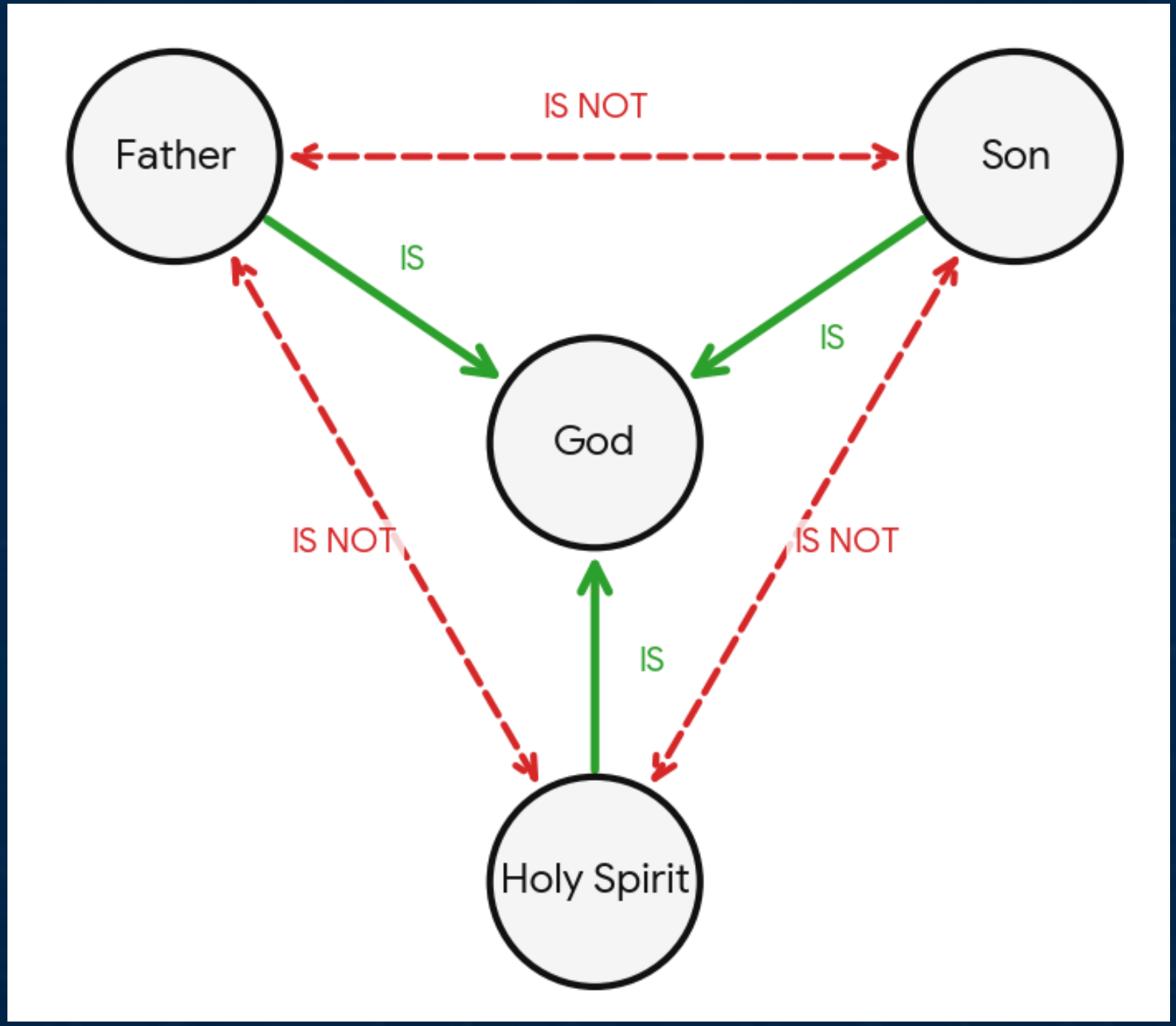
- The goal of Bible study is not interpretation, but application.
- We seek obedience, not knowledge.

