

Grace Bible Church

DOCTRINAL SUMMARY STATEMENT

We encourage and exhort one another to like-mindedness in every area of doctrine (Phil. 2:1-2; 1 Cor. 1:10), however we recognize that there are some doctrines that are not clearly stated enough in the Scriptures to be considered essential for fellowship, ministry and teaching [see section in “What we teach on Issues” – *Tolerance and Truth*]. On the other hand, there are some fundamental truths which a person must affirm if they desire to consistently fellowship and minister within the Body:

1. We believe God exists entirely for the pleasure of His own glory.
2. We believe that there is only one God, eternally self-existent in three persons: Father, Son and Holy Spirit; each equally deserving worship and obedience.
3. We believe in the deity of our Lord Jesus Christ, His virgin birth, His perfect humanity, His sinless life, His miracles, His vicarious and atoning death, His bodily resurrection, His ascension to the right hand of the Father, His imminent personal return in power and glory, and His eternal Lordship over all.
4. We believe in the present ministry of the Holy Spirit by whose indwelling every Christian is enabled to live a godly life.
5. We believe all of the Bible is the inspired, inerrant and authoritative Word of God in its original autographs, contained in 66 books, and is the only infallible rule of faith and practice.
6. We believe that all men are lost sinners, totally depraved by nature, and subject to the wrath of God and His eternal punishment.
7. We believe that for a person to escape that eternal punishment, through the hearing of the gospel, he must obey Christ by turning to Him in genuine saving faith and repentance through the sovereign act of regeneration by the Holy Spirit.
8. We believe in the resurrection of both the saved and the lost; the saved to eternal life with Christ and the lost to eternal punishment in hell.

WHAT WE TEACH STATEMENT

INTRODUCTION

In an effort to help our body know what the critical doctrines are that we believe as a church, and what implications these doctrines have on contemporary issues, we have designed a “what we teach statement.” These are truths which our body will have as a very high commitment to teaching in every form, whether it be pulpit, classroom, children’s or youth ministry, it will be our obligation to teach these truths.

Personality of this Document (what is it?)

What kind of a document is a “what we teach statement”? Simply put, it is a statement that tells you what we believe the Scriptures teach. The idea of this statement is to present Grace Bible Church’s position on the major Christian Doctrines.¹ These statements are highly summarized conclusions. The doctrines contained in this statement come from the fruit of labor by men that God has used throughout church history to diligently work at understanding the Scriptures, along with men at GBC (Fallon) who have spent years studying the Scriptures “to see if these things are so” (Acts 17:11).

Process for this Document (how did it come about?)

How did we come to the conclusions that this document represents? We used the rules of hermeneutics² and a systematic approach to understanding the content of the Bible. It is important to understand that only Scripture has the authority to define what we believe, and therefore, the work for this document was to carefully use the rules to interpret, understand, and then explain the Scriptures. Then, when we have understood the text, we are able to summarize the major doctrinal categories that are woven throughout the whole Bible (e.g. “Man”; “Sin”; “Angels”; etc.). Once we are able to see the major doctrinal distinctions, then we can treat them individually, showing you conclusively what the Scripture has to say about each of those doctrines.

¹ Major Christian doctrines included are those which: (1) are most emphasized in Scripture; (2) have been most significant throughout the history of the church; (3) have been important for all Christians at all times; (4) are doctrines that have become important for Christians in the present situation in the history of the church, *Wayne Grudem, “Systematic Theology”, page 25*

² The word “hermeneutics” means “the rules used to explain or interpret something.” In biblical interpretation, the rules that are commonly used to explain what something means are fivefold: (1) **literal**, which says that there is one meaning in the text and that the normal meaning for the word is the best to start with, e.g. “snake” would mean “a reptile that slithers on its belly”; (2) **grammatical**, which says that you must study and understand the words and the sentences that they are found in, particularly in the original language that the document was written in; (3) **contextual**, which says that the content before and after the particular section you are looking at is to be taken into consideration and affects the meaning; (4) **historical**, which says that there are many background gaps that exist between the time period that the OT and NT were written and today, and that you must take into consideration the culture of that time to understand what is being said; (5) **synthesis**, which says that all of the parts are related to the whole, another way of saying this is, “The Bible interprets the Bible” (see appendix under “Hermeneutics” to understand further)

Purposes for this Document (why do we have it?)

Why do we have a document like this? There are many reasons, but we offer just a few:

- To Identify and Weed out error
- To Shape and Conform what a person teaches (as in pulpit or classroom)
- To Guide us in sound doctrine
- To give us a Scriptural Definition of sound doctrine
- To Show us the Scriptural Boundaries for belief and teaching
- To Establish Unity
- To Be a usable document for Counseling
- To Evaluate future Leadership selection
- To Approve applicants for Membership
- To be a usable document for Accountability in life, godliness and teaching
- To Increase our love for God to receive glory
- To Illuminate the heart and mind of our church
- To Amplify Worship

We encourage the continued study of the Word of God along with this statement by the church leadership and membership to see “if these things are so” (Acts 17:11). It is our desire, at Grace Bible Church, that each member of our local church body have a deep understanding of each of the doctrines stated in this document. It is also our desire that the document, in concert with the Word of God, constantly be used to teach, disciple, encourage, equip, exhort, fellowship, and discipline the brethren; and for rebuking those who contradict in order to maintain holiness and purity (Titus 1:9; 2:15; 1 Tim. 4:13). Our hope is to review it with joy and understand it together for our like-mindedness. We will teach this Biblical doctrine with the purpose of driving our ministry under the Chief Shepherd, Jesus Christ – to God be the glory forever. Amen. [for further study see list of suggested systematic theologies at the end of this document]

I. GOD**A. Existence of God (the fact or declaration of God)**

1. There is one living and true God (Deut 6:4; Is. 45:5-7; 1 Cor. 8:4-6; John 17:3).
2. Scripture presupposes the existence of God (Deut. 6:4; Is. 45:5-7; Gen. 1:1; Ps. 14:1; Acts 17:24; Rom. 1:18-19).

B. Essence of God (who He is)

Defined: That which makes up God as immaterial substance; which sets Him apart from being a mere concept or idea or even a personification of an idea. These are the core aspects for where a person must start when defining who God is.

1. Spirit (Gen.1:2; Ps. 139:7; John 1:18; 4:24; Col. 1:15; 1 Tim. 1:17; 6:16)
2. Self-Consciously Personal (Ex. 3:14; *intellect*-Ps. 147:5; *emotion*-Gen. 6:6; Jer. 31:3; Nah. 1:6; *will*-Ps. 40:8; James 1:18)
3. Infinite (*in both time and space*; Job 38:4-6; Ps. 113:4-6; 139:7ff.; 1 Kings 8:27; 2 Chron. 2:6; Isa. 66:1; Jer. 23:24; Acts 7:48-49)
4. Timelessly Eternal (Gen. 1:1; 21:33; Ex. 3:14; Deut. 33:27; Ps. 90:2; 102:27; 145:12-13; Isa. 46:10; 57:15; Rom. 1:20; 16:26; 1 Tim. 1:17; 6:16; 2 Tim. 1:9; Titus 1:2³; 2 Peter 3:8; Jude 25)
5. Real Being (*not a concept or idea* – Ex. 3:14; Romans 1:19-20; Gal. 4:8; Phil. 2:6; Col. 2:9; Heb. 1:3; 11:6)⁴
6. Unique (Ex. 20:3-5 with Deut. 4:15-19; Ps. 25:10; 71:19; 86:8; 89:8; Isa. 40:18)
7. Necessary (*because God is self-existent He depends on no one for His life* – Ex. 20:11; 1 Sam. 17:26; Job 38-41; Ps. 36:9; 84:2; Isa. 43:10; 44:6; Acts 17:24-25; John 5:26; Rom. 11:36)
8. Perfect (Deut. 32:4; Isa. 46:9ff.; Ps. 18:30; Mt. 5:48)

C. Attributes of God (what He is like)

Defined: Those distinguishing characteristics of the divine nature belonging to God, are inherent in His nature, and are inseparable from His nature, not distinct parts and which constitute the basis and ground for His various manifestations to His creatures.⁵ (Romans 1:20)

1. Creator (Gen 1; Eph. 3:9; Col. 1:16; Rev. 4:11; Ex. 20:11; Ps. 33:6).
2. Sovereign (Ps. 115:3, 103:19; 145:12-13; Deut. 7:6-7; Ex. 33:19; Isa. 45:4, Jer. 32:17, Matt. 19:26, Acts 17:28; Rom. 9:15-18; 11:36; 1 Tim 6:15).
3. Unchanging [immutable] (Mal. 3:6; James 1:17; Num. 23:19; Heb. 1:12; Ps. 102:27; Rom. 11:29).
4. Unlimited by Space [Omnipresence] (1 Kings 8:27; Ps. 139:7-10; Prov. 15:3; Jer. 23:24; Amos 9:2-3; Acts 17:27-28).

³ The actual Greek phrasing of 2 Timothy 1:9 and Titus 1:2 is *pro chronos aionios*, which means literally, “before time eternal.” What both texts are literally saying is that God chose those who would be saved before time even began, this suggests that God was before time. The word *chronos* is where we get our English word “chronology” from, suggesting a sequence of moments that are arranged in consecutive order.

⁴ A key word from Galatians 4 and Philippians 2 is *nature*. That which has a nature is more than just an idea but a real being. MacArthur notes in his Study Bible regarding the word used for nature in Philippians 2:6, “The usual Greek word for ‘being’ is not used here. Instead, Paul chose another term that stresses the essence of a person’s nature – his continuous state or condition. Paul also could have chosen one of two Greek words for ‘form,’ but he chose the one that specifically denotes the essential, unchanging character of something – what it is in and of itself.” The point of course is that Jesus is God because His nature is the same as God’s, meaning, God clearly has a nature, that is, He is a real being.

⁵ Paraphrased from A.H. Strong, *Systematic Theology*

5. Holy (Ex. 15:11; Lev. 11:44; 19:2; Josh. 24:19; 1 Sam. 2:2; Job 34:10; Is. 6:1-3; John 17:11; Rev. 4:8).
6. Truthful (Num. 23:19; Isa. 65:16; Jer. 5:3; Rom. 3:4; Heb. 6:18; 2 Tim. 2:13; Titus 1:2).
7. Gracious (Ex. 34:6; Ps. 86:15; 116:5; Matt. 5:45; Rom. 3:24; 1 Pet. 5:10).
8. Loving (Deut. 10:15; 1 Kings 10:9; Ps. 145:8; Jer. 31:3; John 3:16; Rom. 5:8; 2 Cor. 13:11; Eph. 2:4; 1 Jn. 4:7-8).
9. Merciful (Ex. 33:19; Ps. 86:15; 119:156; 145:9; Rom. 9:18; 11:32; 2 Cor. 1:3; Titus 3:5; James 5:11).
10. Righteous (Ex. 9:27; Deut. 32:4; Ps. 11:7; 119:137; 145:17; Dan. 9:14; Hab. 1:13; Rom. 1:16-17; 2 Tim. 4:8; Rev. 16:5).
11. Just (Deut. 32:4; Ps. 9:7-8; 89:14; Zeph. 3:5; Rom. 1:18; 2:6-8; 1 Peter 1:17).
12. All-Knowing [Omniscience] (Ps. 33:13-15; 139:1-10; 147:4-5; Prov. 16:2; Jer. 23:23-25; Mt. 10:30; Acts 2:23; Rom. 11:33-36; Heb. 4:13; 1 Jn. 3:20)
13. All-Powerful [Omnipotent] (Gen. 17:1; Deut. 3:24; 10:17; Job 36:22; 42:2; Ps. 24:8; Jer. 32:17, 27; Mt. 19:26; Rom. 1:20; 2 Cor. 4:7; Rev. 19:6)
14. Faithful (Deut. 7:9; Ps. 119:90; Isa. 25:1; 49:7; 1 Cor. 1:9; 10:13; 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13; Heb. 10:23)
15. Good (Ex. 33:19; Ps. 31:19; 34:8; 100:5; 135:3; 145:7, 9; Jer. 31:14; 33:11; Lam. 3:25; Hos. 3:5; Nah. 1:7; Luke 18:18-19)
16. Wise (1 Kings 5:12; Ps. 104:24; Prov. 2:6; 3:19; 21:30; Mark 6:2; 1 Cor. 1:18-21)
17. Wrathful (Rom. 1:18; 2:5, 2:8, 5:9; Heb 10:26-31, John 3:36; Ps. 7:11-12; Ps. 2:5, 9-12 Jer. 10:10; Neh. 1:2; Eze. 36:6; Jer.7:20; Ps. 85:4)

D. Expression of God (Trinity, how God is manifest in personality)

Defined: By expression of God we mean how God manifests Himself to the world. God manifests Himself to the world as plural. Some refer to this as the Godhead. That is to say, God exists as a Trinity.

You might ask, “Why do we need a statement on the Trinity?” God exists as a real person, His essence makes Him vastly different from any created thing (Isa. 55:8-9), His attributes demonstrate what His essence is like, and the Trinity helps us understand the dynamic of that essence. We need a clear understanding about the Trinity because every major heresy historically has started here (by misinterpreting the truth about the Trinity).

