

Session 1: The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

[Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.](#)

The Scriptures are unique in that they are authored by God as a revelation of himself.

- Special Revelation verses General Revelation
 - Romans 1:18-23
 - Hebrews 1:1-2
 - Colossians 1:15-19
- Divine authorship
 - Deuteronomy 4:1-2
 - Peter 1:19-21

Scripture is progressive in its revelation of God.

- We know more about God, his ways, his moral standards, his attributes, etc. By the time we are reading Deuteronomy than we did when we started in Genesis.
- This does NOT mean that later passages of scripture will contradict earlier passages of scripture. God is expanding our knowledge of him through scripture by revealing what is true about himself, our condition as his creation (sinners in need of grace), his plan to address our sin, and our ability to honor him as redeemed individuals.
- Example: In Genesis we discover that God's holiness and compassion leads him to eject Adam and Eve from the Garden of Eden. Equally, God's holiness and compassion lead him to call Israel out of Egypt. Ultimately, God's holiness and compassion lead God to have Jesus (second person of the Godhead) die on the cross for our sins. God's holiness and compassion have not changed but we see a fuller and more complete version of his holiness in each setting.

Scripture is personal and redemptive.

- Scripture is personal in that it is God revealing himself to us, his creation. God is not revealing something like him, or close to him, but revealing his actual self. While not everything about God is revealed in scripture, what we need to have a relationship with God is revealed in scripture. Which leads us to point number two...
- Scripture is redemptive. While God is unquestionably the central figure in the text of scripture one of the main themes of his revelation of himself is his desire to reconcile his creation to himself, and chiefly among that creation humanity.

Scripture is propositional.

- Scripture is formulated with words and ideas to convey true statements about God, redemption, and the future reconciliation of all things unto himself.

Scripture's central subject is Jesus Christ.

- John 1:1-4
- Hebrews 1:1-2
- While God is the author of revelation and the focus of all of revelation Jesus is the point at which the purpose of scripture is focused and meets humanity's needs. In Jesus we have the fullness of God displayed at the intersection of Humanity's greatest need satisfied.

The Bible is authored by God through human agents.

- The precise relationship between divine revelation and human writing that comprise the canonical scriptures has been and continues to be a subject of contention.

2 Timothy 3:15-17

Theopneustos- translated inspired, literally means "God-breathed"

2 Peter 1:19-21

Verbal / Plenary Inspiration- This approach is careful to see the Holy Spirit's influence on both the writers and, primarily, the writings. It also seeks to view inspiration as extending to all (plenary) portions of Scripture, even beyond direct dictation of thoughts to the selection of words (verbal).

Canon of Scripture:

- Canon- a standard by which something is measured
- The church did not create the canon but they received the canon of scripture.
 - The books that constitute the canon formed a rule or measure by which all other books were measured for the church.
- Against the Catholic view of canon- the church created the canon.

Five questions that the church answered to see if a writing was recognized as scripture:

- Was the book authored or sanctioned by an apostle or prophet?
- Was the book widely circulated?
- Was the book Christologically centered?
- Was the book orthodox, that is, faithful to the teachings of the apostles?
- Did the book give internal evidence of its unique characteristic as inspired and authoritative?

Session 2: God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

Immanence and Transcendence

Immanence- the idea that God is present and active with in his creation, and within the human race, even members of the human race that do not believe in him.

Implications of Immanence:

1. God is not limited to working directly to accomplish his purposes.
2. God may use persons and organizations that are not avowedly Christian.
3. We should have an appreciation for all that God has created.
4. We can learn something about God from His creation.
5. There are points which the gospel can make contact with unbeliever.

Transcendence- the idea that God is not merely a quantity nature or of humanity; he is not simply the highest human being. He is not limited to our ability to understand Him. His holiness, goodness, knowledge, and power go far beyond ours.

Implications of Transcendence:

1. There is something higher than human beings.
2. God can never be completely captured in human concepts.
3. Our salvation is not our achievement.
4. There will always be a difference between God and human beings.
5. Reverence is appropriate in our relationship with God.
6. We will look for genuinely transcendent works by God.

