Biblical Foundations:
A Systematic Theology Study

16 Essential Doctrines | Supporting Scriptures & Theological Conclusions

Each doctrine includes a doctrinal assertion, primary biblical texts, supporting Scriptures, and a theological conclusion. The study approaches these subjects from a historically rooted, biblically orthodox theological perspective.

I. Creation, Humanity, and Biblical Morality

1. God Created Two Sexes: Male and Female

Doctrinal Assertion: God intentionally and explicitly created humanity male and female, equal in dignity and worth, yet distinct in their sexual embodiment and complementary roles.

Primary Text: Genesis 1:26–28; 2:18–25

- **Creation establishes male and female.** Genesis 1:27 explicitly identifies male and female as God's perfect, ideal, and exclusive design for creation.
- **Both equally bear God's image.** Genesis 1:26–28 attributes the imago Dei to both.
- **Sexual distinction precedes the Fall.** Genesis 2:18–24 establishes the complementary relationship before sin enters the world.
- **Marriage unites male and female.** Jesus affirms this creation pattern in Matthew 19:4–6.
- **Complementary responsibilities exist within spiritual equality.** Ephesians 5:22–33; 1 Corinthians 11:3–12.

Theological Conclusion: Biological sex is part of God's intentional creation, not merely a human social construct. Complementarian theology further maintains that equality of worth does not require identical responsibilities.

2. Biblical Sexuality: Heterosexual, Monogamous Marriage

Doctrinal Assertion: God designed sexual intimacy for the exclusive covenant relationship between one man and one woman in marriage.

Primary Text: Genesis 2:24; Matthew 19:4–6; Hebrews 13:4

- **Marriage is established at creation.** Genesis 2:24 defines the one-flesh union of man and woman.
- **Jesus reaffirms this design.** Matthew 19:4–6 grounds marriage in God's original creation.
- **Sexual intimacy outside marriage is prohibited.** 1 Corinthians 6:18–20; 7:2; 1 Thessalonians 4:3–8.

- **Same-sex sexual behavior is prohibited by biblical instruction.** Leviticus 18:22; Romans 1:26–27; 1 Corinthians 6:9–11.
- **Adultery, fornication, and sexual immorality are condemned.** Exodus 20:14; Hebrews 13:4; Matthew 5:27–28.
- **Marriage reflects Christ's relationship with His Church.** Ephesians 5:31–32.

Theological Conclusion: Sexual morality is determined by God's revealed design rather than cultural acceptance, personal desire, or individual identity. Scripture calls all people to sexual holiness.

3. Human Life Begins at Conception, and Abortion Is a Moral Evil

Doctrinal Assertion: Human life possesses God-given dignity from its earliest prenatal existence, i.e. conception. The intentional, unjust destruction of innocent unborn human life violates the biblical prohibition against shedding innocent blood and is thus defined as murder.

Primary Text: Psalm 139:13–16; Jeremiah 1:5; Exodus 20:13

A. The unborn child is known and formed by God

- **Psalm 139:13–16:** God forms the individual in the mother's womb.
- **Jeremiah 1:5:** God knows Jeremiah before his birth, in a passage specifically concerning his prophetic calling.
- **Luke 1:41–44:** John the Baptist is recognized as a baby (brephos) in Elizabeth's womb.
- **Job 31:15:** God is identified as the maker of human beings in the womb.

These passages support the dignity and continuity of prenatal human life, though they do not individually provide a biological definition of conception.

B. God explicitly condemns child sacrifice

- **Leviticus 18:21:** Israel is forbidden to offer children to Molech.
- **Leviticus 20:2–5:** Child sacrifice to Molech carries severe judgment.
- **Deuteronomy 12:31:** Burning sons and daughters as offerings is condemned as an abomination.
- **Jeremiah 7:30–31:** God condemns Judah for burning children in the Valley of Hinnom.
- **Psalm 106:37–38:** Child sacrifice is described as shedding innocent blood.

C. God judges nations for sacrificing children

- **Genesis 15:16:** God delays judgment upon the Amorites because their iniquity is not yet complete.
- **Deuteronomy 9:4–5:** Israel's conquest is connected to the wickedness of the nations.
- **Leviticus 18:21–30:** Child sacrifice appears among the abominations for which the land's inhabitants are expelled.

- **Deuteronomy 18:9–12:** Passing children through fire is among the detestable practices associated with the nations' expulsion.

D. The theological application to abortion

- **Exodus 20:13:** Prohibits unlawful killing, i.e. murder.
- **Proverbs 6:16–17:** Identifies hands that shed innocent blood as detestable to God.
- **Psalm 139:13–16:** Affirms God's involvement in prenatal human development.