The biggest error was exposed in the 4th century when a man named Arius proposed that Jesus was created by God, and that the Holy Spirit came forth from Jesus, who came forth from God. This was like a ripple effect. Others who embraced this teaching taught that all three (Father, Son, Spirit) were one, but that they existed in different forms (sometimes Father, when on the earth

Son, sometimes Spirit, especially after Jesus was ascended). That teaching is called *modalism*. The question that faced the church was this: what do we do with the Son and the Spirit; what kind of relationship does the Son have with the Spirit? Along came a man named Athanasius who taught that we can't just say that the three were different forms of a person, they must all be three persons and they must all be one because that's what the Bible teaches. He was the first to introduce (or recognize) the teaching that we have today from the Bible on the Trinity. The biggest question was this: what do we mean when we say they are three persons and yet all God? If we say they are three persons and God aren't we saying there are three Gods (called *Tritheism*)? If we say they are one person and yet all deity, aren't we saying they have appeared to us in 3 different forms (called *modalism* or *sabaelianism*)? If we say that there is only one God and three persons, aren't we saying that Jesus and the Holy Spirit are not deity (called *Arianism*)?

There is another reason why we must understand the truth about the Trinity. The gospel is at stake. When we call people to trust in Christ as Lord, what do we mean by that if Jesus is not God? Are there any ramifications, if Jesus is not God, to calling people all people to trust Him for salvation? I mean, after all, doesn't it say in Isaiah 43:11, "I, even I, am the LORD; And there is no savior besides Me"? And then in the New Testament, the same God commands all to believe in the LORD Jesus (cf. Romans 10:9-13; Acts 4:12; 17:30-31; Philippians 2:9-11; Rev. 5:12-14). So, this is an important point in understanding the doctrine of God. It is the Old Testament that introduces us to this teaching...

^{NAS} **Isaiah 48:16** "Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the Lord God has sent Me, and His Spirit."

Me = Jesus Christ the Son

Lord God = Father

Spirit = Holy Spirit

So what is it that the Bible teaches that we must believe about how God exists?

1. How God is One (Deut. 6:4)

a. God is three persons.

- The Father is a person, He is not the Son, nor the Holy Spirit (Mt. 6:9; John 17:24; 1 John 2:1; Hebrews 7:25; John 14:26; Rom. 8:27).
- The Son is a person, He is not the Father, nor the Holy Spirit (Mt. 28:19; John 1:1; 16:7; 1 Timothy 2:5; Luke 4:14; Acts 10:38; Gal. 4:4).
- The Holy Spirit is a person, He is not the Father, nor the Son (John 14:26; 15:26; 16:13-14; Rom. 8:16; 26, 27; Acts 16:6-7; 1 Cor. 2:10-11; 12:11; 2 Cor. 3:17).

b. Each person is fully God.

- The Father is God (Ps 89:26; Jn 6:27; 20:17; 2 Cor 1:3; Gal 4:6; Eph. 4:6; 5:20; 6:23; Phil. 2:11; Col 1:3; 3:17; 1 Thess 3:11; 2 Thess 2:16; 2 Tim 1:2; Titus 1:4; Phil 3; 1 Pet 1:2-3; 2 Pet 1:17; 2 Jn 3, 9; Jude 1; Rev. 1:6).
- The Son is God (Isa 9:6; 40:3 with Matt. 3:3; Jn 1:1-4, 14; Jn 20:28-31; Heb. 1:3, 10; Titus 2:13; 2 Pet 1:1; Rom 9:5; Col. 2:9).
- The Holy Spirit is God (Matt 28:19; Acts 5:3-4; 1 Cor 3:16; Ps. 139:7-8; 1 Cor. 2:10-11; Jn 3:5-7 with 1 Jn 3:9).

c. There is one God (by this we mean in essence, not just in purpose, see point 1.B of this doctrine, “Essence of God”; Deut 6:4-5; 1 Kings 8:60; Isa 45:5-6, 21-22; 1 Tim 2:5; Rom 3:30; 1 Cor. 8:6; Ja 2:19; Eph. 4:4-6; Gen. 1:26)

2. How God is Distinct

a. Different in roles amongst each other

- In Creation (Gen 1:1; Jn 1:3; Col 1:16; Gen 1:2)
- In Redemption (John 3:16; Galatians 4:4; Ephesians 1:9-10; John 6:36-39; Hebrews 10:5-10; John 3:5-8)

b. Difference maintained to glorify God (roles - 1 Corinthians 11:3, Father; John 17, Son ; John 16, Spirit; relationships - Proverbs 8:22-31; attributes - Romans 1:19-20; Heb. 1:3; Phil. 2:6-8; Hebrews 9:14; John 16:13-14; Romans 8:26-27))

c. Differences don't mean unequal, but submission in role (1 Corinthians 11:3; John 14:28; 16:13)

Conclusion: Any one of these points pulled apart from the other would allow a person to form a heresy. The Bible teaches that God is three persons, each person is fully God, and there is one God. “God necessarily exists as a Trinity – He cannot be other than He is.” – Wayne Grudem, *Systematic Theology*

E. Relationship of God to mankind (How God relates to people)

Defined: How does the “one in essence, three in person” God relate to mankind? Is He a God who’s far off, who made all things but interacts at a distance (deism)? Or is He a God who made everything in abundant wisdom, but after putting it into action, doesn’t know all things that will happen in the future (open theism)? The Bible rejects both of those ideas about God. God is actively involved in relating to all of mankind according to His predetermined wisdom.

Ephesians 1:11 *also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will*

How, then, does God relate with mankind?

1. Through Providence (His relationship as it relates to Everyday Affairs)

a. *God preserves all things* (Neh. 9:6; Job 34:14-15 with Ps. 104:29; Acts 17:28; Col. 1:17; Heb. 1:3; 2 Peter 3:7)

“God keeps all created things existing and maintaining the properties with which He created them”⁶

b. *God directs all things*

“God cooperates with created things in every action, directing their distinctive properties to cause them to act as they do”

1) He directs inanimate things (Ps. 148:8; Job 37:6-13; 38:22-32; Ps. 135:6-7; 104:14; Mt. 5:45)

2) He directs animals (Ps. 104:27-29; Job 38:39-41; Mt. 6:26)

3) He directs things that seem like random or chance (Prov. 16:33; Ecc. 9:11 [chance to the Hebrew means what is unexpected, not what is random])

4) He directs the nations (Job 12:23; Ps. 22:28; Dan. 4:34-35; Acts 17:26 with 14:16)

5) He directs all aspects of our lives (Job 14:5; Ezra 1:1; 6:22; Ps. 18:34; 33:14-15; 75:6-7; 127:3; 139:16; Prov. 16:9; 20:24; 21:1; Jer. 1:5; 10:23; Mt. 6:11; Luke 1:52; Acts 17:28; 1 Cor. 4:7; Gal. 1:15; Phil. 2:13; 4:19)

6) He directs evil, even though He is not the author of it (Gen. 37:4-11, 20, 24, 28 with 45:5 and 50:20; Ex. 4:21; 7:3; 9:12, 16; 10:20; 14:4, 8; Romans 9:17-18 with Ex. 8:15; admittedly tough passages, Isa. 45:7; Lam. 3:38; Isa. 63:17; Acts 2:23; 2 Thess. 2:11-12)

7) His directing of evil is still consistent with His perfection (Gen. 50:20; Ps. 76:10; Prov. 16:4; Ecc. 7:29; Isa. 66:3-4; Mt. 18:7; 26:24; Mt. 14:21; Luke 22:22; Rom. 8:28; 9:14-24; James 1:13-14)

c. *God purposes all things* (Job 42:2; Ps. 103:19; Prov. 16:4; Isa. 46:10-11; Rom. 8:28; 1 Cor. 15:27)

2. Through Sovereign Redemption (His relationship as it relates to Salvation)

a. *Because of God's perfection, He cannot look upon evil, sin or wickedness with any kind of favor* (Lev. 19:2; Hab. 1:13; Isa. 59:1-2; 2 Cor. 6:14-18).

⁶ All quoted sub-points from Wayne Grudem, *Systematic Theology*

- b. *Because all mankind are sinners and God is perfect in holiness, God had to elect some to be saved in order to have a spiritual relationship with mankind* (Eph. 1:4; 2 Thess. 2:13; Titus 1:2; 2 Timothy 1:9).
- c. *God has not elected all to be saved, but is still glorified even by the death of the unsaved* (Josh. 7:19-26; Ez. 28:22; Romans 2:1-11; 9:19-26; 14:11-12; 2 Cor. 2:14-16; Phil. 2:9-11; 2 Thess. 1:9-10).
- d. *Even though God is glorified by the dead of the unsaved, He takes no pleasure in their death, only in His glory* (Ez. 33:10-11; 1 Timothy 2:3-4; 2 Peter 3:9)

3. Through Decrees (His relationship as it relates to what He has Determined)

Westminster Shorter Confession: "The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass."

- a. God's Decree Defined
 - 1) Formed in eternity past, manifested in time (Eph. 1:4; 2 Timothy 1:9; 1 Peter 1:20; Titus 1:1-2)
 - 2) Formed according to what is best (Ps. 104:24; Prov. 3:19; Romans 9-11; 11:33-36)
 - 3) Formed according to His sovereign will (Daniel 4:35)
 - a) *His directive will* (Isa. 45:18; Dan. 2:21; Eph. 1:4)
 - b) *His permissive will* (1 Sam. 8:5-9, 19-22, cf. Gen. 17:6; 35:11)
 - c) *His emotive will* (Ezk. 33:11; 1 Tim. 2:4; 2 Pet. 3:9)
 - 4) Formed for the glory of God (Ps. 19:1; Eph. 1:4-6, 11-12; Rom. 9:23; Rev. 4:11)
 - 5) Formed without violating man being responsible for his sinful actions (Hab. 1:6, 11; Acts 2:23)
 - 6) Formed with the intent of sometimes being carried out by people (2 Thess. 2:13 is true at the same time Acts 16:31 is true)
- b. God's Decree Demonstrated
 - 1) In the physical world (Deut. 32:8; Job 14:5; Ps. 33:6-11; John 21:19; Acts 17:26; 2 Timothy 4:6-8)
 - 2) In the social world (Gen. 2:18; 9:1, 7; 12:1-3; Ex. 19:5-6; Ps. 2; Zech. 14:12-21; Prov. 21:1; Mt. 19:1-9; Rom. 13:1-7)
 - 3) In the spiritual world
 - a) *God decreed that some would be elect, that is, saved* (Titus 1:1-3)
 - b) *God decreed that there would be a fall* (Gen. 3)
 - c) *God decreed that there would be a necessary application of grace for eternal life through the second member of the Trinity, the Lord Jesus Christ* (1 Peter 1:19-20; Rev. 13:8)

d) *God decreed that sin would exist without Him being the author of it (Job 1:6-12; Isa. 45:7; Hab. 1:13; Acts 4:27-28; 2 Thess. 2:7; James 1:13)*

c. **God's Decree Defended**

1) Does God's decree allow for man's free will?

- a) *Man does not possess a free will, it was cursed from Adam's fall and therefore is a slave of sin (Gen. 3; John 8:34; Romans 5:12)*
- b) *Man is responsible for any sin that he commits. He commits sin because of his sinful nature, but he is still responsible. (Ez. 18; Romans 2:3-6; 3:23)*
- c) *Man must obey God's command to believe in the Lord Jesus Christ to be saved. (John 3:36; Acts 16:31; Rom. 1:5; Heb. 5:8; 1 John 3:23)*

2) Does God's decree make it unnecessary to preach the gospel?

- a) *Because God's desire is for the unsaved to be saved, when man is transformed at salvation, his desires become God's desires (Luke 19:10; Rom. 9:1-3; 2 Cor. 5:9-17; 2 Peter 3:9)*
- b) *Preaching the gospel is a command (Mt. 28:19-20)*
- c) *God has decreed that the only way any one will be saved is through preaching (Romans 10:14-17; 2 Timothy 2:7-10)*

II. CHRIST

A. Old Testament Appearances of Christ

1. The Angel of the Lord

- a. The angel of the Lord in the Old Testament refers to Himself as God and does the works of God (Gen. 22:1-12, Ex. 3:2-6, Judges 13:18-22)
- b. The Father and the Spirit never take bodily form (John 1:18).
- c. The Angel of the Lord no longer appeared after the Incarnation.

2. As a Man

- There are several instances in the Old Testament where Christ takes on the physical form of a man (Gen. 18:1-2, Gen. 32:24, Josh. 5:13).

B. Old Testament Prophecies of Christ

- There are numerous Old Testament prophecies that were specifically fulfilled in Christ's first coming (Genesis 3:15; Isaiah 7:14; Micah 5:2, Psalm 118:22; Psalm 22; Isaiah 52-53)

C. The Incarnation

1. The condescension and humiliation of Christ, where He voluntarily waived the rights and privileges of deity, and took on the limitations of humanity (Phil. 2:5-9; John 1:14; John 6:51; John 17:5; II Cor. 8:9).
2. This included Christ's voluntary giving up of the full expression of His divine rights and attributes (Kenosis).
3. This also involved the unique combination of full deity and true humanity in the person of Christ (Hypostatic Union).