The Nature of God's Attributes:

Attributes of God: those qualities of God which constitute what he is. They are the very characteristics of his nature. Specifically, the Attributes of God are those qualities which are true of the entire Godhead. These are permanent qualities they are neither gained or lost.

The Doxology

*Praise God from whom all blessings flow
Praise Him all creatures here below,
Praise Him above ye heavenly hosts,
Praise Father, Son, and Holy Ghost*

Amen!

The Trinity:

The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. (Baptist Faith and Message 2000)



“In the Doctrine of the Trinity, we encounter one of the truly unique doctrines of Christianity. Among the religions of the world, the Christian faith is unique in making the claim that God is one and yet there are three who are God.”¹

God is One

Deuteronomy 6:4-9

4 “Hear, O Israel: The Lord our God, the Lord is one. 5 You shall love the Lord your God with all your heart and with all your soul and with all your might. 6 And these words that I command you

¹ Erikson, Millard J. *Introducing Christian Doctrine, Second Edition.*

today shall be on your heart. 7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. 8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 You shall write them on the doorposts of your house and on your gates.

God is Three

Matthew 3:13-17

13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him. 14 John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" 15 But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. 16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

Essential Elements of the doctrine of the Trinity:

1. The Unity of God.
2. The Deity of each of the three persons of the Trinity.
3. The Threeness and the oneness of God are not in the same respect.
4. The Trinity is eternal.
5. The function of one member of the Trinity may for a time be subordinate to one or both of the other members, but that does not mean he is in any way inferior to in essence.
6. The Trinity is incomprehensible.

Session 3 God- In Three Persons²

The Trinity:

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Attributes of God: those qualities of God which constitute what he is. They are the very characteristics of his nature. Specifically, the Attributes of God are those qualities which are true of the entire Godhead. These are permanent qualities they are neither gained or lost.

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Amen!*

² Most of this session is adapted from Bruce Ware's book *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*.

³ Erikson, Millard J. *Introducing Christian Doctrine, Second Edition*.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

[Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.](#)

The Father is Supreme among the persons of the God-head.

Philippians 2:5-11

⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Notice three things about this passage:

- 1) God the Father is the one who highly exalts the God the Son.
- 2) The subjection of all things is made to the God the Son.
- 3) The subjugation of all things is made for the glory of the Father.

The Father is the Grand Architect, the Wise Designer of Creation, Redemption, and Consummation.

Ephesians 1:7-14

⁷ In [Jesus] we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, ⁸ which he lavished upon us, in all wisdom and insight ⁹ making known to us the mystery of his [the Father] will, according to his [the Father] purpose, which he [the Father] set forth in Christ ¹⁰ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

¹¹ In him we have obtained an inheritance, having been predestined according to the purpose of him [the Father] who works all things according to the counsel of his will, ¹² so that we who were the first to hope in Christ might be to the praise of his glory. ¹³ In him you also, when you

heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

God the Father makes God the Son the central focus of everything to bring His plan to fruition.

The Father is the giver of every good gift and perfect gift.

James 1:16-18

16 Do not be deceived, my beloved brothers. 17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. 18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

God the Father often provides and works through the Son and the Spirit

Ephesians 4:3-12

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us *in Christ* with every spiritual blessing in the heavenly places, 4 even as he chose us *in him* before the foundation of the world, that we should be holy and blameless before him. In love 5 he predestined us for adoption to himself as sons *through Jesus Christ*, according to the purpose of his will, 6 to the praise of his glorious grace, with which he has blessed us *in the Beloved*. 7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 which he lavished upon us, in all wisdom and insight 9 making known to us the mystery of his will, according to his purpose, which he set forth *in Christ* 10 as a plan for the fullness of time, to unite all things *in him*, things in heaven and things on earth.

11 *In him* we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, 12 so that we who were the first to hope *in Christ* might be to the praise of his glory.

8 times (in italics above) God the Father chooses to do his work “in Christ”, “in the Beloved”, or “in him” when he could have accomplished all of it himself.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

[Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.](#)

The Son is under the Headship or the Authority of the Father.

1 Corinthians 11:3

3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God [the Father].

Roles and relationships are not about the value or the essence of a person.