Theological Conclusion: From a strictly biblical perspective, elective abortion constitutes the unjust taking of innocent human life and is therefore detestable and evil.

II. The Person and Work of Jesus Christ

4. The Divinity of Jesus Christ

Doctrinal Assertion: Jesus Christ is fully God and fully man, eternally existing as the second Person of the Trinity. He is not a created being, subordinate deity, or merely a human prophet, but God the Son incarnate.

Primary Text: John 1:1–14; Colossians 1:15–20; Hebrews 1:1–12

- **Jesus eternally existed as God.** John 1:1–3 explicitly identifies the Word as God and distinguishes Him from the Father.
- **God became flesh.** John 1:14 declares that the eternal Word took on human nature.
- **Jesus possesses the fullness of deity.** Colossians 2:9.
- **Jesus is explicitly identified as God.** John 20:28; Hebrews 1:8; Titus 2:13.
- **Jesus claims divine identity.** John 8:58; 10:30–33.
- **Jesus receives worship.** Matthew 14:33; 28:9, 17.
- **Jesus exercises divine authority to forgive sins.** Mark 2:5–12.
- **Jesus is Creator and Sustainer of all things.** Colossians 1:16–17; Hebrews 1:2–3.
- **Jesus shares eternal glory with the Father.** John 17:5.

Theological Conclusion: Jesus Christ is not merely a prophet, moral teacher, created being, or divine representative. He is eternally God the Son, of the same divine essence as the Father, who assumed a complete human nature without ceasing to be God.

5. The Virgin Birth of Jesus Christ

Doctrinal Assertion: Jesus Christ was conceived miraculously by the Holy Spirit and born of the virgin Mary, fulfilling God's redemptive promises and affirming His unique identity as the incarnate Son of God.

Primary Text: Isaiah 7:14; Matthew 1:18–25; Luke 1:26–38

A. The Virgin Birth was prophesied

- **Isaiah 7:14:** The promised sign of a child called Immanuel, meaning "God with us."

- **Genesis 3:15:** The woman's offspring is promised as the one who will defeat the serpent.
- **Micah 5:2:** The promised ruler would come from Bethlehem.

Isaiah 7:14 has a debated immediate historical setting, but Matthew explicitly applies its fulfillment to the birth of Jesus. Genesis 3:15 and Micah 5:2 contribute to the broader messianic expectation without explicitly predicting virgin conception.

B. The Virgin Birth was fulfilled

- **Matthew 1:18–23:** Mary conceives through the Holy Spirit before marital relations with Joseph.
- **Luke 1:34–35:** Gabriel announces the supernatural conception of Jesus.
- **Matthew 1:24–25:** Joseph takes Mary as his wife but does not have marital relations with her before Jesus' birth.

C. The Virgin Birth was affirmed

- **Matthew 1:22–23:** Matthew identifies Jesus' birth as fulfillment of Isaiah's prophecy.
- **Luke 1:35:** Jesus is identified as the holy Son of God.
- **Galatians 4:4:** Paul affirms God's Son was born of a woman, although this does not independently establish virgin conception.

Theological Conclusion: The Virgin Birth is a historical, supernatural act of God, not a metaphor or theological invention. Jesus was conceived without a human father through the miraculous work of the Holy Spirit.

6. The Bodily Resurrection of Jesus Christ

Doctrinal Assertion: Jesus Christ literally, physically, and bodily rose from the dead on the third day. His resurrection is a historical event and an indispensable doctrine of Christianity.

Primary Text: 1 Corinthians 15:3–20

- **The resurrection was predicted by Jesus.** Matthew 16:21; John 2:19–22.
- **The resurrection is central to the Gospel.** 1 Corinthians 15:3–4.
- **Jesus' tomb was empty.** Luke 24:1–6; John 20:1–9.
- **Jesus physically appeared to His disciples.** Luke 24:36–43.
- **His resurrected body was tangible.** John 20:24–29.
- **He ate food after His resurrection.** Luke 24:41–43.
- **His resurrection was witnessed by many.** 1 Corinthians 15:5–8.
- **The resurrection is essential to salvation.** Romans 10:9.
- **Denial of the resurrection destroys the Christian Gospel.** 1 Corinthians 15:12–19.

Theological Conclusion: The resurrection cannot be reduced to a spiritual awakening, metaphor, collective experience, or continuation of Jesus' influence. According to Paul, without Christ's actual resurrection, Christian faith is futile.