D. Deity

1. Christ Explicitly Claimed to be God (John 1:1, 14; John 10:30-33; Phil. 2:6; Heb. 1:3).
2. Christ was called by Divine Names (Matt. 1:23; Joel 2:32; Rom. 10:13)
3. Christ has Divine Attributes
 - a. Eternal (Micah 5:2; John 8:58; Rev. 22:13)
 - b. All Powerful (Matt. 28:18)
 - c. All Knowing (John 16:30)
 - d. Unchanging (Heb. 13:8)
4. Christ did Divine Works
 - a. Creation (John 1:3; Col 1:16)
 - b. Forgave Sins (Matt. 9:2)
 - c. Raised the Dead (John 11:25)
5. Christ willingly Received Worship (John 5:23; John 20:28; Phil. 2:9-11)

E. Humanity (Sinless)

1. Christ had to be man to fully represent fallen humanity (I Cor. 15:21-22; I Tim. 2:5; Heb. 2:17)
2. He had a Human Birth [virgin] (Is. 7:14; Matt. 1:23; Gal. 4:4; Matt. 1:2-15).
3. He had Human Growth (Luke 2:52; Phil. 2:5-8)
4. He had Human Functions & Emotions (John 11:35; John 19:28; Luke 24:39)
5. He had Perfect Humanity (Luke 1:35; II Cor. 5:21; Heb. 4:15)
6. He has Eternal Humanity (Luke 24:39; I Tim. 2:5; Acts 17:31)

F. The Temptation of Christ

- Christ was incapable of sinning, because his deity was not dependent on the weakness of humanity.

1. The Reality of Christ's Temptation

- a. Temptation does not demand the ability to sin (Luke 4:1-13; Heb. 4:15)
- b. The purpose of temptation wasn't to see if Christ could sin, but to show that He could not sin

- c The Holy Spirit initiated Christ to enter the wilderness to be tempted. If Jesus could have sinned, then the Holy Spirit solicited Him to sin (Matt 4:1).

2. The Absence of Potential to Sin

- a. Christ only does what the Father does. Therefore to say Christ could sin would demand that God the Father could sin as well (John 5:19).
- b. Christ could not sin in eternity past nor eternity future, and thus not during His temptation on earth. If it was possible for Christ to sin while on earth then He could still sin now (Heb. 13:8).
- c. Christ perfectly knew all the ramifications of sin. Sin depends on ignorance so that people are deceived (John 16:30).
- d. If Jesus were only a man like Adam, He would have had the potential to sin. But because He was 100% God and 100% man and both natures make up One Person, He couldn't have sinned.
- e. The Perfect Human Nature of Christ. Temptation works in humans because it calls on the inner sin nature to respond to the outward temptation. Yet Jesus didn't possess a sin nature, and so there was nothing within Him to respond to temptation.

G. The Resurrection

1. Significance-

- Our entire salvation is dependent on the resurrection of Christ (Rom. 4:25; Rom. 10:10; I Cor. 15:17; I Peter 1:3)

2. Evidence

- a. The missing body (Matt. 28:6; John 20:6-8)
- b. The testimony of the guards (Matt. 28:11-12)
- c. The eye witnesses (Luke 24:39; Acts 3:15; I Cor. 15:6)
- d. The Transformation of the disciples (John 19; Acts 2)

3. The Work of the Trinity

- All Three members of the Trinity were involved in the resurrection (John 10:18; Gal. 1:1; Rom. 8:11)

H. Christ's Glorification

- Christ was restored to His former state of full and unrestricted deity (John 17:5; Heb. 1:3; Phil 2:9).

I. The Present Ministry of Christ

1. Christ intercedes for believers (Rom. 8:34)
2. Christ helps the believer when tempted (Heb. 2:18)
3. Christ is the believer's mediator (Heb. 10:19; I Tim. 2:5)
4. Christ is preparing a place for His children (John 14:2)

III. HOLY SPIRIT

A. Baptism

1. **Occurs at time of salvation** (Acts 2:38; 1 Corinthians 12:13)
 - Happens to all believers
 - There is One baptism (Eph. 4:5)
 - No command to be baptized by the Spirit in the Bible
2. **Unites the believer to the body of Christ** (1 Corinthians 12:13)
3. **Is into Christ** (John 14:16-20; Romans 6:3-4; Colossians 2:12)

B. Filling

1. **Command by the Lord** (Ephesians 5:18)
2. **Temporal**
 - It is conditional upon the obedience of the will to Him.
3. **Fruit of obedience to Christ** (Galatians 5:16, 22, 23)
4. **Submission and the Word of God are key** (compare Eph. 5:18 with Col. 3:16)
 - This is how a person is able to be filled with the Spirit. When your will is given over to God's control and you have the Word dwelling in you, internalized, then you are in obedience to Christ and are filled with the Spirit, and will thus walk in the Spirit.
5. The command of Ephesians 5 is a present middle voice command, meaning that you must always do this, it isn't meant to be obeyed just once.
6. The results of the filling are singing, melody in the heart, fellowship (songs to one another), and thankfulness. (Ephesians 5:18; Colossians 3:16)

C. Indwelling**1. Persons**

- a. All Christians (1 Corinthians 3:16; Romans 8:9; 2 Timothy 1:14)
- b. Gift to be received by all Christians, given by God (John 7:37-39; Acts 11:17; Romans 5:5; 1 Corinthians 2:12)

2. Parameter

- a. Forever – Permanent (John 14:16)
- b. Sin grieves the Spirit, but doesn't dismiss Him (Ephesians 4:30)

D. Sealing

1. All believers are sealed with the Holy Spirit at the moment of salvation (Ephesians 1:13)
2. He is a pledge or guarantee of salvation past, present and future (2 Corinthians 1:22; Ephesians 4:30)
3. The intent of the sealing shows:
 - a. Possession by God
 - b. Security of salvation

c. Certainty of future redemption

E. The Present Ministry to believers

1. **Teaching** (1 John 2:27, cf. John 16:12-15; John 14:26; 1 Corinthians 2:12-16)
2. **Guiding** (Romans 8:14; Acts 8:29; 13:2, 4; 16:6-7)
3. **Assuring** (Romans 8:16)
4. **Interceding** (Romans 8:26)

F. Spiritual Gifts – Permanent

1. Definition: A Spirit-given ability for service within the church

2. Distribution

- a. Limited to Agent – The Holy Spirit (1 Corinthians 12:11)
- b. Limited to Extent – (no person has all the spiritual gifts, 1 Peter 4:10-11)
- c. Limited to Time – Foundational gifts (Ephesians 2:20; 3:5) and sign gifts have ceased (Hebrews 1:1, 2; 2:3-4; 1 Corinthians 13:8)

3. Description of Gifts

- a. Teaching
- b. Helping
- c. Administration
- d. Evangelism
- e. Pastor
- f. Exhortation
- g. Giving
- h. Mercy
- i. Faith
- j. Leading

G. Sign gifts – Temporary

1. The temporary nature of some gifts

- a. God has worked differently throughout history (Romans 11:25-26; Ephesians 2:11-16; Hebrews 1:1)
- b. Certain spiritual gifts had a unique purpose in the first century church, often referred to as the “sign-gifts.” (miracles, tongues, etc.)
- c. The apostles had a foundational role in the writing of the New Testament and the primary purpose of the sign gifts was to verify their authority.
- d. Although others had these sign gifts, the apostles were the only ones who had the authority to pass on the capacity to do these signs and wonders to another. (Matthew 10:1; 2 Corinthians 12:12; Ephesians 2:20; Hebrews 2:4; Acts 19:11)

2. The absence of Sign Gifts

- There are only three time periods where miracles had a major emphasis in history – Moses, Elijah and Elisha, and the New Testament church. (John 10:41; 1 Timothy 5:23; 2 Timothy 4:20)

Tongues

- Were for a sign to unbelieving Jews
- Were a real language not understood by the speaker yet known by some present
- Is not recorded as a gift in the later epistles
- Is not a prayer language necessary for fellowship with God (1 Corinthians 13:1, 8; 14:21-22; Romans 8:26, 27)

Healing

- The gift of healing primarily verified the authority of the apostles.
- Just because someone may appear to perform miracles does not indicate that it is from God.
- Satan appears as an angel of light and is able to perform miracles. (Matthew 7:21-23)

H. Ministry in Old Testament versus New Testament

1. The nature of the Spirit's Work in the Old Testament

- Indwelt selectively – Joseph (Gen. 41:38); Joshua (Num. 27:18); Daniel (4:8; 5:11-14); (Judges 3:10; 6:34; 11:29; 13:25; 1 Samuel 10:9-10; 16:13)
- Restrained sin
- Enabled service – Bezalel (Exodus 31:3; Samson (Judges 14:6); David (1 Samuel 16:13)

2. The limitations of the Spirit's work in the Old Testament

- The New Covenant promised Israel a ministry of the Holy Spirit that was greater than what they knew under the Old Covenant. (Isaiah 59:21; Ezekiel 39:29)
- The duration of indwelling was different. The Holy Spirit could have been withdrawn from men (Judges 16:20; 1 Samuel 16:14; Psalm 51:11, contrast with John 14:26).
- The effect of His ministry in the Old Testament indicates a general ministry to the nation of Israel but only in restraining evil. He did not baptize believers into Christ's Body. Jesus declared the overflowing life of the Spirit to be future in John 7:37-39. (Nehemiah 9:20; Isaiah 63:10-11)

I. Ministry to unbelievers

- Convicting the world of sin (John 16:8)

J. Nature of the Holy Spirit

1. Holy Spirit is a person

a. Attributes

- Intellect (1 Corinthians 2:10-13; Romans 8:26)
- Emotion (Romans 15:30; Ephesians 4:30)
- Will (Acts 16:6-7; 1 Corinthians 12:11)

b. Actions

- Teaches (1 Corinthians 2:13)
- Testifies (John 15:26)
- Commands (Acts 8:29)
- Miracles (Acts 8:39)
- Intercedes (Romans 8:26)
- Assures (Romans 8:16)
- Sets apart for ministry (Acts 13:1-4)

c. Accounts of the use of the pronoun (John 14:26; 16:7-14)

2. Holy Spirit is God

a. Claims (2 Corinthians 3:17-18)

b. Names (1 Corinthians 6:11, 19)

c. Attributes

- Self-existent title (Romans 8:1-27)
- Self-existent truth (1 John 5:7)
- Infinity and holiness – Holy Spirit (Romans 1:4)
- Omnipresence (Psalm 139:7)
- Omniscience (1 Corinthians 2:11-12)
- Omnipotence (Luke 1:35-37)
- Eternal (Hebrews 9:14)

d. Works

- Creation (Genesis 1:2; Luke 1:35)
- Redemption (grace – Acts 16:1; regeneration – Titus 3:5; baptism – 1 Corinthians 12:13; sealing – Ephesians 1:13-14)
- Providence (sustains creation – Psalm 104:30; prays for saints – Romans 8:26; gives gifts – 1 Corinthians 12:11; directs ministry – Acts 16:6-7)

IV. THE BIBLE

- The inspired Scriptures contain the 66 books of the Old and New Testament and were finished with the completion of the New Testament (1 Cor. 14:37; 2 Tim. 3:16-17; Jude 3, Heb. 1:1-2; 2:3-4; 2 Peter 3:15-16; Rev. 22:18,19).

A. Revelation

- Revelation is God's disclosure of Himself to mankind.
 1. General Revelation
 - God's foundational revelation based on creation and demonstrated in history, nature and the conscience (Rom. 1:18-20, Ps. 19:1-6, Romans 2:14-15; Matt 5:45; Acts 17:24-27).
 - a. It is general in that it is truth that is set before all humanity (Rom. 1:17-18 ; 2:14-15). This aspect of "general" does not mean that it refers to all truth. There are things which are true which are not general revelation.
 - b. It is so clear and irrefutable that it is known intuitively by all human beings (Rom. 1:19 ;Ps. 19:1-6) It is misleading to assign the category of "revelation" to humanly deduced or discovered facts or theories (example: Psychology). If something is revelation, then God said it, and it is truth: when God speaks truth we don't evaluate or test it, we just obey it.
 - c. It is authoritative truth that condemns rejecters for all eternity (Rom. 1:20)
 2. Special Revelation
 - God's special revelation is found in Christ and the Bible (John 1:1, 14-18; Heb. 1:1-2; Rom. 1:16).
 3. Progressive Revelation
 - Throughout human history in the context of time God revealed more and more of His person, character and will. Though in history God did modify how he dealt with specific people in line with His sovereign plan, no previous revelation was ever contradicted (Heb. 1:1-2).

B. Inspiration

- The Holy Spirit worked through the individual personalities and different styles of the human authors so that, they composed and recorded God's Word to man. Inspiration extends to the very selection of the words of Scripture (2 Peter 1:20-21, 2 Tim 3:16-17).

C. Inerrancy

- The Scriptures are absolutely without error in any part in the original (Is. 30:8; Matt. 5:18, John 10:35, 2 Tim 3:16).

D. Interpretation

1. Each passage of Scripture has one intended meaning which is found by applying the grammatical-historical-literal method of interpretation. Our goal is to find that meaning and its life application.
2. The Holy Spirit helps the believer to understand the Scriptures (John 7:17; 1 Cor. 2:7-15; 1 John 2:20).

E. Authority

- Scripture is the only infallible rule of faith and practice for individual believers and for the church (2 Tim. 3:16-17; Heb. 4:12).

