



Christian Doctrine 1
Teaching Notes

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Lesson 1: Why Study Christian Doctrine?

I have heard many Christians say they do not need doctrine in their churches. After all doctrines brings about divisions in the Church. And so for that reason, such Christians including pastors have seemingly chosen to have nothing to do with doctrine.

- Is there such a thing as having no doctrine?
- Is doctrine really important to Christians and in the Church? And...
- Should we study Christian Doctrine?

First of all, claiming to have nothing to do with doctrine is actually a clear demonstration of a lack of understanding on what doctrine is all about. There is no such a thing as having no doctrine in a church, and here is the simple reason. The word “doctrine” means teachings and in Christian circles we use this word to refer to a collection of what we believe the Bible teaches on a number of subjects. For example, what the Bible teaches on God, Jesus Christ, the Holy Spirit, Salvation etc. As long as there are teachings that we adhere to as what the Bible teaches on any subject, that is doctrine-our doctrine.

But much more, those of us who are serving as Leaders in the Church, the apostle Paul in Titus 2:1 urges to teach what is in agreement with health (sound) teaching (doctrine). He writes, “*You, however, must teach what is appropriate to sound doctrine.*” You notice that is this verse the apostle is encouraging Titus to be different in his teaching by teaching what is in line with sound doctrine. Why?

If you back up a little into the previous chapter, you will notice Paul’s encouragement to Titus to rebuke those who fail to do good in the Church. Paul’s emphasis is that such people “...must be silenced, because they are disrupting whole households by teaching things they ought not to teach—and that for the sake of dishonest gain” (1:11). Listen to what Paul writes from verse 10 to 16.

¹⁰ For there are many rebellious people, full of meaningless talk and deception, especially those of the circumcision group. ¹¹ They must be silenced, because they are disrupting whole households by teaching things they ought not to teach—and that for the sake of dishonest gain. ¹² One of Crete’s own prophets has said it: “Cretans are always liars, evil brutes, lazy gluttons.” ¹³ This saying is true. Therefore rebuke them sharply, so that they will be sound in the faith ¹⁴ and will pay no attention to Jewish myths or to the merely human commands of those who reject the truth. ¹⁵ To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted. ¹⁶ They claim

to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.

In light of this encouragement then, in the first verse of chapter 2, Paul turns to Titus and exhorts him to be different in his ministry by teaching what is in accord to sound doctrine. That is the all reason we must study Christian Doctrine. With ignorance to Christian Doctrine, we cannot be leaders in our Churches that teach what is in agreement with the health teachings of the Bible.

Added to this, one of our responsibilities as church leaders is to protect the flock that God has entrusted to our care from false teachings. If you do not know the sound teachings of the Bible (Christian Doctrine), how will be able to fulfill this responsibility? To the Elders of the Church at Ephesus, Paul says this in **Acts 20:28-31 (NIV)**.

²⁸ Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. ²⁹ I know that after I leave, savage wolves will come in among you and will not spare the flock. ³⁰ Even from your own number men will arise and distort the truth in order to draw away disciples after them. ³¹ So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

After warning young Timothy, who was Pastor of the Church at Ephesus, about how that “...in later times some will abandon the faith and follow deceiving spirits and things taught by demons” (1 Timothy 4:1 NIV), this is what Paul says in verse **16 of the same chapter**. *Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers (NIV)*. For these reasons above, you need to [you must] study this course.

Review and Discussion Questions

1. Have you heard people who say that they do not need doctrine in their churches? Why do you think they would say that?
2. How can our churches grow stronger and healthier from learning the doctrines that are taught in the Bible?
3. What problems do you think could develop in a church that chooses not to teach or learn true Bible doctrine?

Lesson 2: BIBLIOLOGY (The Doctrine of the Word of God)

Part 1 - God's Word in Written Form (the Bible).