7. Atonement for Sin is Through Jesus Christ Alone

Doctrinal Assertion: Jesus Christ's sacrificial death is the exclusive and sufficient basis for humanity's forgiveness, reconciliation, and salvation. Through His substitutionary sacrifice, Christ accomplished what sinful humanity could never accomplish for itself.

Primary Text: Isaiah 53:4–12; Romans 3:21–26; Hebrews 9:11–28

- **Sin separates humanity from God.** Isaiah 59:2; Romans 3:23.
- **The penalty of sin is death.** Romans 6:23.
- **Jesus died for our sins according to Scripture.** 1 Corinthians 15:3.
- **Christ bore our sins in His body.** Isaiah 53:5–6; 1 Peter 2:24.
- **Christ died as the righteous for the unrighteous.** 1 Peter 3:18.
- **Christ's sacrifice was once for all.** Hebrews 10:10–14.
- **Jesus is the only mediator between God and humanity.** 1 Timothy 2:5–6.
- **There is salvation in no other name.** Acts 4:12.
- **Christ's death reconciles sinners to God.** Romans 5:8–11; 2 Corinthians 5:18–21.
- **Christ's blood secures redemption and forgiveness.** Ephesians 1:7; Colossians 1:19–22.

Theological Conclusion: Christ's atoning sacrifice is necessary, sufficient, and exclusive. No alternative religious system, human achievement, moral goodness, or sacrificial offering can reconcile sinners to God.

8. Salvation by Grace Through Faith Alone

Doctrinal Assertion: Salvation is the undeserved gift of God, received through faith in Jesus Christ, not earned through human morality, religious observance, or meritorious works.

Primary Text: Ephesians 2:1–10

- **Humanity is spiritually dead in sin.** Ephesians 2:1–3.
- **Salvation originates in God's mercy and grace.** Ephesians 2:4–5.
- **Salvation is received through faith, not earned by works.** Ephesians 2:8–9.
- **Justification comes through faith apart from works of the law.** Romans 3:21–28; Galatians 2:16.
- **Christ alone is the basis of salvation.** Acts 4:12; John 14:6.
- **Salvation is not earned through righteous deeds.** Titus 3:5–7.
- **Good works follow salvation as its intended fruit.** Ephesians 2:10; James 2:14–26.
- **Saving faith produces obedience.** John 14:15; Titus 2:11–14.

Theological Conclusion: We are saved by grace alone, through faith, because of Christ's finished work. Good works are the fruit and evidence of genuine faith, not the meritorious basis of justification.

Arminian Clarification: Salvation remains entirely dependent upon grace, while God's enabling grace makes a genuine response of faith possible. Faith is not a meritorious work.



9. The Future Physical Resurrection of the Believer

Doctrinal Assertion: At Christ's return, the dead in Christ will be raised bodily and believers will receive glorified, imperishable bodies. The future resurrection is a literal event grounded in the historical bodily resurrection of Jesus.

Primary Text: 1 Corinthians 15:20–23, 35–54

- **Jesus promises a future resurrection.** John 5:28–29; 6:39–40.
- **Believers will be raised at Christ's coming.** 1 Corinthians 15:22–23.
- **The resurrection involves transformation of the body.** 1 Corinthians 15:42–54.
- **Christ will transform our lowly bodies.** Philippians 3:20–21.
- **The dead in Christ rise at His return.** 1 Thessalonians 4:13–17.
- **Resurrection includes the righteous and the wicked.** Daniel 12:2; Acts 24:15.
- **Believers await the redemption of their bodies.** Romans 8:23.
- **Death will ultimately be defeated.** 1 Corinthians 15:51–57.

Theological Conclusion: Christian resurrection is not merely spiritual survival after death. It is the future bodily resurrection and transformation of God's people, grounded in Christ's own resurrection. The resurrection cannot be reduced to an exclusively spiritual event already completed in the first century.

III. Biblical Authority and Interpretation

10. Biblical Authority and Inerrancy

Doctrinal Assertion: The Bible is the divinely inspired, truthful, authoritative Word of God, without error in all that it affirms in its original writings.

Primary Text: 2 Timothy 3:16–17; 2 Peter 1:19–21

- **All Scripture is God-breathed.** 2 Timothy 3:16.
- **Scripture originates through the Holy Spirit.** 2 Peter 1:20–21.
- **God's Word is truth.** John 17:17.
- **God cannot lie.** Titus 1:2; Numbers 23:19.
- **Scripture cannot be broken.** John 10:35.
- **God's Word endures.** Isaiah 40:8; Matthew 24:35.
- **Jesus affirms Scripture's authority.** Matthew 5:17–18.
- **Scripture is the standard for evaluating doctrine.** Acts 17:11; Galatians 1:8–9.