F. Completion of the Canon of Scripture

- The inspired Scripture (the Canon) contains the 66 books of the Old and New Testament. No church council or group of men *made* certain books canonical. Rather, these 66 books were *recognized* as clearly inspired by God.
 1. The primary issue for inclusion into the canon was authorship. During the two primary times when God gave written revelation (OT & NT), the main issue was whether or not the author was a spokesman for God: an Old Testament prophet, or a New Testament apostle? (2 Peter 1:20-21; Heb. 2:3-4; Eph. 2:20)
 2. The writers of Scripture recognized the divine inspiration of their writings (Jer. 1:4; Ezk. 3:10-11; Amos 7:15-17; 1 Cor. 14:37; 1 Thess 2:13; 2 Peter 3:15-16).
 3. The New Testament writers recognized the Old Testament as Scripture (Luke 24:44; John 10:35; Rom. 15:4; 1 Cor. 15:3; Gal. 3:8; 2 Tim. 3:16-17).
 4. Since the completion of the New Testament, God has given no further written revelation.
 - All things necessary for the Christian faith were revealed in the Old Testament & New Testament (Jude 3; 2 Tim 3:16, 17).
 - God's special revelation was at two times only-the Old Testament and the New Testament (Heb. 1:1-2).
 - There are serious consequences for those who add to or subtract from God's Word (Rev. 22:18-19; Deut. 4:2; 12:32; Prov. 30:6).

V. MAN

A. Created

1. Man was created in the image of God, meaning, "that man is like God and represents God."⁷ Man is not God, he was made *like* God and *represents* God. (Genesis 1:26-31)
2. Man was created totally free of sin. (Genesis 1:31; 2:7-25)
3. Man was created as God's crowning glory to rule over the earth. (Gen. 1:26, 28-30; Psalm 8:3-8)

⁷ Wayne Grudem, *Systematic Theology*, pg. 442

4. Man was created unique among all creatures with both material and immaterial aspects, with both a body and a soul/spirit. (Gen. 2:7; Matthew 10:28; 1 Cor. 5:3; 3 John 2)
5. Man was created both male and female, equal and yet different. (Genesis 1:26-27; 5:2; 1 Cor. 11:3, 7-12)
6. Man and woman were created with distinct roles amongst one another that glorify God. (Gen. 2:8, 15, 18; 1 Timothy 2:13-15; 1 Cor. 11:3, 9; Ephesians 5:21-33; Titus 2:1-8)
7. Mankind's primary reason for existing is to glorify God by enjoying Him forever. (Is. 43:7; Col. 1:16; Ps. 16:11; 27:4; 67:3-4; 73:25-26; Luke 12:31; 1 Cor. 10:31; 1 Peter 1:6-8; Rev. 4:11)

B. Fallen

1. When tempted because of Satans successful strategic move in deceiving Eve. Adam rebelled against God and disobeyed Him. (Gen. 3:12; Ps. 14:1-3; 51:4-5; Rom. 5:12-14 2Cor. 11:3; 1Tim. 2:13-14; James 1:13-14; 1Peter 3:7) Adam's sin resulted in spiritual and physical death for the human race. It is often called "original sin." R.C. Sproul explains it this way, "Adam was the first human being created. He stands at the head of the human race. He was placed in the garden to act not only for himself but for all of his future descendents... [W]hen Adam sinned, he sinned for all of us. His fall was our fall. When God punished Adam by taking away his original righteousness, we were all likewise punished. The curse of the Fall affects us all... The whole creation groans as it awaits the full redemption of man." So therefore, all of the human race is guilty with Adam's sin. The guilt of Adam's sin was applied to those whom he represented, the whole human race. That is another way of saying that Adam's sin was imputed to all humanity. "Original Sin consists of two parts. We come into this world with both a BAD RECORD (that is we were blamed for Adam's sin) and a BAD HEART (a corrupted heart that causes us to come into the world as a God hater)."⁸ (Gen. 2:16-17; 3:1-19; Rom. 3:23; 5:12-19; 8:20-22; 1 Cor. 15:20-22).
2. Man, through Adam's sin, became inherently corrupt and incapable of pleasing God (Is. 64:6; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 Tim. 2:13-14).

C. Depraved [Total Depravity]

⁸ Geoff Volker, "Am I really Blamed for Something I Did Not Do?", *A study of Original Sin*, found on the internet under "In-Depth Studies", equipping the believer with a theological foundation

1. Unregenerate man is fundamentally evil to the core of his being. There is no part of us that is left untouched by sin. Our minds, wills, emotions, and bodies are effected by evil. (Ecc. 7:20; Jer. 17:9; Eph. 2:1-3; 4:17-19; Rom. 7:14, 23)
2. The Scriptures reject the false idea that all people struggle with sin yet are inherently good. From the point of conception all mankind is sinful in every aspect of his being. (Romans 3:10-23; Ps. 51:5; 58:3; Mt. 7:11; Mk. 10:18; Luke 11:13)
3. Scripture describes man's condition as being: corrupt, evil, separated from God, enemies of God, lost, wicked, self-loving, ignorant, sinful, lawless, hatred, greedy, coveting, lustful, prideful, worldly, decaying, enslaved, blind, callous, spiritually dead, ungodly, etc. (Gen. 6:11-12; Job 15:16; Ps. 14:1; Isa. 59:1-2; Jer. 13:23; Luke 15:24, 32; 19:10; Rom. 1:18-32; 5:6-10; 1 Cor. 6:9-10; Eph. 2:1-3; 4:17-19; Col. 3:5-8; 1 Tim. 1:9-10; 2 Tim. 3:1-5; Titus 3:3; James 4:4; 1 Pet. 4:1-5; 1 John 2:16)
4. Total depravity is not utter depravity. We are not as wicked as we possibly could be. (Is. 64:6)
5. By Total Depravity we mean two things. Depravity means, "a lack of right or good at the core, at the spring of its source." When we say, "Total" depravity we mean that the Scriptures teach that the total of what makes up a person is stained by sin, influenced by sin. Sin is woven in the entire fabric of what makes up a man. (Ps. 51:5; Isa. 1:5-6; Jer. 17:9; Mt. 15:11, 17-20; Rom. 3:10-18)
6. Only by the regenerating power of the Holy Spirit may we be brought out of this state of spiritual death. It is God who made us alive through the application of Christ's blood and righteousness, resulting in becoming His workmanship. (Jer. 13:23; Rom. 8:11; Eph. 2:1-10; Titus 3:5; 1 John 1:8-10)

D. Enslaved [Man's Will often called "Free"]

1. When man was created he was created with a free will to obey. When he fell into sin, his will changed, he became a sinner, and ever since he has lost the status of having a "free" will. It is more accurate to say that man now has "enslaved" will. Though he does make real choices, they are governed by his sinfulness. (John 8:31-36; Rom. 6:17-18)
2. Man has a free will in that God allows him to choose that which he desires (Deut. 30:19-20; Ps. 37:4; Mt. 11:28; Rom. 10:21; John 7:37; Luke 13:34).
3. No unregenerate human being desires God. Man's desires are sinful. The freedom of our will is a curse, that is why Christ called us to die (Luke 9:23-24). Because we can only choose

according to our sinful desires, we always choose to sin (Ps. 14:1-3; Mark 7:21-23; John 8:34; Rom 8:5-8; Gal. 3:10).

4. Fallen human beings have enslaved will and lack true liberty. The royal liberty of which the Bible speaks is the freedom or power to choose Christ as our own. Until our heart is changed by the Holy Spirit, we have no desire for Christ (John 6:44, 65; James 1:13-15; Gal. 5:13, 24).
5. For us to choose Christ, i.e. receive Christ, God must change our heart. He gives us a desire for Himself that we otherwise would not have. The unregenerate are never forced against their will. Rather, a person's will is changed without his/her permission when God changes the disposition of the heart and plants a desire for Himself within. (Pr. 5:22; John 1:12-13; 6:44, 65; 15:16; Rom. 6:20; Eph. 2:4-10; 2 Thess 2:13-14; 2 Tim 2:25, 26; James 1:18; 1 Peter 1:3)

E. Redeemable

- Unlike the rest of God's created beings (angels and animals), mankind is redeemable from his sin through the death of Christ (Rom. 3:24; 5:8-10, 18; Eph. 2:8-9; Titus 3:5; 1 Peter 1:12).

VI. SIN

- Definition of Sin: Sin is breaking God's Law whether in thought, word or deed.

1 John 3:4 *Everyone who practices sin, practices lawlessness; and sin is lawlessness.*

1-It's Breaking God's Law (Rom. 2:23; 4:15; 5:14; Gal. 3:19; James 2:9-10; 1 John 3:4)

2-It's Failing God's Glory (Rom. 3:23; 14:23; Isa. 42:8; 59:1-15)

3-It's a Principle within Man (Rom. 7:14, 17-25; John 15:21-24; Gal. 3:22; Eph. 4:17-19)

4-It's Rebellion against God (Mt. 7:23; Rom. 6:19; Isa. 53:6; 2 Cor. 6:14; 1 Tim. 1:9-10; Titus 2:14; Heb. 10:17)

5-It's Doing Wrong Actions toward God and Man (Ex. 20:1-11; Rom. 1:18; Jude 15)

A. Original Sin

1. The Origin of Sin

a. God is not the author of sin because of:

1) God's Nature

a) He is good (Ps. 145:8, 9, 17)

b) There is no unrighteousness in Him (Ps. 92:15; Deut. 32:4)

c) There is no darkness in Him (1 John 1:5)

d) He cannot be tempted and He does not tempt (James 1:13)

e) He hates sin (Deut. 25:16; Ps. 11:5)

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- 2) Man's Conscience (Rom. 1:32; 2:15)
 - a) God has given man full exposure to His goodness, and therefore man is without excuse to not do good (Rom. 1:19-20, 32)
 - b) Man is fully responsible to God's Law (Rom. 2:15-16)
 - b. Sin began in the angelic realm (Ezk. 28:11-19)
 - 1) The Time
 - a) There is evil in the universe before man sinned (Gen. 3)
 - b) Jesus calls Satan a murderer "from the beginning" and the "father of lies" (John 8:44)
 - 2) The Sin
 - a) Angels were dissatisfied with their place (Rev. 12:3-4, 7-9; Luke 10:18)
 - b) Pride was Satan's sin (Isaiah 14:13-14)
 - c) Satan was created good but corrupted himself (Ezk. 28:15-17)
 - c. The origin of sin in the human race (Rom. 5:12) came as a result of Adam's voluntary disobedience in the garden.
 - 1) Temptation came from the outside (Gen. 3; John 8:44)
 - 2) The sin was disobedience (Gen. 2:16, 17; 3:11-13; Rom. 5:19)
 - 3) Adam experienced guilt, shame, and separation (Gen. 3:7, 10, 24)
 - 4) Adam's sin corrupted his nature (Gen. 3:17-19; Eph. 2:3)
 - 5) Adam's sin corrupted his posterity (Rom. 5:12; Gen. 4:1-12; 5:3; Prov. 22:15; 1 Cor. 15:22, 49-50; Eph. 2:3)
 - d. Original Sin definition: "Original sin is the sinful state in which all men are born. It is derived from Adam's sin, present in the life of every individual at birth (and therefore not the result of imitation), the inward root of the corruption of our whole nature and includes the loss of original righteousness and the inheritance of Adam's guilt." (from Berkhof & Hodge)
 - Derived from Adam's sin (Rom. 5:12)
 - Present at birth (Ps. 51:5; 58:3-4)
 - Inward root of corruption and spiritual death (Eph. 2:1-3)
 - Loss of original righteousness (Gen. 3:9, 24; Isa. 64:6)
 - Inheritance of Adam's guilt (Rom. 5:16)

2. The Fall

Genesis 3: Man was created morally pure, pronounced "good," and made in the image and likeness of God. Man was placed in a state of probation. Because man was a creature (Gen. 2:7; Acts 17:28), was mutable (could change, unlike God, James 1:17), and was given conditional freedom, he was susceptible to fall, to sin in disobedience. Man's freedom was to be exercised and tested by his being under divine law ("*From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat*" – 2:16-17a). At one point there must be restraint, and self-denial for the sake of obedience.

The temptation to disobedience came from an evil source outside himself (2 Cor. 11:3; Gen. 3:1-5). The tempted ones doubted or disbelieved God and believed the tempter. By this act of disobedience “sin entered into the world and death by sin.” Shame and alienation from God were the first visible consequences.