God's words were put in written form (Ex. 31:18; 32:16; 34:1, 28; Dt. 31:9-13, 24-26). Even though they are written down mostly by human beings and always in human language, still they are absolutely authoritative and absolutely true; to disobey or disbelieve them is a serious sin and brings judgment from God (1 Cor. 14:37; Jer. 36:29-31).

Part 2 - The benefits that come from the writing down of God's word.

- There is a much more accurate preservation of God's word for subsequent generations (Dt. 31:12-13).
- The opportunity for repeated inspection of words that are written down permits careful study and discussion, which leads to better understanding and more complete obedience.
- God's words in writing are accessible to many more people than they are when preserved merely through memory and oral repetition.

Part 3 - The Canon of Scripture

- The *canon* of scripture is the list of all the books that belong in the Bible.
- The Old Testament Canon:
 - The Ten Commandments form the beginning of the biblical canon (Ex. 31:18; 32:16; Dt. 4:13; 10:4).
 - The collection of absolutely authoritative words from God grew in size throughout the time of Israel's history (Dt. 31:24-26; Ex. 17:14; Num. 33:2).
 - After the death of Moses, Joshua also added to the collection of written words of God (Josh. 24:26).
 - Later, others in Israel, usually those who fulfilled the office of prophet, wrote additional words from God (1 Sam. 10:25; 1 Chron. 29:29; 2 Chron. 20:34).
 - The content of the OT canon continued to grow until the time of the end of the writing process. The last books to have been added to the canon are Ezra, Nehemiah and Esther. Therefore, after approximately 435 B.C. there were no further additions to the OT canon.
- The New Testament Canon:
 - The development of the NT canon begins with the writings of the apostles. It is primarily the apostles who are given the ability from the Holy Spirit to

recall accurately the words and deeds of Jesus and to interpret them rightly for subsequent generations (Jn. 14:26; 16:13-14; 2 Pt. 3:2).

- The apostles, by virtue of their apostolic office, had authority to write words of scripture, the authentic written teachings of the apostles were accepted by the early church as part of the canon of scripture. But there are books in the NT that were not written by the apostles. These books were acknowledged as part of the NT canon probably because of the close association of the authors to the apostles.
- We should not expect any more writings to be added to the canon (Heb. 1:1-2; Rev. 22:18-19).

Part 4 - The Characteristics of Scripture

- The Authority of scripture. That all the words in scripture are God's words in such a way that to disobey or disbelieve any word of scripture is to disbelieve or disobey God (Num. 22:38; 1 Kg. 14:18).
- The Inerrancy of scripture. That scripture in the original manuscripts does not affirm anything that is contrary to fact (Num. 23:19).
- The Clarity of scripture. That, with the aid of the Holy Spirit, the word of God is not hard to understand (Dt. 6:6-7).
- The Necessity of scripture. That the Bible is necessary for knowing the gospel, for maintaining spiritual life, and for knowing God's will, but is not necessary for knowing that God exists or for knowing something about God's character and moral laws (Ps. 19:1; Acts 14:16-17; Rom. 1:32).
- The Sufficiency of scripture. That scripture contained all the words of God he intended his people to have at each stage of redemptive history, and that it now contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly (2 Tim. 3:15-16; Jam. 1:18; 1 Pt. 1:23).
- The inspiration of scripture. That it is the inerrant, verbal, plenary, inspired word of God. God breathed out his words of truth to certain men to be written in the uniqueness of their own personalities, time, culture, and tongues. But without man's error (Lk. 16:33) excess or shortages of text (2 Pt. 1:20-21).

Part 5 - Bibliology and Today

In other churches today, we have the so called "men of God" who claim to receive new revelation from God today. These men claim to be inspired of the Holy Spirit and will demand that their followers receive their teachings as God's very own words.

The doctrine of the word of God has demonstrated to us that...

- When God revealed His truth the prophets and apostles of both the Old and New Testaments respectively, He also desired that His words be put in written form for the benefit of future generations.
- Through the influence of the Holy Spirit, the early Church Leaders established the list of all the books that met the standard of being the word of God. These books were 66 in total.
- The Bible is thus authoritative, necessary and sufficient to provide us knowledge that we need for our salvation and Christian living.