- The Lord (Yahweh) spoke to Joshua… “Only be strong and very courageous; be careful to do according to all the law [Torah] which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go. This book of the law [Torah] shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.” Joshua 1:7-8

The Trinity

God is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

Source: Abstract of Systematic Theology by James P. Boyce


Father
IS NOT
Son
IS
IS
God
IS NOT
IS NOT
IS
Holy Spirit

The Doctrine of Sin

Hamartiology

- The doctrine of sin—known in theology as **hamartiology**—is the study of the nature, origin, and consequences of human wrongdoing and rebellion against God.
- **Hamartiology** is the branch of systematic theology that studies the nature, origin, consequences, and scope of sin.
- The word comes from the Greek *hamartia*, which means "to miss the mark" (like an archer missing a target), combined with *-logia*, meaning "the study of".

for all have sinned [*hamartia* ἁμαρτία] and fall short of the glory of God, Romans 3:23

For the wages of sin [*hamartia* ἁμαρτία] is death, but the free gift of God is eternal life in Christ Jesus our Lord. Romans 6:23

But God demonstrates His own love toward us, in that while we were yet sinners [*hamartia* ἁμαρτία], Christ died for us. Romans 5:8

How can my sins be forgiven?

and He Himself bore our sins [*hamartia* ἁμαρτία] in His body on the cross, so that we might die to sin [*hamartia* ἁμαρτία] and live to righteousness; for by His wounds you were healed. 1 Peter 2:24

Christology

- **Christology** is the study of the Doctrine of Jesus Christ. This is the most important doctrine of the Word of God, which follows from the fact that Jesus Christ is the Center and Executor of God's plan of redemption from sin, is the only Mediator between God and man (1 Timothy 2:5).
- Everything that God has ever done for man, is doing, or will ever do for man is through Jesus Christ, by Jesus Christ, and for Jesus Christ. Paul gives the sweeping assertion of Christ being the Sum Total of our redemption and the Focal of all of God's dealings with us in (Colossians 1:13-19).

- E. C. Bragg

A Biblical understanding of Jesus Christ is crucial to our salvation. Many cults and world religions claim to believe in Jesus Christ. The problem is that they do not believe in the Jesus Christ presented in the Bible. That is why Christology is so important. It helps us to understand the significance of the deity of Christ. It demonstrates why Jesus is the atoning sacrifice for our sins. Christology teaches us that Jesus had to be man so that He could die - and had to be God so that His death would pay for our sins. It is perhaps the most important area of theology. Without a proper understanding of who Jesus Christ is and what He accomplished, all other areas of theology will be errant as well.

- https://www.gotquestions.org/Christology.html

The Incarnation of Jesus

- Scripture teaches that Jesus was fully God and fully man
- Jesus had two (dual) natures - deity and humanity
- Jesus' simultaneous deity and humanity is called the "unity of the person of Jesus Christ"

Biblical Evidence of Jesus' Humanity

Luke 2:52	Jesus' birth and maturation were normal
Matthew 4:2	Jesus fasted, suffered hunger
John 19:28	Jesus experienced thirst
John 4:6	Jesus experienced fatigue
John 19:34	Jesus suffered pain and death
Matthew 9:36	Jesus felt compassion
Luke 4:2	Jesus was tempted
1 Timothy 2:5	Jesus is called a "man"
Romans 5	Jesus is presented as the second Adam
1 Timothy 3:16	Jesus was "revealed in the flesh"
John 1:14	Jesus, as the Word, "became flesh and dwelt among us"
1 John 4:2	"Jesus Christ has come in the flesh"
Galatians 4:4	Jesus was "born of a woman"
Luke 24:39	Jesus said to Thomas, "see my hands and my feet"

The deity of Jesus Christ means that:

1. No mere portion or segment of deity rests or abides in Jesus but rather that the “fullness” of deity dwells in Him (Colossians 1:19, 2:9)
2. His divine nature is the same as, and not unlike or merely like, that of God the Father
3. He as the only Son of God provides an authentic revelation or disclosure of God the Father (John 14:9)
4. His sonship is eternal and not temporally constricted (John 1:1, 8:58). His divine nature was not something awarded to or bestowed on one who began as only human.
5. His sufferings at the hands of evil people were in the plan of God in behalf of humankind (2 Corinthians 5:19)

Source: Systematic Theology by James Leo Garrett, Jr.