3. The Consequence

- a. All people are sinful before God (Ps. 14:3; 143:2; 1 Kings 8:46; Ecc. 7:20; Rom. 3:23; James 3:2; 1 Jn. 1:8-10)
 - 1) Inherited Guilt: man is counted guilty because of Adam’s sin (Rom. 5:12-21)
 - 2) Inherited Corruption: man has a sinful nature because of Adam’s sin (Ps. 51:1-5; 58:3; Eph. 2:3; Rom. 2:14-15)
 - a) In our natures we totally lack spiritual good before God (Rom. 7:18; Titus 1:15; Jer. 17:9; Eph. 4:18)
 - b) In our actions we totally are unable to do spiritual good before God (Rom. 8:8; John 15:5; Heb. 11:6; Eph. 2:1-2; Jn. 8:34; Is. 64:6; Rm. 3:9-20; 1 Cor. 2:14)
 - 3) Imputed Sin: man has been charged with sin to his account by God and is actually counted a sinner before he even sins (Ps. 51:5; Rom. 5:12; Gal. 3:10)
 - 4) Divine Declaration: man is sinful because God has declared him a sinner and ungodly (Ps. 14:1-3; Jer. 17:9; Rom. 3:9-18, 23; 5:10-12)
- b. All infants are guilty before they commit actual sins (Ps. 51:5; 58:3)
- c. Sinning Christians are also affected
 - 1) The legal standing before God is unchanged (Rom. 8:1, 35-39; 1 Jn. 2:1-2)
 - 2) The joy of the Christian’s fellowship with God is disrupted and his Christian life is damaged (Eph. 4:30-32; Heb. 12:6-11; 1 Jn. 1:6, 9; Jn. 15:4; 1 Pt. 2:11; 2 Cor. 5:10)
 - 3) The Christian now lives with sin as a principle in his flesh, even though the sinful nature has been crucified (rendered inoperative), (Rom. 6:6-14; Col. 3:5-10; Gal. 2:20; 5:24; Rom. 7:14-25)
- d. All creation is affected being subjected to uselessness to God and corruption (Rom. 8:20-21; Prov. 14:12; Gen. 3:17-18)
- e. There now is the danger of counterfeit believers (Mt. 7:21-23; 1 Jn. 2:3-6, 19; Gal. 5:19-25; 2 Pt. 1:10; 2:20-22)
- f. There is punishment for sinning
 - 1) For an unbeliever (2 Thess. 1:8-9; Mt. 25:41ff.)
 - a) Guilt before God (John 16:8-11; Rom. 1:18-20; 2:12-16; 3:19-20; Matt. 13:26-43, 47-50; Gal. 2:16; Heb. 10:26-29)
 - b) Moral corruption (Eph. 4:17-19)
 - c) Bondage to sin (2 Pt. 2:19; Jn. 8:31-36)

- d) Eternal Hell fire and torment forever (Isa. 1:28-31; Rev. 20:15; Jn. 3:36; Mark 9:42-48; Luke 13:28; 16:23-24; Matt. 8:12; 13:24, 50; 22:13; 24:51; 25:30)
- 2) For a believer (1 Cor. 3:10-15; 2 Cor. 5:10)
 - a) Conviction (Ps. 32; 2 Cor. 7:10-11; Phil. 3:15)
 - b) Discipline from God (Heb. 12:6ff.)
 - c) Grieve the Holy Spirit (Eph. 4:30)
 - d) Hindrance to fellowship (1 Jn. 1:6 with verse 3)
 - e) Loss of useless works (1 Cor. 3:13-15)
- 3) For the False Prophet and Teacher (2 Pt. 2; Jude 4-16; Matt. 23; Jer. 23; Deut. 13:5; 18:20-22)

B. Personal Sin

“All unrighteousness is sin...sin is lawlessness” (1 John 5:17; 3:4)

1. Definition: “Any type of sin committed willfully or ignorantly by a person” (Holloman, Harmartiology, II-12).
 - a. Sins of Omission (unintentional sin),— sinning by not obeying God’s Law [not keeping it], (Lev. 4-5; Num. 15:22-29)
 - b. Sins of Commission (willful),— sinning by disobeying God’s Law [breaking it], (Num. 15:30)
2. Evidence
 - a. Unintentional (OT: Lev. 5:15; NT: Luke 23:34; 1 Tim. 1:13)
 - b. Intentional (weakness, waywardness; OT: 2 Sam. 11:1-5; NT: Heb. 10:26)
 - c. Willful (rebellion; OT: Num. 15:30; NT: Jude 4)

VII. SALVATION

- Salvation is that gracious act of God, where, through the atoning blood (death) of Christ He redeems and reconciles certain individuals to himself. Salvation is not on the basis of merit, or works (John 1:12-13; 3:3; Rom. 3:23-24; 8:15, 23; Gal. 4:4-7; Eph. 1:7; 2:8-10; Col. 1:13-14; Heb. 9:15; 1 Peter 1:18-19; 2 Peter 1:2-4; Titus 3:4-7).

A. Regeneration

1. Regeneration is that instantaneous work of the Holy Spirit through the truth of the Word of God, which enables persons to believe the Gospel and imparts new life to them (John 1:13; 3:3-8; Rom. 10:17; 2 Cor. 5:17; Titus 3:5; James 1:18; 1 Peter 1:23; 1 John 2:29).
2. Regeneration will result in good works and a transformed life (1 Cor. 6:19-20; Eph. 2:10; 2 Peter 1:2-11; Luke 8:15; Titus 2:11-14).

B. Election

1. That act of God, before time began, whereby on the basis of His sovereign will, He chose certain sinful persons, who had no merit, to be the recipients

of His special grace and eternal salvation (Mark 13:27; Romans 8:28-33; Eph. 1:4-11, 2 Thess. 2:13; Titus 1:2).

2. God's sovereign election is consistent with mankind's accountability to respond (Deut. 30:19; Matt. 11:28; John 6:36-44; Acts 13:48; Rom. 10:21).

C. Effectual Calling

- As distinguished from the general gospel call, which is an invitation that goes to all people, the *effectual calling* is that act of God the Father, through the human proclamation of the gospel, to bid a person in such a way that they respond in saving faith. (Matthew 22:14; Romans 8:30; 1 Cor. 1:9; 2 Thess. 2:14; John 6:44; Acts 16:14; Romans 10:14-17; 1 Timothy 6:12; Eph. 4:4)

D. Saving Faith [Conversion]

- Saving faith is that gift of God which brings a person into intimate relationship with Christ (Rom. 10:9-10). It is based on God's grace rather than a person's works and when genuine has several main aspects (Acts 3:16, 19; Eph. 2:8-9; Phil. 1:29; 2 Peter 1:1). These are not "steps" a person must work through, but are elements that will be present as a total package when there is true saving faith.
 - Knowledge of the Facts*--Faith must be based on the facts of the Gospel found in the Word of God (Rom. 10:17; 1 Cor. 15:3-5; 2 Tim. 3:15).
 - Assent to this Knowledge*--A person must agree that the facts of the Scriptures are true (Heb. 11:6; John 5:39-47; 8:32; Rom. 10:8-10, 17).
 - Repentance*--Saving faith includes a turning from sin and turning towards God (Acts 2:38, Acts 20:21, Acts 26:20, 1 Thess. 1:9).
 - Submission to Christ*--True saving faith implicitly involves a subjection to the person and will of Christ with a desire and willingness to know, love and obey Him (Rom. 10:9; Luke 6:46-19; John 3:36; 17:3; 20:28; Acts 2:36; Phil. 2:9-11; Rev. 19:16; James 2:14-26).
 - True Conversion*--"Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ [alone] for salvation", *Wayne Grudem, Systematic Theology* (bracket added to quote, Isaiah 55:6-7; Luke 24:46-47; Acts 17:30; 2 Corinthians 7:9-10).

Involves both faith and repentance:

- Faith is trusting in Christ alone to save (Mark 8:34-38; John 7:37; Mt. 11:28-30)
- Repentance is a sorrow for sin that leads you to forsake it (Prov. 28:13; 1 Thess. 1:9; Luke 3:8a; 5:8)

E. Justification

1. The act of God, at the moment of salvation, whereby He declares sinners, through faith in Christ, to be not guilty and righteous (Rom. 3:20-26; 5:1; 8:33; Gal. 2:16-21; Philippians 3:9).
2. It is apart from any virtue or work (Col. 2:14; Titus 3:5, 7; 1 Peter 3:18).
3. The believer's sin is imputed to Christ and Christ's righteousness is imputed to the believer (Col. 2:14; 1 Peter 3:18; Rom. 4:6; 1 Cor. 1:30; 2 Cor. 5:21).

F. Sanctification

1. *Position*- The act of God, at the moment of salvation, whereby the believer is made *positionally* holy and perfect through the death of the Lord Jesus Christ (Acts 20:32; 26:18; 1 Cor. 1:2, 30; 6:11; Eph. 2:5-6; Heb 2:11; 10:10).
2. *Process*-The Holy Spirit's ministry of progressively bringing the believer into conformity with the character of Christ (John 17:17,19; 2 Cor. 3:18; Eph. 5:26, Rom. 8:29).
3. *Perfection*-That act of God which occurs when a believer gets to heaven whereby their practice is conformed to their position—perfect and blameless without spot or blemish (Rom. 8:23 ; 1 Cor. 15:50-57; Phil 3:20-21; 1 John 3:2).

G. Security

- All of the redeemed are kept eternally secure in Christ by the power of God (John 5:24; 10:27-30; Rom. 5:9-10; 8:1, 4, 29-39; 2 Cor. 1:21-22; Eph 1:13-14; 4:30; Heb. 6:13-20; 1 Pet. 1:3-5, 23-25; 1 John 3:2).

H. Redemption

- The deliverance of sinners by payment of a “price.” That price, or ransom payment, was paid for by Christ's substitution on the cross through His blood, that is, His death. The payment freed sinful man from his previous owner or bondage under which he was held (sin) and now being redeemed belongs to Christ. (1 Peter 1:18-19; Mt. 20:28; Mark 10:45; Rom. 3:24; Gal. 3:13; Titus 2:14; 2 Peter 2:1; Rev. 5:9)

I. Imputation

- The act of God at the moment of salvation to reckon or credit to the believers account the righteousness of Christ, achieved through Christ's perfect obedience on earth. (Rom. 4:3-8; 5:19; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9)

J. Baptism [Spirit]

- That act of God at the moment of salvation by the Spirit to place the Christian into Christ, which results in being placed into His Body, the church; consistent with the meaning of the word, it is a submersion into Christ to be in union with Him. (1 Cor. 12:13; Rom. 6:3-5; Eph. 4:5; Gal. 3:27; Col. 2:12; 1 Peter 3:21)

K. Propitiation

- It is that act of Christ on behalf of believers and God to satisfy God's wrath against sin and its sinfulness, turning away God's wrath through the sacrifice of Christ's blood as payment, averting God's just fury against sin and all that is affected by sin. (1 John 2:2; 4:10; Rom. 3:25; Isa. 53:10-12)

L. Adoption

- That act of God at the moment of salvation of taking a child of the devil, and making him His own child through the sacrifice of Christ, resulting in the admittance into God's family. (Rom. 8:14-15, 23; 9:26; Gal. 3:7, 26; 4:5; Eph. 1:5; 1 John 3:10)

M. Reconciliation

- The work of God [at the moment of salvation] to bring back sinful man into fellowship with Himself through the removal of sin, which caused alienation [Saucy, Theology II Syllabus, pg. 51]. It is the removal of that which caused a separation in relationship with the God of the universe, allowing believers to be at peace with God. (Col. 1:20-22; Rom. 5:1, 6-10; 2 Cor. 5:18-19; Eph. 2:16)

N. Substitution

- The vicarious work of Christ to suffer and die in the place of that which man should bear as a due penalty of his sin. (Isa. 53:4-6; Rom. 5:6-8; 2 Cor. 5:21)

O. Forgiveness

- The act of God toward sinful man at the moment of salvation where God gives up His righteous anger and right to punish man based upon the work of Christ on the cross, as a result all of man's sins are wiped away, they are canceled. (1 John 1:9; 2:12; Col. 1:13-14; 2:11-14; 3:13; Eph. 1:7; 4:32; Heb. 9:22; 10:18; 2 Cor. 5:19; Luke 1:77; 7:47-48; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18; Matthew 9:1-6; Romans 4:7)

P. Assurance of Salvation

- The subjective realization by a person that he/she is a child of God is a ministry of the Spirit to every obedient believer that makes certain of God's calling and choosing of them (Rom. 6:15-22; 8:15-16; 2 Cor. 13:5; 2 Peter 1:1-11; 1 John 1:6, 8; 2:3, 9-10, 15-26; 3:9, 17, 24; 4:7, 13, 20; 5:1, 10).

Q. Glorification

- That act of God completing our salvation some time in the future, either after Christians die or when Christ comes back, where God raises from the dead the bodies of all believers and those who remain alive, giving all Christians perfect resurrection bodies like Christ's. (Job 19:25-26; Ps.

49:15; 73:24-28; Isa. 26:19; Dan. 12:2-3; John 5:28-29; 6:39-40, 44, 54; 11:23-25; Acts 24:15; Rom. 1:4; 8:11, 18-24; 1 Cor. 15:20, 23, 25-26, 35-57; 2 Cor. 5:1-10; 1 Thess. 4:14-17; Phil. 3:20-21)

VIII. THE CHURCH

A. Defined

1. The church is the body of Christ (Eph. 1:22-23; 4:14-16; 1 Cor. 12:13).
2. It consists of born again believers of the Church age (Eph. 1:9-10; 2:11-3:6; John 3:3-8; Col. 1:25-27).
3. It is distinct from Israel (1 Cor. 10:32; Rom. 11:25-29).
 - a. The Church and Israel have different promises--heavenly vs. earthly (Ezk. 36:24; Eph. 1:3).
 - b. The Church and Israel have different births--Pentecost vs. Sinai (Ex. 19-20; Acts 2).
 - c. The Church and Israel have different nationalities--Heavenly vs. Jewish (Jer. 31:31; Phil. 3:20; 1 Pet. 2:9-10).
 - d. The Church and Israel have different dispensations—Gentile vs. Jew (Rom. 11:25; Luke 21:24).
 - e. The Church and Israel have different seed—Physical vs. Spiritual (Rom. 9:6; Gal. 3:29).
 - f. The Church and Israel have different temples—Physical vs. Spiritual (1 Kings 8:11; Eph. 2:21; John 2:19-22; 1 Cor. 3:16-17).
 - g. The Church and Israel have a different relationship with Christ (1 Pet. 2:7-8; Eph. 2:20; Luke 20:17-18).
4. Is invisible in its nature (1 Cor. 12:13; Eph. 4:4-6; Mt. 7:21-23; 13:24-30, 36-43)

Only genuine believers are a part of the church, also called the universal church. It is the church that God sees!