God the Son submits to God the Father in eternity past, during the incarnation, and in eternity future.

Philippians 2:5-11

⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Son's loving relationship with The Father

John 15:8-10

8 By this my Father is glorified, that you bear much fruit and so prove to be my disciples. 9 As the Father has loved me, so have I loved you. Abide in my love. 10 If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. 11 These things I have spoken to you, that my joy may be in you, and that your joy may be full.

Notice three things:

- 1) The Father loves the Son which the Son then extends to believers
- 2) Submission/ obedience is the fundamental proving grounds for Love.
- 3) The Son kept the Father's commandments displaying his love for the Father.

The relationship between the Son and the Spirit

The Son submits to the Spirit to fulfill His role as the Spirit-anointed Messiah.

Luke 4:16-21

¹⁶ And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. ¹⁷ And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

¹⁸ "The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.

He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,

¹⁹ to proclaim the year of the Lord's favor."

²⁰ And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. ²¹ And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

The Son's Authority over the Spirit in His Role as the Son of the Father

John 16:12-14

12 "I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. 14 He will glorify me, for he will take what is mine and declare it to you. 15 All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

[Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.](#)

The Spirit assists in accomplishing the Work of the Father

Matthew 12:22-28

²² Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. ²³ And all the people were amazed, and said, "Can this be the Son of David?" ²⁴ But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons." ²⁵ Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. ²⁶ And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷ And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. ²⁸ But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.

The Spirit works now to glorify the Son

"So, while the church is under the lordship of Christ, doing his will and obeying his word, the rulership of Christ over his people is exercised as the Spirit works in Christ's followers to mediate to them Christ's presence and to move them to honor Christ." (Ware 107)

Special revelation, inspired by the Spirit, focus on Christ

2 Peter 1:19-21

19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first of all, that no prophecy of Scripture comes from someone's

own interpretation. 21 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Evangelism, empowered by the Spirit, Proclaims the Gospel of Christ.

Luke 24:45-49

45 Then he opened their minds to understand the Scriptures, 46 and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."

Regeneration, brought about by the Spirit, brings new life.

John 3: 3-8

Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." 4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" 5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' 8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

Sanctification, progressively achieved by the Spirit, makes us more and more like Christ.

2 Corinthians 3:16-18

16 But when one turns to the Lord, the veil is removed. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

Session 4 Anthropology (Humanity)

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

The Created Nature of Humanity

Genesis 1:26-27

²⁶ Then God said, "Let us make man^[h] in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.

Implications of our created nature:

1. Humans do not have an independent existence.

2. Humanity occupies a unique position in creation.

Creation or Cultural mandate- given human dominion over the rest of creation humans have a specific responsibility used the faculties that God has given to us by creating us in his image to care for creation to the best of our ability.

"This means that humans are not fulfilled when all of their animal needs have been satisfied. The transcendent element designated by the unique way in which humanity is described and thus distinguished from the various other creatures must be kept in mind. (Erickson, Millard. *Introduction to Christian Doctrine second edition*, pg 168)

3. There is a created commonality for all human beings

4. Humans are worthy of respect and dignity not because of who they are or what they have done but because they are made in the image God to reflect his nature, character, and glory.

5. There are definite limitations on human capacity.
 - a. Limitations are not inherently bad.

6. Humans are something amazing and wonderful.

The Image of God

Genesis 1:26-27

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 in the image of God he created him;
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Acts 17:26-31

And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, ²⁷ that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, ²⁸ *for*

“In him we live and move and have our being’;

as even some of your own poets have said,

“For we are indeed his offspring.’

²⁹ *Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man.* ³⁰ The times of ignorance God overlooked, but now he commands all people everywhere to repent, ³¹ because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

Three potential views on what it means to be made in the image of God

The Substantive view

The relational view

The Functional view

1. The image of God is universal within the human race.
2. The image of God has not been lost as a result of sin or specifically the fall.
3. The image of God should be thought of as primarily structural or substantive.

Implications of the Image of God

We belong to God.

We should pattern ourselves after Jesus.

We experience full humanity only when we are properly related to God.

There is goodness in learning and work.

The human is valuable

The image of God is universal to all of humankind