The deity of Jesus Christ means that:

6. His offer / pronouncement of the forgiveness of sins is not the blasphemy of an imposter but truly the gift of the God of grace
7. He is the only, the eternal, and the unique Son of God (John 1:18; Hebrews 1:3), different from those human beings who are through Him adopted as “children of God” (Galatians 4:4-7; Romans 8:15-17)
8. The Son of God has taken humanity in the one person of Jesus, that Jesus is truly the God-man, and, therefore, that it is proper and appropriate for believing human beings to worship Him
9. Jesus’ promise of ultimate triumph has the guarantee and security of God (1 Corinthians 15:24-26)

Source: Systematic Theology by James Leo Garrett, Jr.

The Doctrine of Salvation

Soteriology

What is Soteriology?

- **Soteriology** is the theological and philosophical study of salvation. The word comes from two Greek roots: *soteria* (meaning salvation or deliverance) and *logos* (meaning study or discourse). Across various world traditions and belief systems, it explores how individuals are rescued, healed, or liberated from a dire state—such as sin, suffering, karmic bondage, or existential fear.
- Soteriology is the study of the doctrine of salvation. Soteriology discusses how Christ's death secures the salvation of those who believe.

What Is the Difference between Christology and Soteriology?

- ***Christology*** is the study of the Person and work of Jesus Christ, particularly Jesus' primary work—salvation. (Luke 19:10; 1 Timothy 1:15-16).

- ***Soteriology*** is the study of salvation. It guards against false understanding about salvation and helps ensure we know if we're truly saved from God's wrath for our sin.

https://www.biblestudytools.com/bible-study/topical-studies/what-is-soteriology-and-why-is-it-essential-for-all-christians-to-know.html

Other than Christology, Soteriology is the area where Christianity is the most different from the cults and other world religions. Understanding Biblical Soteriology will help us to know why salvation is by grace alone (Ephesians 2:8-9), through faith alone, in Jesus Christ alone. No other religion bases salvation on faith alone. Soteriology helps us to see why. A clear understanding of our salvation will provide a "peace that passes all understanding" (Philippians 4:7) because we come to know that He who can never fail is the means by which we were saved and the means by which we remain secure in our salvation. If we were responsible to save ourselves and keep ourselves saved, we would fail. Thank God that is not the case!

- https://www.gotquestions.org/Soteriology.html

Vocabulary in the Study of Salvation

Foreknowledge: God’s knowing (in this sense) prior to salvation those who would be saved.
Predestination: God’s choosing before time all who would be saved.
Election: God’s choosing of all who would be saved.
Regeneration: God’s renewing of one’s life (not physically, but as opposed to the spiritual death caused by sin) (Titus 3:5).
Evangelism: The communication of the gospel by which one can be saved (Matthew 28:19).
Faith: Belief and trust in the message of the gospel (Ephesians 2:8-9).
Conversion: One’s turning to God based on the gospel (Acts 26:18).
Perseverance: One’s continued true belief—remaining in the state of salvation (Jude 1:24).
Repentance: Changing one’s mind from rejection of Christ to faith in Christ (Acts 26:20).
Justification: God’s freeing of one from the penalty of sin—the pronouncement of "not guilty" on a sinner (Romans 5:9).
Sanctification: God’s separation of one from the lure of sin (2 Timothy 2:21).

- https://www.gotquestions.org/ordo-salutis.html

5 Common Questions Soteriology Answers

Soteriology answers many questions, such as the following five common—and all-important—questions. (Every religion has its own soteriological answers to these questions, but only Christianity offers God's answers—answers that actually lead to salvation.)

1. **Q: Who needs saving?**

A: All mankind (John 3:17; Romans 3:9-10, 23)

2. **Q: What do they need saving from?**

A: Sin—imputed sin (the sin born in us originating from Adam's sin recorded in Genesis 3) and actual sin (the sin we commit by our own choices.) (Psalm 51:5; Romans 5:12, 6:23; Hebrews 9:27)

3. **Q: Who does the saving?**

A: Jesus Christ, the Son of God (**John 3:16-17**, **Acts 4:12**)

4. **Q: How does the Savior save?**

A: Christ went to the cross and purchased the salvation of all who will believe in His atoning death (that His death was sufficient payment for their sin) (Galatians 3:3, Philippians 2:5-11; Revelation 5:9; Hebrews 9:12)

5. **Q: What is the chief end of salvation?**

A: The radiant glory of God and eternal enjoyment of His children (John 17:3, 24; Philippians 2:9-11; Isaiah 60:1-5)