B. Organization

1. Christ is the Head/the ultimate authority over the Church (1 Cor. 11:3; Eph. 1:22; 1 Pet. 5:4; Col. 1:18; Heb. 13:20).
2. Local churches are the New Testament pattern and are autonomous (Acts 14:23,27; 20:17, 28; Gal. 1:2; Phil. 1:1; 1 Thess. 1:1, 2; 2 Thess. 1:1).
3. Leadership
 - a. *Elders*-These are a team of biblically qualified men who shepherd, oversee and lead a local body of believers (Acts 20:28; 1 Tim 3:1-7; Titus 1:5-9).
 - 1) An elder is the same as a pastor, shepherd and overseer (Acts 20:28, 1 Peter 5:2; 1 Tim. 5:17).
 - 2) Some elders are financially supported by the church so they can labor at preaching and teaching, while others are self-supporting (1 Timothy 5:17-18, 1 Cor. 9:9-14; 2 Thess. 3:6-9).
 - 3) Elders are to be the primary examples of leading through serving, exhorting, encouraging, protecting, shepherding their households,

teaching, caring and exemplary living (Matt. 20:26, John 13:14,15; I Peter 5:3; Acts 20:28-30; 1 Thess. 5:14; Titus 1:9; Deut. 6:4-9; Eph. 4:11-12; 1 Tim. 3:1-2)

- b. *Equippers*- Gifted teachers who devote themselves (under the Eldership) to establishing and setting in order, a church. Specifically, they give themselves to training leaders, being sent or training to send others to establish new churches, reproducing men who could be elders in the future, entrusting them with the doctrines of the faith (I Timothy 4:1-16, 2 Timothy 2:2-6, 4:1-4, Titus 1:5 ff., I Timothy 3:1 ff.).
 - c. *Deacons* -These are men and women who minister in the church in special areas of service (Acts 6:1-6; 1 Tim. 3:8-10; Rom. 16:1-2).
 - 1) Deacons must meet the biblical qualifications and be tested before they are entrusted with deacon responsibilities. These areas of testing have to do with sound doctrine and character qualification (1 Tim. 3:10; the test can be found in verses 8-13).
 - 2) Although deacon work is under the oversight of the elders, deacons are given appropriate authority and responsibility so that they can free up the elders to be devoted to the ministry of the Word and Prayer (Acts 6:1-6).
4. The Congregation-All believers are commanded to be part of a local assembly of Christians (Heb. 10:24-25).
- a. *Called to Serve*-All believers are called to serve one another in the local body through encouragement, exhortation and exercise of their spiritual gifts (John 13; 15:13; Gal. 5:13; 1 Peter 2:16; 4:10; Eph. 4:1-3).
 - b. *Called to Submit*-Believers are commanded by God to submit to the oversight of the elders of their local church (Acts 20:28; 1 Cor. 16:15-16; 1 Thess. 5:12-13; Heb. 13:7, 17; 1 Peter 5:1-3).

C. Priorities of the Church

1. *Exalting God*-Everything the church does should be an act of worship to God so that He be glorified, and His grace magnified. To exalt God is to enjoy Him for all He is according to the Scriptures. This should be seen both in the lives of individual believers as well as in the corporate body (1 Peter 2:5; 1 Chron. 29:11; Ps. 34:3; 99:5, 9; Dan. 4:37; Eph. 1:6, 12, 14; 5:18-20; Col. 3:16; Rom. 12:1; Acts 2:42-47).
2. *Edifying the Saints*- Equipping is the main act of edifying and one of the primary ways to make people like Jesus Christ. This is accomplished as the people in the church invest their lives in one another to present one another more complete in Christ (Eph. 4:11-12; Col. 1:28-29; 1 Thess. 5:14-15; Titus 2:3-5).
3. *Evangelizing the lost* - At the heart of Christ's commission to the church is the command to go to the nations, to win them to Christ and to establish churches (Acts 1:8; 14:22-28; Matt. 28:19-20; 2 Cor. 5:11, 18-21).

D. Gifts

1. *Permanent, edifying gifts*-Each believer has been given spiritual gifts in order to edify and build up the body (Eph. 4:11-13; 1 Cor. 12:7; 1 Peter 4:10-11).
2. *Temporary, confirming/sign gifts* (Tongues, miracles, healing and prophecy)-Gradually ceased as the New Testament was completed (1 Cor. 12: 13:8-10; 14; Heb. 2:3-4; 2 Cor. 12; Acts 2:1-13).

E. Ordinances

1. *Baptism*-By immersion for everyone who confesses faith in Christ, symbolizing the death, burial and resurrection with Christ. It is a statement of our union with Him (Acts 2:41; 8:36-39; Rom. 6:1-11).
2. *Lord's Supper*-A remembrance and proclamation of Christ's death until He comes again (Matt. 26:26-30; Luke 22:14-20; Acts 2:46; 1 Cor. 10:16 & 17; 11:17-34).

F. Church Discipline

1. *The Plan* - God the Father disciplines His children and calls churches and individuals to participate with Him (Heb. 12:5-11, Prov. 3:11-12, Rev. 3:19; Josh. 7 [esp. vs. 24-26]; Deut. 21:18-21; Prov. 13:24; 23:13-14).
2. *The Purpose* - The ultimate goal of church discipline is restoration of the sinning individual. It also purifies the church and prevents others from sinning (Gal. 6:1, Matt. 18:15-17; 1 Cor. 5; 1 Tim. 5:20; Acts 5:1-11).
3. *The Procedure* - Church discipline is the process of confronting sin to achieve repentance and restoration. It can be carried out privately between two Christians (Matt. 18:15), with two to three witnesses (18:16), by the Elders, or before the congregation (18:17), depending on the severity, kind, and length of sin. (2 Cor. 12:20-13:3; Titus 3:9-11)

G. Giving

1. Christians are stewards of all their possessions and should contribute financially to the work of the local church (1 Cor. 4:1-2; Luke 16:11).
2. Giving Principles
 - a. Give to God (2 Cor. 8:1-5; Mat. 6:2).
 - b. Give sacrificially (Luke 21:1-4).
 - c. Give thoughtfully (1 Cor. 16:2).
 - d. Give proportionally (1 Cor. 16:2).
 - e. Give regularly (1 Cor. 16:2).
 - f. Give cheerfully (2 Cor. 9:7).
 - g. Give confidentially (Mat. 6:1-4)

IX. ANGELS

A. Holy Angels

1. Angels were created by God to serve and worship Him (Matt. 4:11; Heb. 1:6-7, 14; Isa. 6:2-3, Ps. 103:20-21; Ps. 148:2; Neh. 9:6; Rev. 4:11; 5:11).

2. Angels are spirit beings and can take physical form temporarily (Heb. 1:14; 13:2; Luke 24:39; Matt. 22:30; Gen. 18:3; 19:1).
3. Angels are rational, moral, and immortal beings (Matt. 24:36; 28:5-7; 1 Pet. 1:12; 2 Pet. 2:4; Luke 20:34-36).
4. Angels were created to an estate higher than mankind, yet, redeemed humans will judge angels having been set apart from them through salvation (1 Cor. 6:3; 2 Pet. 2:10-11, Heb. 2:6-7; 1 Pet. 1:10-12).
5. Angels serve mankind, guard and protect them, and execute judgment (Heb. 1:14; Ps. 34:7; 91:11; Matt. 18:10; 2 Thess. 1:7-8; 2 Kings 19:35; Matt. 24:31; Rev. 8; 16).
6. Angels have a role in the Second Coming (Mark 13:27, 2 Thess. 1:7b).
7. Angels, though immortal, do not possess the incommunicable attributes of God. E.g. “all-present” (Dan. 10:12-14)
8. Angels are varied in kinds: Cherubim (Gen. 3:24; Ps. 18:10; Ezk. 10:1-22; Ex. 25:22), Seraphim (Isa. 6:2-7), Living Creatures (Ezk. 1:5-14; Rev. 4:6-8), Michael the Archangel (Dan. 10:13; Jude 9; Rev. 12:7-8), Gabriel (Dan. 8:16; 9:21; Luke 1:19, 26-27).

B. What should a Christian’s Response be to Holy Angels

1. We should be aware of angels in our daily lives (Heb. 12:22-23; Ps. 91:11-12)
2. We must not worship them, pray to them, or seek them (Col. 2:18; Rev. 19:10; 1 Tim. 2:5)
3. We should not expect to recognize their appearance today (Heb. 13:2)

C. Fallen Angels (Demons)

1. Satan rebelled against his Creator, and led numerous angels in his fall (Job. 1:6-7; Ezk. 28:11-19; Rev. 12:3-4).
2. Angels were created holy, but some sinned (2 Pet. 2:4, Jude 6).
3. Satan was defeated by Christ at the cross, yet continues as the “god of this world” until his final judgment and condemnation (Rom. 16:20; Col. 2:15; Rev. 20:1-10).
4. Satan will be eternally punished in the lake of fire (Rev. 20:10).
5. Satan and Demons are active in the world (Matt. 8:16; Eph. 6:12; 1 Pet. 5:8).

D. What should a Christian’s response be to Fallen Angels (Demons)

1. To Resist the devil and his angels in seriousness (Eph. 6:13; James 4:7; 1 Pet. 5:8-9; 1 John 5:18-19)
2. To Avoid talking to him or them, or even slandering them or rebuking them (Jude 9)

3. To Put on the full armor that God has provided, standing firm against their attacks (Eph. 6:11-17)
4. To Bring down their fortresses set up by the ideologies of the present day that are raised up against the knowledge of God, by taking our thoughts captive to obey Christ instead (2 Cor. 10:3-5)
5. To be Aware of their seductive influence and ability to look like light (Eph. 4:14; 2 Cor. 11:3, 15)
6. To be Aware of receiving false doctrine from fallen angels (Gal. 1:8; 2 Cor. 11:14-15)

X. THE FUTURE

A. Death

1. Believers

- a. *Physical*-There is a separation of the physical and immaterial, and the spirit of the believer immediately passes into the presence of the Lord (Luke 23:43; Phil.1:21-24; 2 Cor. 5:6-8).
- b. *Resurrection*- At the first resurrection, the believer's spirit and body are reunited to be glorified forever (Phil 3:21; 1 Thess. 4:16-17; 1 Cor. 15:35-57; Rev. 20:1-6).

2. Unbelievers

- a. *Physical*-At death, the spirits of the unsaved descend immediately into Hades (Job 3:11-19; Luke 16:19-26; Rev. 20:1-15).
- b. *Spiritual*-At the second resurrection they will be united with their body, judged, and cast into the lake of fire to be separated from God forever (John 5:28-29; Rev. 20:11-15. Dan. 12:2).

B. The Rapture

- Christ will gather up Christians from the earth and take them with Him (1 Thess 4:16; Titus 2:11-12; 1 Cor. 15:50-52; John 14:1-3; 2 Thess. 2:1).

C. The Judgment Seat of Christ

- After the rapture, believer's will be rewarded according to their works (1 Cor. 3:11-15; Rom . 14:10; 2 Cor. 5:10; Heb. 9:27).

D. The Marriage of Christ to the Church

- God will call the Church to be united to Christ (the Lamb) in heaven where there will be a feast, a great celebration. This happens during the

tribulation and in heaven. (Rev. 19:7-9; Eph. 5:24-27; illustrated in Matt. 22:1-14; Luke 14:15-24)

E. Tribulation

- Anti-Christ will appear as a ruler sometime prior to the seven-year tribulation (2 Thess. 2:3-4)
- The tribulation will be a seven-year period that begins with a peace treaty initiated by Antichrist with Israel that will last for about 3 ½ years (Dan. 9:27).
- At the midway point, the Antichrist will exalt himself, turning to become Israel's enemy, breaking his covenant with Israel, forcing them to flee Jerusalem from the severe oppression (Jer. 30:7; Isa. 26:20-21; Zech. 13:8-9; 14:2-4; Dan. 11:45; Rev. 12 and 13:1, 5).
- After 3 ½ years there will be an intensity to the tribulation from God against His enemies on earth (Dan. 12:1). This intensity is described by punishments, plagues, and wrath that comes from the broken seals (Rev. 6:1-17), trumpets (Rev. 8:1-9:21; 11:15-19), and poured-out bowels of wrath (Rev. 16:1-21).
- The point of the tribulation is that God is judging the world for its continual rejection of Him, of His Son and His will through all ages, it is the global retribution against unbelievers (Rev. 3:10)

F. The Second Coming

- Christ will return to the earth at the end of the Tribulation (Second Coming- Matt. 25:31) at which time the Old Testament and tribulation saints will be raised, and the living will be judged (Dan. 12:1-3, 13; 2 Thess. 2:7-12; Rev. 6:9-11; 20:4-6).
- There will be a judgment of the Gentiles living on the earth after the tribulation based on their attitude towards Jewish Christians (Matt. 25:46), a separation of sheep and goats (believers and unbelievers). That separation corresponds to eternal life (sheep) and eternal punishment (goats).
- The second coming of Christ will be visible and imminent, meaning that all will be able to see it and He could come back at any time (Acts 1:9-11; Matt. 24:36).
- When Christ returns He will occupy the throne of David, ruling over all humanity (Matt. 25:31; Isa. 9:6-7; Luke 1:32-33; Acts 2:29-30; 2 Sam. 7:12-16).