Part 6 – Review and Discussion Questions

1. What is Bibliology?
2. List one benefit that came from writing down the word of God.
3. What is the canon of scripture?
4. How many books are in the canon of scripture?
5. List one of the characteristics of scripture.

Lesson 3: THEOLOGY PROPER (The Doctrine of God)

Part 1 - The Existence of God

- In knowing that God exists, that all people have an inner sense of God (Rom. 1:19, 21, 25; Eph. 3:17; Phil. 3:8).
- There is evidence both in scripture and in nature of God's existence (Gen. 1:1; Rom. 1:20; Acts 14:17).

Part 2 - The Knowability of God

- The necessity of God to Reveal Himself to Us. If we are to know God at all, it is necessary that he reveal himself to us (Rom. 1:19; Mt. 11:27; 1 Cor. 1:21; cf. 1 Cor. 2:14; 2 Cor. 4:3-4; Jn. 1:18).
- We can never fully understand God. Because God is infinite and we are finite or limited, we can never fully understand God (Ps. 145:3, 5; 139:6; Job 26:14).
- Yet we can know God Truly. Even though we cannot know God exhaustively, we can know true things about God. In fact, all that scripture tells us about God is true. For example, it is true to say that God is love (1 Jn. 4:8), that God is light (1 Jn. 1:5), that God is Spirit (1 Jn. 4:24), and so forth.

Part 3 - Concerning the Character of God

- The Incommunicable Attributes of God
Incommunicable attributes are attributes or characteristics of God which are unique to him and cannot be shared or reflected in humans. For example, God is eternal, but humans are created. There has never been a time when he did not exist, yet every human was created at a point in time. We can never be eternal beings as God is eternal. These are some of his incommunicable attributes.
 - God is independent (or self-existent). He does not need us or the rest of creation for anything, yet we and the rest of creation can glorify him and bring him joy (Acts 17:24-25; Job 41:11; Ps. 50:10-12).
 - God is unchangeable (immutable). He is unchanging in his being, perfection, purposes, and promises, yet God does act and feel emotions, and he acts and feels differently in response to situations (Ps. 102:25-27; Mal. 3:6; Jam. 1:17).

- God is eternal. He has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events in time and acts in time (Ps. 90:2; Job 36:26; Rev. 1:8).
 - God is omnipresent. He does not have size or spartial dimensions and is present at every point of space with his being, yet God acts differently in different places (Dt. 10:14; Jer. 23:23-24; Ps. 139:7-10).
- The Communicable Attributes of God

Communicable attributes or the traits or characteristics of God which be shared or seen in humans (although always to a lesser degree than in God). For example, God is wise. His wisdom is infinite, perfect, and complete in every way. Humans also have wisdom, but our wisdom is limited and imperfect. Below are a list of attributes which are found complete and perfect in God, but only in a limited expression in humans.

 - God is Spirit (Jn. 4:24).
 - God is invisible (Jn. 6:46; 1 Tim. 1:17).
 - God is omniscient (Job 37:16; 1 Jn. 3:20).
 - God is wise. He always chooses the best goals and the best means to those goals (Job 9:4; Rom. 16:27).
 - God is truthful (or faithful) (Jer. 10:10-11; Jn. 17:3).
 - God is good. He is the final standard of good, and that all that God is and does is worthy of approval (Ps. 34:8; Lk. 18:19).
 - God is love (1 Jn. 4:8; Jn. 17:24).
 - God is merciful, gracious, and patient (Ex. 34:6; Ps. 103:8; 2 Cor. 1:3).
 - God is holy (Ex. 26:33; Ps. 24:3; Ex. 20:11).
 - God is peaceful (Rom. 14:17; Pr. 3:17).
 - God is righteousness and Just (Gen. 18:25; Dt. 32:4; Ps. 19:8).
 - God is Jealous. He continually seeks to protect his own honor (Isa. 48:11).
 - God is Wrathful (Ex. 32:9-10; Dt. 9:7-8).
 - God is willful. He approves and determines to bring about every action necessary for the existence and activity of himself and all creation (Eph. 1:11; Rev. 4:11; Rom. 13:1).
 - God is free. He does whatever he pleases (Ps. 115:3; Pr. 21:1; Dn. 4:35).
 - God is omnipotent (Ps. 24:8; Gen. 18:14; Jer. 32:27).
 - God is perfect. He completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for him (Mt. 5:48; Ps.18:30).
 - God is Blessed. He delights fully in himself and in all that reflects his character (Gen. 1:31; Isa. 62:5).
 - God is beautiful. He is the sum of all desirable qualities (Ps. 27:4; 73:4).
 - God is glorious (Isa. 43:7; Rom. 3:23).