Christian soteriology digs deeply into the doctrine (the Bible's teaching) of salvation and examines the Author of salvation—Jesus Christ. He's the beginning and end of all things. Thus, Christian soteriology calls for a clear understanding of another "ology"—*Christology.*

https://www.biblestudytools.com/bible-study/topical-studies/what-is-soteriology-and-why-is-it-essential-for-all-christians-to-know.html

The Order of Salvation (Ordu Salutis)

- **Justification:** Being declared righteous before God. The legal act where God declares a sinner righteous.
- **Regeneration:** Being "born again" through spiritual transformation. The spiritual rebirth or "new birth" worked by the Holy Spirit.
- **Sanctification:** The ongoing process of growing in holiness. The lifelong process of being conformed to the image of Christ.
- **Glorification:** The final state of redemption for believers. The ultimate, eternal removal of sin and the resurrection of the body.

In systematic theology, this term refers to the logical series of steps, stages, or phases involved in how God applies the redemption won by Christ to an individual believer.

Isaiah 53

Who has believed our message? And to whom has the arm of the Lord been revealed? For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him.
Isaiah 53:1-6 (written about 700 BC)

He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due? His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. But the Lord was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors. Isaiah 53:7-12 (written about 700 BC)

Soteriology in Isaiah 53

- **Vicarious and Penal Substitution**
  The central mechanism of salvation in Isaiah 53 is substitution—the Servant suffering *in the place* of others. Verses 4–6 explicitly state that "He was pierced through for our transgressions, He was crushed for our iniquities," and "the LORD has caused the iniquity of us all to fall on Him". He absorbs the punishment or consequence that rightfully belonged to humanity.
- **Expiation and Removal of Guilt**
  The text describes the Servant "bearing" sin and iniquity (Isaiah 53:11). In biblical soteriology, this represents expiation—the removal, cancellation, or carrying away of the guilt and debt of sin so that it no longer stands against the transgressor.
- **Justification of the Many**
  Isaiah 53:11 declares that "by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities". Salvation here is not merely a feeling of relief, a legal acquittal, or a moral example; it is an active judicial standing where guilty sinners are counted as righteous through the Servant's sacrifice.
- **Voluntary Acceptance and Intercession**
  The Servant's work is marked by a voluntary submission ("like a lamb that is led to slaughter," v. 7) rather than forced defeat. The passage concludes with the Servant making "intercession for the transgressors" (v. 12), linking His atoning death directly to an ongoing priestly or mediating role.
- **Reconciliation and Healing**
  The chastisement falling upon the Servant brings "peace" to humanity, and "by His scourging we are healed" (v. 5). This restores the broken relationship between a holy God and sinful people.

John 17

Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I glorified You on the earth, having accomplished the work which You have given Me to do. Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.” John 17:1-12

“But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask You to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.” John 17:13-26

Soteriology in John 17

- **Eternal Life as Relational Knowledge (John 17:3):**
  - Jesus defines eternal life: *"And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."*
  - Salvation is inherently personal, relational, and experiential rather than merely a future ticket to heaven.
- **The "Given" People of God (John 17:2, 6, 9):**
  - Jesus speaks of those whom the Father has "given" to Him out of the world.
- **Specific Intercession (John 17:9, 20):**
  - Jesus explicitly prays, *"I am not praying for the world, but for those you have given me"*, before later extending His prayer to *"those who will believe in me through their word."*
  - This prayer delineates the protective, mediating role of Christ as High Priest interceding for His own family of faith.
- **Sanctification in Truth (John 17:17):**
  - Jesus prays: *"Sanctify them in the truth; Your word is truth."*
  - Soteriology in John is holistic; it does not stop at initial justification or rebirth (John 3), but includes ongoing sanctification—aligning a believer's daily life and character with their new identity in Christ.
- **Unitive Glory and Mission (John 17:21–23):**
  - The ultimate goal of salvation is that believers may be one in the Father and the Son, *"so that the world may believe that you have sent me."*
  - Salvation extends outward: redeemed community acts as a living testimony to the world.