G. Millennium

1. The Antichrist and the false prophet will be overthrown and Satan will be removed from the world and bound for a thousand years (Dan. 7:17-27; Rev. 20:1-7).
2. There will be a literal, thousand year Kingdom on earth, where the saints will help Christ rule and reign over Israel and all the nations of the earth

(Is. 42:6; Jer. 31:31; 33:15; Ezk. 36:24; 37:21-28; Dan. 7:17-22; Rev. 19:11-16; 20:1-7).

3. The covenant boundaries of Israel will be defined (Gen. 15:18), and the glorified saints will be assigned their positions of rule, along with the twelve apostles (1 Cor. 6:3; Matt. 19:28-29; Luke 22:30; Rev. 3:21).
4. The millennial kingdom itself will be the fulfillment of God's promise to Israel (Isa. 65:17-25; Ezk. 37:21-28; Zech. 8:1-17), restoring them to the land they forsook through their disobedience (Deut. 28:15-68). Because of their disobedience Israel was set aside temporarily (Mat. 21:43; Rom. 11:1-26; Luke 20:9-18). Israel will be restored through their repentance to enter the land of blessing (Jer. 31:31-34; Ezk. 36:22-32; Rom. 11:25-29).
5. People of the earth will enjoy constant blessing during the time, and the nation of Israel will be the leading world power (Deut. 28:1-14; Isa. 11; 65:17-25; Ezk. 36:33-38).

H. Final Judgment

1. Satan will be released following the Millennium and will deceive the nations, gathering them together to battle in rebellion against Christ, the saints and the beloved city (Rev. 20:7-9).
2. God will defeat the uprising devouring them with fire, and will destroy Satan by throwing him into the lake of fire and brimstone to be tormented forever (Rev. 20:9-10; Matt. 25:41).
3. God will judge the unsaved with a Great White Throne judgment. The unsaved dead will be resurrected, judged according to their deeds, and committed to eternal, conscious punishment in Hell, which is the second death (John 5:28-29; Rom. 14:10-13; Matt. 25:41; Rev. 20:11-15).

I. Eternity

1. Believers will be with the Lord forever (John 17:3; 1 Thess. 4:17; Rev. 21:3; 22:5).
2. God will transform the new living arrangements by burning the old with intense heat and making a new heaven and new earth to live on (2 Pet. 3:10-13; Rev. 21:1; Rom. 8:18-25).
3. God will bring down a heavenly city, the New Jerusalem, so that the saints can worship God by enjoying fellowship with God forever with one another (Rev. 21-22).
4. The Son, because He has accomplished His mission of redemption, will give over the kingdom to the Father so that in every way the Triune God may reign forever eternally (1 Cor. 15:23-28).

Suggested books on Systematic Theology for further study

Grace Bible Church does not necessarily endorse every view taken by these authors. However, the content is fairly consistent with the doctrinal positions we teach. You will still need to study in the mode of Acts 17:11 and 2 Timothy 2:15.

Essential Truths of the Christian Faith, by R.C. Sproul
The Moody Handbook of Theology, by Paul Enns
Systematic Theology, by Wayne Grudem
Systematic Theology, by Louis Berkhof
Systematic Theology, by Charles Hodge
Great Doctrines of the Bible, by D. Martyn Lloyd-Jones
Lectures in Systematic Theology, by Henry Thiessen
No One Like Him [Doctrine of God], by John S. Fienberg
The Cross and Salvation, by Bruce Demarest
The Doctrine of God, by Herman Bavinck
The Attributes of God, by A.W. Pink
The Sovereignty of God, by A.W. Pink
The Knowledge of the Holy, by A.W. Tozer
The Gospel According to Jesus, by John F. MacArthur
The Systematic Theology of John Brown of Haddington
Justification, by Francis Turretin
The God who Justifies, by James White
Original Sin, by Henri Blocher
Basic Theology, by Charles Ryrie
Understanding End Times Prophecy, by Paul Benware
Israelology: The Missing Link in Systematic Theology, by Arnold Fruchtenbaum
A Theology of Lordship: The Doctrine of the Knowledge of God, by John Frame
Made in Our Image, by Steve Lawson
Justification, by James Buchanon
Justification by Faith, by John Piper
Jonathan Edwards on Hell, by James Morgan
Justification by Faith Alone, by John MacArthur, R.C. Sproul, Joel Beeke, John Gerstner, John Armstrong
Demons: A biblically based perspective, by Alex Konya
Calvin's Institutes of the Christian Religion, Vol. 1 & 2, by John Calvin
The Master's Plan for the Church, by John F. MacArthur
The Church in God's Program, by Robert Saucy
Biblical Eldership, by Alexander Strauch

What We Teach Implications and Issues

His working that anyone will turn from his sin, which is always the goal of church discipline.

OFFENSES WORTHY OF CHURCH DISCIPLINE INTRODUCTION

Within any society and era, there are a number of critical issues which must be biblically addressed by the church. The following information outlines what we feel is a biblical approach to some of the key societal/moral issues of our day. Our goal is to help people apply the scriptures to contemporary issues.

ABORTION

- The Scriptures imply that life begins at conception.

Ps. 139:13-16 Thine eyes have seen my unformed substance; and in the book they were all written, the days that were ordained for me, when as yet there was not one of them.

Jer. 1:5 Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations.

- The Scriptures indicate that all children are a gift from the Lord (Not just those that are “wanted” or physically perfect).

Ps.127:3 Behold, children are a gift of the Lord; the fruit of the womb is a reward.

- In light of the above statements a biblical conclusion is that abortion is murder.

Ex. 21:22-25 And if men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no further injury, he shall surely be fined.... But if there is any further injury, then you shall appoint as a penalty, life for life.

The Hebrew word translated “miscarriage” in this verse usually refers in the Old Testament to a live birth. Thus, there was a fine for a premature *live* birth, but the death penalty was invoked for “further injury” or death of the baby.

CHURCH DISCIPLINE

“Church Discipline” is a term that has been used to describe the corporate body’s loving involvement in the personal lives of believers who are struggling with sin. This always should be done with an attitude of deep humility and gentleness with a goal that the person would repent and be restored to fellowship. Though church discipline is often on a private level between two believers, the elders in a local church have the responsibility and authority to ensure that the biblical guidelines are followed. Prayer

and the person and work of the Holy Spirit are crucial in the church discipline process. It is only through His working that anyone will turn from his sin, which is always the goal of church discipline.

Offenses worthy of church discipline

1. Matters of personal conduct & lifestyle
 - Lying to and testing the Holy spirit, hypocrisy (Acts 5:1-11).
 - Sexual immorality, greed, idolatry, slander, drunkenness, swindling (1 Cor. 5:1-13).
 - Idleness, busybodies (1 Thess. 5:14, 2 Thess. 3:6, 11-13).
2. Unresolved interpersonal issues (Matt. 18:17).
3. Matters of church conduct
 - Divisiveness, upsetting the faith of some (Romans 16:17-18, Titus 3:9-11).
 - Hypocrisy, leading others astray (Galatians 2:11-14).
 - False teaching (Titus 1:10-16, Rev. 2:14-16; 2 John 9-11).
 - Insubordination (Titus 1:10-11, 16).
 - Blasphemy (1 Timothy 1:20).
4. Matters of belief, doctrine (James 5:19-20, Rev. 2:2, 20).
5. Sin in general: disobedience to Scripture (Galatians 6:1-2; 2 Thess. 3:6, 11-15, James 5:19-20).

Practices for church discipline and restoration

- The primary goal in any church discipline is to "turn him back" (James 5:19-20) and bring the person to repentance so that he/she can be restored to the body.
- *Principle:* The kind, length and severity of the discipline depends on the nature and circumstances of the sin

Level 1

Sin: A momentary, uncharacteristic lapse into sin where there is genuine grief and repentance

Response: Gentle restoration at the point of repentance.

Gal. 6:1 Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you to be tempted.

Level 2

Sin: More blatant sin (willful disobedience) or over a longer duration, or unclear repentance

Response: Warning, rebuke, correction

1. Reprove in private... if no repentance proceed with step two (Matt.18:15).

2. Bring along a witness... if no repentance proceed with step three (Matt. 18:16).
3. Tell it to the church... if no repentance proceed with step four (Matt. 18:17).
4. Ostracize the person from the fellowship of the body (Matt. 18:17).

Level 3

Sin: Severe sin on a long-term basis, and no repentance

Response:

1. Judgment (1 Cor. 5:3).
2. Corporate grief (1 Cor. 5:1-2).
3. Expulsion, excommunication from fellowship (Matt. 18:17; Rom. 16:17, 1 Cor. 5:2, 11-13, 2 Thess. 3:6, 11-15, Titus 3:10-11, 2 John 9-11).
4. In some instances, delivering to Satan to do what he wants in their life (1 Cor. 5:4-5; 1 Timothy 1:20).
5. Forgiveness, comfort, love when repentance is demonstrated (2 Cor. 2:6-8).
6. Restoration to appropriate ministry after a significant pattern of obedience has been established (Luke 16:10).

Discipline of an Elder

- The whole church must be made aware of an elder's blatant sin because he has been disqualified from being an overseer.
1 Tim. 5:19-20 Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all.

CREATION

God the Creator

- The universe came into existence because God created it.
Gen. 1:1 In the beginning God created the heavens and the earth.
Col. 1:17 And He is before all things, and in Him all things hold together.
- It continues to exist by the Word of His power.
Heb 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

The Genesis Account

- The early chapters of Genesis are the factual, complete and accurate description of creation.
- The word "day" (*yom*) as used in the Genesis account means a literal twenty-four hour period of time.
Gen. 1:5 And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

DEMONS

Demon Possession

Definition

- Demon possession occurs when one or more evil spirits completely control a person. The demon speaks, acts and *dominates* the person's body.

Of Non-Christians

- The Scriptures clearly indicate that God sovereignly allows non-believers to be dominated and controlled by demons.
2 Chron. 18:22 Now therefore, the Lord has put a deceiving spirit in the mouth of these your prophets; for the Lord has proclaimed disaster against you.
Matt. 8:28 Two men who were demon-possessed met Him as they were coming out of the tombs; they were so exceedingly violent that no one could pass by...

Of Christians

- It is not possible for a true Christian to be completely controlled (possessed) by a demon. The Christian's new master is Christ through the indwelling Spirit. There is *no* instance in the entire Bible of anyone casting demons out of a believer.
Matt. 6:24 No one can serve two masters...
Eph. 2:1 In which you formerly walked according to the course of this world, according to the prince of the power of the air...
1 Cor. 3:16 Do you not know that you are a temple of God, and that the Spirit of God dwells in you?
1 John 4:4 ...greater is He who is in you than he who is in the world.
Romans 8:38 For I am persuaded that neither death, nor life, nor angels, nor principalities...should be able to separate us from the love of God which is in Christ Jesus our Lord.
-These last verses emphasize the inward presence of the Spirit in contrast to the external reality of Satan & his forces.

Demon Oppression

Definition

- Influence in a wide variety of ways by evil spirits which is short of actual possession and total control.

Of Christians

- Satan is an enemy of Christians and to the degree that God sovereignly allows can oppress believers.
2 Cor. 12:7 There was given me a thorn in the flesh, a messenger of Satan to buffet me-to keep me from exalting myself.

Luke 22:31 Simon, Simon, behold, Satan has demanded permission to sift you like wheat.

1 Peter 5:8 Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.

Protection

- Believers are called to resist Satan, which is done primarily through living a holy life in submission to God. Nowhere in the scriptures are believers instructed to talk to, confront or “exorcise” demons. Rather, the emphasis is on dealing with sin and living holy lives.

Eph. 4:27 And do not give the devil an opportunity.

Eph. 6:11-20 Put on the full armor of God that you may stand firm against the schemes of the devil.

James 4:7 Submit therefore to God. Resist the devil and he will flee from you.

2 Peter 2:10 And especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties.

Jude 8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

When Christ and the apostles cast out demons, they were authenticating messianic and apostolic credentials, not establishing a normative *pattern* for us to follow (see *Doctrinal Issues: Sign Gifts*).

GENDER ROLES

The Man’s Role

In the Home

- He is to provide headship and leadership for the family.

Eph.5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.
- He must love his wife by sensitively communicating with her, protecting her purity and encouraging her spiritual growth.

Eph. 6:28-29 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church.

1 Peter 3:7 You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life, so that your prayers may not be hindered.
- He should provide for the tangible needs of his household.

1 Tim. 5:8 But if any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.
- He should train his children to be faithful followers of Christ.

Deut. 6:5-6 And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons 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 up.

Eph. 6:4 And fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.