Theological Conclusion: Because Scripture is inspired by God who is Truth, it is trustworthy and authoritative. The evangelical doctrine of inerrancy concerns what the biblical authors actually affirm, properly understood according to literary genre, context, and authorial intent. It is in its original manuscripts without error.

11. Orthodox Hermeneutics: Exegesis Rather Than Eisegesis

Doctrinal Assertion: Scripture must be interpreted according to its intended meaning, historical context, literary genre, grammatical structure, and the unity of biblical revelation.

Primary Text: 2 Timothy 2:15; Nehemiah 8:8; 2 Peter 3:15–16

A. Exegesis: Drawing meaning from Scripture

- **Nehemiah 8:8:** Scripture is read and its meaning explained.
- **2 Timothy 2:15:** The teacher must rightly handle the Word of truth.
- **Luke 24:27:** Jesus interprets Scripture in its redemptive context.
- **Acts 17:11:** Claims are tested against Scripture.

B. Eisegesis: Reading external assumptions into Scripture

- **2 Peter 3:16:** Scripture can be distorted by those who mishandle it.
- **Mark 7:8–13:** Human traditions can invalidate the practical authority of God's Word.
- **2 Corinthians 4:2:** God's Word must not be distorted.
- **Jeremiah 23:16:** False prophets substitute their own visions for God's revelation.

C. Essential interpretive principles

- **Historical Context:** Who wrote the text, to whom, and why?
- **Grammatical Context:** What do the words and syntax communicate?
- **Literary Context:** What genre and surrounding argument govern interpretation?
- **Canonical Context:** How does the passage relate to the whole of Scripture?
- **Authorial Intent:** What did the inspired author intend to communicate?
- **Christ-Centered Fulfillment:** How does the text relate appropriately to God's redemptive work in Christ?

Theological Conclusion: The interpreter's responsibility is to discover what is preserved in the text, and submit to the meaning of Scripture, but never to manipulate Scripture to validate a preferred cultural, political, or theological position. Disagreement with Scripture requires realignment to God's Word, not reinterpretation to personal preference.

IV. Salvation, Judgment, and Eternity

12. Salvation Exclusively Through Christ: Rejection of Universalism

Doctrinal Assertion: Jesus Christ is the only Savior, and Scripture does not teach that every human being will ultimately be saved. Salvation is received through God's grace by faith in Christ.

Primary Text: John 3:16–18, 36; John 14:6; Acts 4:12

- **Jesus is the only way to the Father.** John 14:6.

- **Salvation exists in no other name.** Acts 4:12.
- **Those who believe receive eternal life.** John 3:16.
- **Those who reject the Son remain under judgment.** John 3:18, 36.
- **Confession and belief are explicitly connected to salvation.** Romans 10:9–13.
- **Those who reject the Gospel face judgment.** 2 Thessalonians 1:7–10.
- **Not everyone enters the kingdom.** Matthew 7:13–23.
- **Final judgment distinguishes the saved and lost.** Revelation 20:11–15.

Theological Conclusion: Universalism, the teaching that all people will ultimately be saved regardless of their response to Christ while still alive on earth, contradicts the traditional orthodox understanding of biblical teaching.

13. A Literal, Eternal, Conscious Hell

Doctrinal Assertion: Hell is a real and eternal state of divine judgment in which the unredeemed experience conscious punishment and exclusion from the blessed presence of God.

Primary Text: Matthew 25:31–46; Mark 9:43–48; Revelation 20:11–15

- **Jesus teaches eternal punishment.** Matthew 25:46.
- **Jesus warns of unquenchable fire.** Mark 9:43–48.
- **Hell is described as a place of judgment.** Matthew 10:28; Luke 16:19–31.
- **The wicked face everlasting contempt.** Daniel 12:2.
- **Final judgment follows resurrection.** Revelation 20:11–15.
- **The devil faces eternal torment.** Revelation 20:10.
- **The wicked face eternal destruction.** 2 Thessalonians 1:9.
- **Judgment is irreversible in Jesus' parable.** Luke 16:26.

Theological Conclusion: Historic orthodox Christianity teaches eternal conscious punishment, not universal reconciliation or annihilation.

V. Righteousness, Faithfulness, and Spiritual Accountability

14. God Blesses Those Who Remain Faithful in Righteousness

Doctrinal Assertion: God delights in righteousness, rewards faithfulness, and promises blessing to those who obey Him, although biblical blessing does not guarantee earthly wealth, comfort, or freedom from suffering.