1 Corinthians 15

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 [Simon Peter], then to the twelve.
1 Corinthians 15:1-5

Soteriology in 1 Corinthians 15

- **The Nature of Saving Grace ("By this gospel you are saved"):** Salvation is not earned through human effort or philosophical speculation; it is anchored in a received, unalterable message that Paul delivered to the church.
- **Substitutionary Atonement ("Christ died for our sins"):** Using the Greek preposition *huper* ("for" or "in the place of"), the text teaches that Jesus' death was a penal and substitutionary payment bearing the penalty of human sin.
- **Historical Verification ("He was buried... and he was raised on the third day"):** The physical burial confirms the reality of His death, and the bodily resurrection on the third day—attested by multiple eyewitnesses (Cephas, the Twelve, and more than 500 brothers)—demonstrates victory over death and sin.
- **Scriptural Continuity ("According to the Scriptures"):** Christ's redemptive work was not an afterthought or a tragic accident; it fulfilled Old Testament prophecies regarding the suffering Servant and the rising Messiah.
- **Perseverance and Holding Fast ("If you hold firmly... otherwise, you have believed in vain"):** Genuine saving faith is marked by a continuous, steadfast commitment to the core reality of the gospel rather than abandoning it for cultural compromise.

5 Ways to Know that You Are Saved

Nothing matters more than knowing for certain we're truly saved because those who never believe will suffer eternally in hell. Fortunately, the Bible shows us how we can know by revealing the marks salvation leaves on the believer's life, including the five marks below.

1. A True Christian Confesses Christ

A true Christian affirms the Gospel message is true and confesses Jesus as their Savior (Romans 10:9-13). They also have a desire to confess Christ to others so they may also hear and believe the gospel (1 Thessalonians 1:3-10; Acts 2:41-47). God gives the gift of evangelism to some Christians, but the command to all (Matthew 28:19-20).

2. A True Christian Bears Lasting Fruit

All mankind is born into the world as sinners who love their sin and live for themselves. When Christ saves a person, the Holy Spirit indwells and transforms them. Their lives display the evidence of the Holy Spirit at work in their hearts. A true Christian cannot remain unchanged. Growing into Christlikeness is a life-long journey, but salvation changes a spiritually dead heart into a heart that lives and breathes for God and produces lasting fruit—the fruit (evidence) of the Holy Spirit (Galatians 5:22-23).

3. A True Christian has a Love for God, His Word, His Church, and others

Just as a bride longs to be with her husband and can quote from his love letters, the church (Christians) longs for Christ and His Word. A true Christian experiences a growing love for the things God loves, especially time in His Word, prayer, and fellowship with other Christians, as well as showing love to their "neighbor" (people) (Matthew 22:36-40; Acts 2:42-47).

- https://www.biblestudytools.com/bible-study/topical-studies/what-is-soteriology-and-why-is-it-essential-for-all-christians-to-know.html

5 Ways to Know that You Are Saved

4. A True Christian Hates Sin

Christians receive Christ's nature at salvation, but they don't lose their sinful nature. It remains for now and fights against their new nature. Therefore, all Christians continue to sin—some even fall into serious sin—but they're not able to remain comfortable in it. A non-Christian can sin all day and feel little to no guilt because their hearts are spiritually dead. To a Christian, sin may taste good going down, but like food poisoning, its rottenness churns their spiritual stomach. Guilt and grief over their sin can even make them physically sick if they refuse to confess and turn away from it (Romans 7:14-25; 1 John 1:6-10).

5. A True Christian Endures to the End

Salvation isn't based on works, and it can't be lost or taken away. Thus, despite all the highs and lows of a Christian's spiritual walk, they'll endure to the end. They won't walk away from Christ or deny Him forever. The disciple Peter displayed it's possible for a believer to be so set on avoiding pain that they'll lie. But they won't be able to hold onto the lie forever. They'll return to Christ, like Peter, who shamelessly dove out of his boat and swam to shore to get to Jesus. Or like the prodigal child who couldn't stay away from the love, goodness, and grace of his father forever. A person who has confessed Christ and then walks away forever never truly belonged to the family of Christ (Luke 15:11-32, 22:54-62; John 10:27-29, 21:7-19; 1 John 2:19, Hebrews 3:14).

- https://www.biblestudytools.com/bible-study/topical-studies/what-is-soteriology-and-why-is-it-essential-for-all-christians-to-know.html

A tremendous summary of Soteriology…

“He [God the Father] saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He [God the Father] poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life.”

Titus 3:5-7