Part 4 - The Trinity

The word, "Trinity," refers to the Christian belief is that God exists as three persons – Father, Son, and Holy Spirit – and that each person is fully God, and that there is only One God, according to the Bible.

- God is three persons
 - God the Father is not the Son; they are distinct persons.
 - The Father is not the Spirit, but that they are distinct persons, and
 - The Son is not the Holy Spirit.
 - (John 1:1-2; John 17:24; 1 John 2:1; John 14:26; Rom. 8:27)

- Each person in the Godhead is fully God
 - God the Father is clearly God.
 - The Son is Fully God (Jn. 1:1-4; 20:28; Col. 2:9).
 - The Holy Spirit is fully God (Mt. 28:19; 1 Cor. 12:4-6; 2 Cor. 13:14).

- There is One God
 - There is one and only one God.
 - The three different persons of the Trinity are one not only in purpose and in agreement on what they think, but they are one in essence.
 - (Dt. 6:4; Isa. 45:5-6; 1 Tim.2:5)

Part 5 – Review and Discussion Questions

1. In knowing that God exists, what is it that all people have?
2. If we are to know God at all, what is necessary that God do to us?
3. List two of the incommunicable attributes of God.
4. List two of the communicable attributes of God
5. What is the Trinity?

Lesson 4: ANTHROPOLOGY (The Doctrine of Man)

Part 1 - The Creation of Man

- The creation of human beings is the pinnacle of God's creative activity. He created mankind to be both male and female to be more like him than anything else he has made.
- The word man in scripture is used to refer to the human race (Gen. 5:1-2). Also the same term is used for the name of Adam, and the same term that is sometimes used of man in distinction from woman (Gen. 2:22, 25; 3:12; Eccl. 7:28).
- God did not need to create man, yet He created us for His own glory (Isa. 43:7; cf. Eph. 1:11-12). The purpose of man's existence is, thus, to glorify God.
- Man was created in the Image of God
 - Man, in the image of God, is like God and represents God (Gen. 1:26).
 - In the Fall God's image was distorted but not lost (Gen. 9:6; cf. Jam. 3:9).
 - Since man has sinned, he is certainly not as fully like God as he was before. His moral purity has been lost and his sinful character certainly does not reflect God's holiness. His intellect is corrupted by falsehood and misunderstanding; his speech no longer continually glorifies God; his relationships are often governed by selfishness rather than love.
 - Redemption in Christ is a progressive recovering of more of God's Image (Col. 3:10; 2 Cor. 3:18).
 - At Christ's return there will be complete restoration of God's image (1 Cor. 15:49; 1 Jn. 3:2).
 - Specific aspects of our likeness to God include the following.
 - The Moral aspect. We have an inner sense of right and wrong that sets us apart from animals (conscience).
 - The Spiritual aspect. We have not only physical bodies but also immaterial spirits that enable us to relate to God as persons, to pray and praise him, and hear him when he speaks to us.
 - The Mental aspect. We have an ability to reason and think logically and learn that sets us apart from the animal world.
 - The Relational aspect. We have the ability to relate to one another and to God (e.g., marriage).
 - The Physical aspect. Even though God does not have a physical body like we do, yet he does have senses in the same way that we do. He sees, hears, tastes, feels, and smells in the same way that we do.
 - Our great dignity lies in the fact that we are bearers of God's image.