Primary Text: Psalm 1:1–6; Matthew 5:3–12

- **The righteous are blessed by walking in God's ways.** Psalm 1:1–3.
- **God honors those who honor Him.** 1 Samuel 2:30.
- **Those who hunger for righteousness are blessed.** Matthew 5:6.
- **Those who seek God's kingdom are called to trust His provision.** Matthew 6:33.

- **God rewards those who diligently seek Him.** Hebrews 11:6.
- **Faithfulness in trials produces spiritual maturity.** James 1:2–12.
- **God promises eternal reward for perseverance.** 2 Timothy 4:7–8; Revelation 2:10.
- **Righteous believers may nevertheless experience suffering.** Job 1–2; John 16:33; 2 Timothy 3:12.

Theological Conclusion: God's favor rests upon righteousness and faithfulness, but His blessings must be understood through the whole of Scripture. The ultimate reward of faithfulness is eternal life with Christ, not necessarily material prosperity.

15. False Prophets, False Teachers, and Those Who Lead Others Astray

Doctrinal Assertion: God condemns those who falsely claim to speak in His name, distort His revealed truth, or lead His people into sin. Such individuals face particularly serious divine judgment.

Primary Text: Deuteronomy 13:1–5; Jeremiah 23:9–32; 2 Peter 2:1–3

A. God forbids speaking falsely in His name

- **Deuteronomy 18:20–22:** Presumptuous prophecy is condemned.
- **Jeremiah 23:16–22:** False prophets proclaim visions originating in their own minds.
- **Ezekiel 13:1–9:** God opposes those who claim divine authority for messages He never gave.

B. God condemns teachers who contradict His revealed truth

- **Deuteronomy 13:1–5:** Even miraculous signs cannot legitimize teaching that leads people away from God.
- **Galatians 1:6–9:** Those preaching a contrary gospel are pronounced accursed.
- **2 Timothy 4:3–4:** People accumulate teachers who satisfy their desires rather than proclaim truth.
- **2 Peter 2:1–3:** False teachers secretly introduce destructive heresies.

C. God holds religious leaders accountable for leading others into sin

- **Matthew 18:6–7:** Jesus warns of severe judgment for causing His little ones to stumble.
- **Matthew 23:13–15:** Jesus condemns religious leaders who obstruct others from entering the kingdom.
- **James 3:1:** Teachers receive stricter judgment.
- **Revelation 2:20–23:** Christ condemns tolerating a false prophetess who leads His servants into sexual immorality.

D. God commands His people to test and reject false teaching

- **Matthew 7:15–23:** False prophets are recognized by their fruit.
- **Acts 17:11:** The Bereans examine teaching against Scripture.

- **1 John 4:1:** Believers are commanded to test the spirits.
- **Romans 16:17–18:** Christians are warned to avoid those causing divisions contrary to apostolic teaching.
- **Titus 1:9–11:** Church leaders must refute those who contradict sound doctrine.

Theological Conclusion: Religious authority does not excuse doctrinal error. In fact, those who claim to speak for God bear greater responsibility to teach His Word faithfully. Not every theological disagreement constitutes heresy, but deliberate distortion of foundational Christian truth and leading others into sin invite severe biblical warnings.

16. Faithfulness to God's Word Above Cultural Acceptance

Doctrinal Assertion: Christians must remain faithful to God's revealed truth even when obedience produces cultural rejection, institutional opposition, financial loss, or persecution.

Primary Text: Acts 4:18–20; 5:27–29

- **God's authority exceeds human authority.** Acts 5:29.
- **Christ's disciples must not be ashamed of His words.** Mark 8:38.
- **The world may reject those who belong to Christ.** John 15:18–21.
- **Christians must not conform to the present age.** Romans 12:1–2.
- **Believers must contend for the faith once delivered.** Jude 3–4.
- **Standing for righteousness may bring persecution.** Matthew 5:10–12.
- **Faithfulness is required even when costly.** Revelation 2:10; 3:8–11.
- **Truth must be proclaimed in love.** Ephesians 4:15.

Theological Conclusion: The Church's calling is not to make biblical truth acceptable to the culture, but to proclaim and embody that truth faithfully, with both conviction and love.

A Systematic Biblical Argument

These sixteen doctrines connect around a central principle:

God's Word, not human preference, cultural acceptance, or institutional authority, determines what the Church must believe, proclaim, and practice.

The biblical response for every Christian to cultural, political, and religious resistance, rejection, pushback, and persecution:

- **Jude 3:** Contend for the faith once for all delivered to the saints.
- **Galatians 1:8–10:** Reject any contrary gospel rather than seek the approval of man.
- **Acts 5:29:** Obey God rather than men.