

Positive Application of the Rules of Affinity

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[See 'The Rules of Affinity' post](#)

These “rules” are only rules to the degree that one allows them be rules or ground-rules. Ones hermeneutics will tend to determine how friendly they will be toward these ideas. All the doctrines listed below can be established via C1 or C2 formulations, with some C3's supporting. Even if, due to a blind spot, I may be inferring more than is there in the text, I can be corrected with these same rules. [None of the major biblical doctrines are established with C4's or C5's!](#)

The propositions below are examples of what might be predicated of each doctrine in an evangelical Statement of Faith.

The Inspiration of Scripture – *Proposition:* “The Scriptures come from the God who breathed them out and caused them to be inscripturated through men who were ‘borne along’ by the Spirit. That is what makes them Scripture.” – 2 Tim. 3:16; 2 Pet. 1:20-21; Matt. 4:4; Jn. 17:17; Psa. 119:89-91

Inerrancy – *Proposition:* “The inspired Scriptures are the Word of God before they are the words of men. They must be up to the job of transmitting truth from He who is True. This truth will be as reliable in one area of knowledge as in any other, even if exact precision is not necessary.” – 2 Tim. 3:16; Psa. 12:6; Jn. 17:17; 2 Pet. 1:19-21

Only one God – *Proposition:* “God the Creator is the only existing God and the only God there has ever or will ever be.” – Deut. 6:4; Jer. 10:10; Exod. 20:3

The Trinity – *Proposition:* “God exists as one substance yet in three distinct yet eternally inseparable ‘Persons.’ Each ‘Person’ is co-equal and divine yet existing in distinguishable intra-relationships and functions with one another. God is one yet three, though in different modes of being.” – Deut. 6:4; Matt. 28:19; Jn. 1:1-3, 18; 14:15-17; 20:28; Acts 5:3-4; 2 Cor. 13:14; Heb. 9:14, 10:28-29

Creation ex nihilo – *Proposition:* “The Triune God created the heavens and the earth out of nothing.” – Gen. 1:1f; Isa. 40:28; 45:12; Jer. 10:12; Jn. 1:3; Col. 1:15-16; Heb. 1:2; Heb. 11:3; Rom. 11:36

Mankind made in God's image and likeness – *Proposition:* “After God had made the world and the plants and animals He created man and woman in His image and likeness.” – Gen. 1:26-27; 9:6; Jam. 3:9

Man is a sinner (fallen in Adam) – *Proposition:* “When Adam disobeyed the prohibition he plunged not only himself but all humanity after him into sin and misery. We are born ‘in Adam’ and must be born-again ‘in Christ’” – Gen. 2:17; 3:1-24; Psa. 51:5; Isa. 64:6; Rom. 3:10-18; 5:12-21; 1 Cor. 15:22; Jn. 3:3

The Virgin Conception – *Proposition:* “Jesus was born of a virgin through the Spirit without a human father.” – Isa. 7:14; Matt. 1:23-25; Lk. 1:31-35, 3:23; Gen. 3:15

There is only one Savior – *Proposition:* “God Himself is the only Savior of sinners, especially God the Son.” – Isa. 45:21; Hos. 13:4; Acts 4:12, 17:30-31; 1 Tim. 1:1, 15, 4:10; Jn. 3:16, 20:28-29

¹ <http://drreluctant.wordpress.com/2012/04/15/positive-application-of-the-rules-of-affinity/>

Positive Application of the Rules of Affinity

Christ died for all sinners (whosoever believes) – Proposition: “Christ died for all men (sinners).” – Isa. 53:6; Jn. 1:29; 3:16-17; Rom. 5:6; 1 Tim. 2:4-6; 4:10; 1 Jn. 2:2; Heb. 2:9, 10:29

Christ arose bodily from the dead – Proposition: “Jesus died on the cross but was raised up bodily and in glory.” – Mk. 9:31, 10:34; 1 Cor. 15; Mk. 16:6; Lk. 24:6-7, 36-43; Acts 17:18, 30-31; Rom. 1:4; Rev. 1:18

Justification by faith (Salvation by grace not works) – Proposition: “To be saved from their sin a person must be justified before God. This cannot be achieved through our own merits, but must be imputed by God to those who believe in Jesus atoning work.” – Jn. 3:36; Acts 16:31; Rom. 3:21-30; 4:16, 26; 5:1; Gal. 2:16; 3:24; Eph. 2:5, 8-9; Isa. 64:6

Christ will return physically in power – Proposition: “The same Christ who ascended from this earth will one day return visibly to this earth as Lord of lords and King of kings.” – Acts 1:11; Matt. 24:27, 29-30; 26:64; 2 Thess. 1:7-9; Rev. 19:11f.

Christians shall receive glorified bodies – Proposition: “Because Jesus is risen we too shall rise glorified at His coming.” – Jn. 6:40; 1 Jn. 3:1-2; Phil. 3:20-21; 1 Cor. 15:20-23, 35-54; 2 Cor. 5:1-3; 1 Thess. 4:13-17

Now for some more controversial ones:

Christ will rule on this earth after the Second Advent – Proposition: “Christ will return to rule on His world before delivering it back to the Father.” – Matt. 25:31-34; Lk. 1:31-33; 19:11-27; Acts 1:3,6; Rev. 19:11-20:10; 1 Cor. 15:20-27; Isa. 61-62; Mic. 5:2-4; Zech. 6:12-13; 14:9, 16f.

Israel (as the Remnant) will inherit its covenanted promises – Proposition: “God entered into irrevocable covenants with Israel which He must and shall fulfill in accordance with their stipulations.” – Gen. 15; 17:4-9; Psa. 105:6-11; Isa. 9:6-7; Mic. 5:2; Jer. 32:42; 33:14-26; Ezek. 34:11-31; 36:1-37:28; Zeph. 3:20; Zech. 8; Lk. 1:32-33; Acts 1:6-7; Rom. 11:23-29

There will be a temple and sacrifices in the future kingdom – Proposition: “One of God’s everlasting covenants concerns Phinehas and his descendants (Zadokites). This requires us to take statements of a post Second Advent temple literally, whatever our present lack of understanding on the subject.” – Num. 25:11-13; Psa. 106:30-31; Ezek. 36:32-38; 37:12-28; 40-48; Zech. 6:12-13; 14:16-21; Mal. 3:2-6

“Heaven” (New Jerusalem) will come to the new earth after the millennial kingdom – Proposition: “When God creates a new heavens and earth the ‘New Jerusalem’ will descend from God out of heaven to earth and God shall dwell with men. The gates of the city will be opened to the nations.” – Rev. 20:1-22:5;

Positive Application of the Rules of Affinity

Isa. 66:22; 2 Pet. 3:13

There are more doctrines and propositions which could pass muster under these rules, but we have shown above a good specimen of doctrines where the distance between theological assertion and texts used to support them is close.



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