Part 2 - Man as Male and Female

One aspect of man's creation in the image of God is his creation as male and female (Gen. 1:27; 5:1-2). That the ways in which our creation as male and female represents something of our creation in God's image include the following.

- Personal Relationships. God did not create humans beings to be isolated persons, but, in making us in his image, he made us in such a way that we can attain interpersonal unity of various sorts in all forms of human society. Between men and women, interpersonal unity comes to its fullest expression in this age in marriage, where husband and wife become, in a sense, two persons in one (Gen. 2:24).
- Equality in Personhood and Importance. Men and women have been created by God to be equal in their importance and personhood. When God created man, he created both "male and female" in his image (Gen. 1:27; 5:1-2).
- Differences in Roles. The relationship between persons of the Trinity reflects male headship in Marriage. Though between members of the Trinity there has been equality in importance, personhood, and deity throughout all eternity, yet there also have been differences in roles between the members of the Trinity. Among the three members of the Trinity, the Father has a greater authority (Gen. 1:1-2; Jn. 1:1-3; 1 Cor. 8:6; Heb. 1:2; Lk. 22:42; Phil. 2:6-8). And so, just as God the Father has authority over the Son, though the two are equal in deity, so in a marriage, the husband has authority over the wife, though they are equal in personhood.

Part 3 - The Essential Nature of Man

- Man is made up of two parts: body and soul/spirit (Dichotomy).
 - Scripture uses "soul" and "spirit" interchangeably (Jn. 12:27 and 13:21; Lk. 1:46-47).
 - After death, scripture says either that the "soul" departs or the "spirit" departs (Gen. 35:18; Eccl. 12:7; Lk. 12:20).
 - Man is said to be either "body and Soul" or "body and spirit" (Mt. 10:28; 1 Cor. 5:5; 2 Cor. 7:1, 34).
 - The "soul" can sin or the "spirit" can sin (1 Pt. 1:22; Rev. 18:14).
 - Everything that the soul is said to do, the spirit is also said to do, and everything that the spirit said to do the soul is also said to do (Acts 17:16; Jn. 13:21; Mk. 2:8).
- There is an immaterial part of man that can exist with his body. We do have a soul that is distinct from our physical bodies, which not only can function somewhat independently of our ordinary thought processes (1 Cor. 14:14; Rom. 8:16), but also when we die, is able to go on consciously

acting and relating to God apart from our physical bodies (Lk. 23:43; Acts 7:59; Phil. 1:24).

- God creates a new soul for each person and sends it to that person's body sometime between conception and birth (Creationism: Ps. 127:3; 139:13; Isa. 42:5).

Part 4 - Anthropology and Today

An issue that needs clarity today in light of this doctrine is the relationship between man and woman. Today's society treats women as second class citizens because of the misunderstanding that a woman is an inferior being to man. However, the doctrine of man makes it very clear that man and woman (male and female) were created by God in His own image.

This means that, before God, man and woman stand equal in importance and personhood. In other words, that before God and in humanhood, the man does not stand superior to the woman. The woman is human is much the same way and to the same degree that a man is human (Gen. 5:1-2).

Now! Even though man and woman are equal in importance and personhood, yet we must stress that their roles are different. Man is the head of the woman and hence has the authority of leadership and the woman's role is to submit. And s,o in a marriage, the husband has authority over the wife, though they are equal in importance and personhood.

Part 5 – Review and Discussion Questions

1. What is the pinnacle of God's creative activity?
2. Fill in the blanks. One aspect of man's creation in the _____ is his creation as male and female.
3. Man is made up of two parts. What are they?
4. Mention two specific aspects of our likeness to God.
5. Are man and woman equal before God in personhood and importance?

Lesson 5: HAMARTIOLOGY (The Doctrine of Sin)

Part 1-The Origin of Sin

1. God cannot be regarded as the author of sin. God's eternal decree certainly rendered the entrance of sin into the world certain, but this may not be interpreted so as to make God the cause of sin in the sense of being its responsible author (Deut. 32:4; Job 34:10; Isa. 6:3; Luke 16:15).
2. Sin originated in the angelic world with the fall of Satan (Gen. 1:31; John 8:44; I John 3:8; I Tim. 3:6).
3. With respect to the origin of sin in the history of mankind, that it began with the transgression of Adam in paradise, and therefore with a perfectly voluntary act on the part of man (Rom. 5:12; Rom. 5:18,19).
4. The following are the results of the first sin.
 - The total depravity of human nature (Gen. 6:5; Ps. 14:3; Rom. 7:18).
 - The loss of communion with God (Eph. 2:1,5,12; 4:18).
 - The consciousness of sin.
 - Both spiritual death and physical death (Gen. 3:19; Rom. 5:12; Rom. 6:23).
 - The change of residence from paradise.

Part 2 - The Essential Character of Sin

- Sin is any failure to conform to the moral law of God in act, attitude, or nature. That sin includes not only individual acts such as stealing or lying or committing murder, but also attitudes that are contrary to the attitudes God requires of us (Ex. 20:17; Mt. 5:28; Gal. 5:20).
- Everyone who is guilty in Adam is, as a result, also born with a corrupt nature (Job 14:4; Jer.17:9; Matt. 7:15-20).
- Sin does not reside in any one faculty of the soul, but in the heart, which is the central organ of the soul, out of which are the issues of life (Prov. 4:23; Jer. 17:9; Matt. 15:19,20).
- Sin does not consist only in explicit acts, but also in sinful habits and in a sinful condition of the soul (Matt. 5:22, 28; Rom. 7:7; Gal. 5:17,24).

Part 3 - The Transmission of Sin

We inherit sin from Adam in two ways.

- Through Inherited Guilt. That we are counted guilty because of Adam's sin (Rom. 5:12).
- Through Inherited Corruption: that we have a sinful nature because of Adam's sin (Ps. 51:1-5).

Part 4 - The Punishment of Sin

- Although God's punishment of sin does serve as a deterrent against further sinning and as a warning to those who observe it, this is not the primary reason why God punishes sin. The primary reason is that God's righteousness demands it so that he might be glorified in the universe that he has created (Jer. 9:24; Rom. 3:25).
- The penalty of sin includes the following:
 - Spiritual death.
 - The sufferings of life.
 - Physical death (Gen. 3:19. Rom. 5:12-21; 1 Cor. 15:12-23).
 - Eternal death. (Rev. 14:11).

Part 5 - Hamartiology and Today

We live in a society today that has down played sin. Sin is simply a mistake that one makes and has no bearing whatsoever on the spirituality of the one who has committed. More than it being a breaking of God's law, sin is also a breaking of God's heart. We disappoint God when we fall into sin and we grieve Him.

Continued and deliberate sin without our conscience being bothered is a manifestation that perhaps we are not born again in the first place. The apostle John observes as follows in **1 John 3:6-10 (NIV)**.

⁶ No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him. ⁷ Dear children, do not let anyone lead you astray. The one who does what is right is righteous, just as he is righteous.

⁸ The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. ⁹ No one who is born of God will continue to sin, because God's seed remains in them; they cannot go on sinning, because they have been born of God. ¹⁰ This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and

sister.

Part 6 – Review and Discussion Questions

1. What is the origin of sin with respect to the history of mankind?
2. Name of the results of the first sin.
3. Fill in the blanks. Everyone who is _____ in Adam is, as a result, also born with a _____ nature
4. Name one of the two ways we inherit sin from Adam.
5. List two of the penalties of sin includes.

Christian Doctrine 1

Final Exam (20 Points)

Name: _____

Matching: Match the term with the correct definition by writing the letter of the definition beside the correct term. (4 points)

1. Bibliology _____
2. Theology Proper _____
3. Anthropology _____
4. Hamartiology _____
 - a. The doctrine of Man
 - b. The doctrine of the Word of God
 - c. The doctrine of God
 - d. The doctrine of Sin
5. List one benefit that came from writing down the word of God.

6. How many books are in the canon of Scripture? _____
7. If we are to know God at all, what is necessary that God do to us?
 - a. He must reveal himself to us.
 - b. He must make us know everything.
 - c. He must give us power to defeat Satan.
 - d. He must remove evil spirits from us.
8. List two of the incommunicable attributes of God. (2 points)
 - a. _____
 - b. _____
9. List two of the communicable attributes of God (2 points)
 - a. _____
 - b. _____
10. What is the doctrine of the Trinity?
 - a. The belief that Christians actually worship three gods.
 - b. The idea that God has three different names.
 - c. The Christian belief that God exists as three persons – Father, Son, and Holy Spirit – and that each person is fully God, and that there is only One God, according to the Bible.
 - d. No one knows.

11. Man is made up of two parts. What are they? (2 points)

a. _____

b. _____

12. Mention two specific aspects of our likeness to God. (2 points)

a. _____

b. _____

13. YES or NO. Are man and woman equal before God in personhood and importance? _____

14. Fill in the blanks. Everyone who is _____ in Adam is, as a result, also born with a _____ nature.

15. List two of the penalties of sin includes. (2 points)

a. _____

b. _____

Christian Doctrine 1

Final Exam – MASTER (20 Points)

Name: _____

Matching: Match the term with the correct definition by writing the letter of the definition beside the correct term. (4 points)

1. Bibliology B
2. Theology Proper C
3. Anthropology A
4. Hamartiology D
 - a. The doctrine of Man
 - b. The doctrine of the Word of God
 - c. The doctrine of God
 - d. The doctrine of Sin

5. List one benefit that came from writing down the word of God.

Possible Answers: (1) There is a much more accurate preservation of God's word for subsequent generations; (2) The opportunity for repeated inspection of words that are written down permits careful study and discussion, which leads to better understanding and more complete obedience; (3) God's words in writing are accessible to many more people than they are when preserved merely through memory and oral repetition.

6. How many books are in the canon of Scripture? 66

7. If we are to know God at all, what is necessary that God do to us?

- a. **He must reveal himself to us.**
- b. He must make us know everything.
- c. He must give us power to defeat Satan.
- d. He must remove evil spirits from us.

8. List two of the incommunicable attributes of God. (2 points)

- a. Possible answers: **God is (1) independent, (2) unchangeable or immutable,**
- b. **(3) eternal, and (4) eternal.**

9. List two of the communicable attributes of God (2 points)

Possible answers: God is Spirit; God is invisible; God is omniscient; God is wise; God is truthful (or faithful); God is good; God is love; God is merciful, gracious, and patient; God is holy; God is peaceful; God is righteous and just; God is Jealous; God is Wrathful; God is willful; God is free; God is omnipotent; God is perfect; God is Blessed; God is beautiful; God is

glorious.

10. What is the doctrine of the Trinity?
- The belief that Christians actually worship three gods.
 - The idea that God has three different names.
 - The Christian belief that God exists as three persons – Father, Son, and Holy Spirit – and that each person is fully God, and that there is only One God, according to the Bible.**
 - No one knows.
11. Man is made up of two parts. What are they? (2 points)
- Body** _____
 - Soul/Spirit** _____
12. Mention two specific aspects of our likeness to God. (2 points)
- Possible answers: (1) Moral, (2) Spiritual, (3) Mental
 - (4) Relational, (5) Physical
13. YES or NO. Are man and woman equal before God in personhood and importance? **YES** _____
14. Fill in the blanks. Everyone who is **guilty** in Adam is, as a result, also born with a **corrupt** nature.
15. List two of the penalties of sin includes. (2 points)
- Possible answers: (1) Spiritual death, (2) The sufferings of life,
 - (3) Physical death, (4) Eternal death.