In the Church

- Men are to be the leaders and teachers in the local church.
1 Tim. 3:1 It is a trustworthy statement; if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife...
- Men are to be noted for prayer in the church.
1 Tim. 2:8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.
- Older men are to be wise and dignified examples to the younger men and the rest of the congregation.
Titus 2:2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.
- Younger men are to be wise examples of good deeds, with purity in doctrine and speech.
Titus 2:6-8 Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

The Woman's Role

Identity: Equality

- The Scriptures teach that women are equally created in God's image.
Gen. 1:27 ...in the image of God He created them; male and female He created them.
- In relation to salvation and standing in Christ, women are equal with men.
Gal. 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female, for you are all one in Christ Jesus.

Role: Submission

- Although equal with men as far as *identity* and *person*, women have a distinct and different *role*.

In the Home

- Scripture indicates that the primary responsibility for women is within the family (It is recognized that God has sovereignly allowed singles and women without children to have a unique freedom for other ministry I Cor. 7:33 & 34).
1 Tim. 5:14 Therefore I want younger widows to get married, bear children, keep house...

- The fundamental reason that the woman was created was to be a helper for her husband.
Gen. 2:20-23 ...a helper suitable for him...
- Within the marriage the woman is called to lovingly submit to her husband. This is not “doormat devotion” but rather loving service and mutual submission.
Eph. 5:22 Wives, be subject to your own husbands, as to the Lord.
- Raising children is the primary means by which women can have an influence for the kingdom of God.
1 Tim. 2:15 But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.
Titus 2:4 & 5 That they may encourage the younger women... to love their children.... to be workers at home.

In the Church

- Christian women have spiritual gifts and are expected to utilize them in ministering to the Body.
1 Cor. 12:7 But to each one is given the manifestation of the Spirit for the common good.
- One of the primary avenues of ministry is for older women in the church to teach younger women.
Titus 2:3-5 Older women...teaching what is good, that they may encourage the younger women...
- It is also appropriate for certain women who have proven their faithful service to serve as deaconesses.
1 Tim. 3:11 Women must likewise be dignified, not malicious gossips...
Rom. 16:1 I commend to you our sister Phoebe, who is a servant (Deacon) of the church which is at Cenchrea.
- The Scriptures teach that women are not to teach or exercise authority over men in the church.
1 Tim. 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.
1 Cor. 14:34 Let the women keep silent in the churches...

GOVERNMENT

Source of Government

- God is the author of government and sovereignly controls those who are in power.
Rom. 13:1 For there is no authority except from God, and those which exist are established by God.

Responsibilities of Government

- Governments are called by God to curb evil and to punish the guilty.
Rom. 13:4 It is a minister of God, an avenger who brings wrath upon the one who practices evil.
- Governments are also to reward those who do good.
Rom. 13:3 Do what is good and you will have praise for the same.

Responsibilities of Believers

- Believers are required to submit to and honor their governmental authorities.
1 Peter 2:13-17 Submit yourselves for the Lord's sake to every human institution... honor the King.
- Christians are commanded to pray for their government.
1 Tim. 2:1-2 I urge that entreaties and prayers... for kings and all who are in authority...
- As part of submitting to government, in obedience to God, believers are to pay taxes.
Rom. 13:6-7 For because of this you also pay taxes.
- The only time believers must disobey the government(civil disobedience) is when they are personally required to do something that violates a clear command of Scripture. At this point they must be prepared to suffer the consequences of that disobedience.
Acts 4:19-20 But Peter and John answered and said to them "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard.

HOMOSEXUALITY

God's Original Design

- God's original design was a man to be married to a woman, for life.
Gen. 1:27 Male and female He created them.
Gen. 2:24 For this cause a man shall leave his father and his mother, and shall cleave to his wife...

God's Condemnation

- The Scriptures condemn homosexual behavior. This is not cultural, but expresses God's attitude towards behavior that mocks His original design.
Lev. 18:22 You shall not lie with a male as one lies with a female; it is an abomination.
Rom. 1:26-27 God gave them over to degrading passions... men with men committing indecent acts and receiving in their own persons the due penalty of their error.
1 Cor. 6:9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, not idolaters, nor adulterers, nor effeminate, nor homosexuals... shall not inherit the kingdom of God.

God's Cure

- Ultimately Christ and the spiritual resources He provides (the Holy Spirit, prayer, the Word, fellow believers) are the only answer for this sin. Just as with any other sinner saved by grace, Christ's cleansing is sufficient to enable a person to begin a new life.
1 Cor. 5:9-11 Do not be deceived; neither fornicators...nor homosexuals... shall inherit the kingdom of God. And such were some of you; but you

were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of God.

1 Cor. 10:13 No temptation has overtaken you but such as is common to man, but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

LAWSUITS

General Principles

- Believers should be hesitant before suing.
Prov. 25:8-10 Do not go out hastily to argue your case
Rom. 12:18 If possible, so far as it depends on you, be at peace with all men.
- If at all possible, believers should seek to settle out of court.
Matt. 5:25 Make friends with your opponent at law while you are with him on the way...
- Believers should pursue a selfless attitude as much as possible.
Matt. 5:40 If anyone wants to sue you, and take your shirt, let him have your coat also.

"Christian" Lawsuits

- Christians must not sue or go to court against a fellow believer.
- Believers will judge the world and angels, and should judge affairs of this life.
- Unbeliever's judging between Christians brings shame.
- It is better to be wronged and defrauded than to sin by going to court against a believer.
1 Cor. 6:1, 7 Does any one of you, when he has a case against his neighbor, dare go to law before the unrighteous, and not before the saints.? Actually then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?

THE LORDSHIP OF CHRIST

1. The Scriptures indicate that Christ is Lord and true believers will acknowledge Him as such.
John 20:28 Thomas answered and said to Him, "My Lord and my God!"
Acts 2:36 God has made Him both Lord and Christ.
Rom. 10:9-10 That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.
Phil. 2:9-11 that every tongue should confess that Jesus Christ is Lord...
Rev. 19:16 "King of Kings and Lord of Lords.
2. The term "Lord" (*Kurios*) was a normal term in the Greek language used for "master" or someone that was to be obeyed and to whom one must submit.
Matt. 6:24 No one can serve two masters (lord-kurios) for either he will hate the one and love the other, or he will hold to one and despise the other.
Matt. 24:45 Blessed is that slave whom his master (lord-kurios) finds so doing when he comes.

Col. 3:22 Slaves, in all things obey those who are your master (lord-kurios) on earth...

3. The Scriptures consistently link saving faith with a life of obedience and submission to Christ.

John 3:36 He who believes in the Son has eternal life; but he who does not obey the Son shall not see life...

Acts 5:32 And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.

Rom. 6:17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed.

4. The Scriptures indicate that there is a kind of faith that does not save.

James 2:14 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? ...You believe that God is one. You do well; the demons believe, and shudder.

5. It is unscriptural for persons to say that they want to receive Christ's free offer of salvation yet at the same time deny that He has any ownership over their lives. It is impossible to separate the *person* and *work* of Christ.
6. Acknowledging Christ as Lord is not a work. Rather it is a desire of the heart that the Holy Spirit enables through His regenerating ministry.
7. Submitting to the Lordship of Christ is not something added to belief, but is part of true saving faith.

MARRIAGE

Prerequisites of Marriage

- The foundational requirement for Christian marriage is that a believer should not marry an unbeliever.
2 Cor. 6:14 Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness?
- A couple must have a pure relationship if they desire to know God's will about marriage.
1 Thess. 4:3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality.
- Those preparing for marriage should also be mature and responsible so that they can meet the appropriate biblical expectations of the partners in marriage.
Eph. 5:22-33 wives, be subject... Husbands, love your wives...
1 Tim. 5:8 But if any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.

Divorce

Grounds for divorce

- Although God hates divorce, He allowed for it to protect the "innocent party" (In the Old Testament the law called for adulterers to be *stoned*). The only reason in the Bible that allows for, but does not require divorce is adultery.

Matt. 5:32 Every one who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

Matt. 19:9 Whoever divorces his wife, except for immorality, and marries another commits adultery.

Separation

Between Two Believers

- The Scriptures do acknowledge a situation where two believers are separated.
1 Cor. 7: 10 But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband 11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.
- When there is sin that results in the separation between two believing partners the church must confront the guilty party(s).
- There is no freedom to remarry for either partner even if a legal divorce has occurred, because there is not biblical grounds for divorce(adultery).
- In this situation, the biblically required action is for both persons to forgive and be reconciled.

Between a Believer and an Unbeliever

1 Cor. 7: 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.

- There is no freedom to remarry for the believer even if a legal divorce has occurred, because there is not biblical grounds for divorce(adultery).
- The believer is “not under bondage” to pursue the marriage.
- If the unbeliever commits adultery(by an unbiblical remarriage or sexual relations outside of marriage), then the situation is changed and there are biblical grounds for divorce for the believer.

Remarriage

- The Scriptures indicate that death frees a spouse to remarry.
Rom. 7:2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.
1 Cor. 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.
- The Scriptures also indicate that where a biblically permissible divorce has occurred (see above), the possibility of remarriage is assumed.

SIGN GIFTS

Temporary Nature of Some Gifts

- God work differently throughout history (Rom. 11:25-26; Eph. 2:11-16; Heb. 1:1
- Certain spiritual gifts had a unique purpose in the first century church. These are often referred to as the “Sign gifts” (Miracles, tongues, etc.).

- The apostles had a foundational role in the writing of the New Testament and the primary purpose of the sign gifts was to verify their authority.
- Although others had these sign gifts, the apostles were the only ones who had the authority to pass on the capacity to do these signs and wonders to another.

Matt. 10:1 And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

2 Cor. 12:12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

Eph. 2:20 Having been built upon the foundation of the apostles and prophets...

Heb. 2:4 ...God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His will

Acts 19:11 And God was performing extraordinary miracles by the hands of Paul.

Absence of Sign Gifts

- There are only three time periods where miracles had a major emphasis in history—Moses, Elijah and Elisha and the New Testament church.

John 10:41 John performed no sign...

1 Tim. 5:23 No longer drink water exclusively, but use a little wine for the sake of your stomach and frequent ailments.

2 Tim. 4:20 Trophimus I left sick at Miletus.

Tongues

- Tongues were for a sign to unbelieving Jews.
- They were a real language not understood by the speaker yet known by some present.
- There is no record of the gift of tongues in later epistles.

1 Cor. 13:8 ...if there are tongues they will cease...

1 Cor. 14:21-22 "By men of strange tongues and by the lips of strangers I will speak to this people..." So then tongues are for a sign, not to those who believe, but to unbelievers.

Healing

- The gift of healing primarily verified the authority of the apostles[see above].
- Just because someone may appear to perform miracles does not indicate that it is from God.
- Satan appears as an angel of light and is able to perform miracles.

Matt. 7:21-23 Lord, Lord, did we not prophecy in your name, and in your name perform miracles?

TRUTH AND TOLERANCE

Issue

John 17:21 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.

- Shouldn't Christians do whatever necessary to maintain unity with other professing believers?

The Priority of Biblical Unity

1 Cor. 1:10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.

1 Cor. 12:25 so that there may be no division in the body, but that the members may have the same care for one another.

Eph. 4:3 being diligent to preserve the unity of the Spirit in the bond of peace.

Philip. 2:1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

Col. 3:14 Beyond all these things put on love, which is the perfect bond of unity.

- The Scriptures clearly indicate that God would have Christians be unified with one another.
- The first century Christians had a tremendous impact on the world around them because they were "of one heart and mind."
- One of the primary ways that the watching world saw the reality of the early Christian's faith was their "love for one another."

The Reality of Truth

John 8:32 and you will know the truth, and the truth will make you free."

John 17: 17 "Sanctify them in the truth; Your word is truth.

Gal. 1:8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

- Contrary to 21st century society, the Scriptures clearly teach that there is absolute truth that must be submitted to.
- It is illegitimate for anyone to pervert the biblical text to mean what he wants it to mean. The meaning and proper interpretation of any given passage of Scripture is directly connected to the original author's intent.
- God's truth as found in the Scriptures is the absolute, final standard in all matters of life.

The Unifying Power of Truth

Eph. 4: 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the

fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

- True biblical unity comes from a “one mindedness” on the Scriptures. Burying doctrinal differences for the sake of unity is neither practically advisable nor biblically appropriate.
- As God’s people are properly equipped in the Word of God, they will have a more accurate understanding of it and thus be more unified with one another.
- The ultimate goal is for every Christian to be more and more unified with Christ: *“speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ...”* The more believers are in line with Christ’s person, will and truth, the more they will have true biblical oneness with one another.
- The Scriptures indicate that the more we mature in Christ the more we will be at one with one another. To pursue unity at the expense of Christ’s truth is a clearly sign of immaturity in any church, individual or organization.

The Divisiveness of Heresy

Rom. 16:17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

1 Cor. 11:18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become evident among you.

2 John 1:10 If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting;

- The Scriptures indicate that dissension and disunity come from those who compromise the truth.
- The Scriptures command God’s people to disassociate themselves from those who compromise the truth.
- Dissensions and divisions can provide opportunity to make evident those who are rejecting the truth.

Practical Guidelines

- God’s people must never use the desire for “unity” as an excuse to compromise truth.
- The degree of biblical and doctrinal unity will have a direct bearing on the degree to which we can fellowship and minister with someone else(Amos 3:3).

- Although our biblical convictions will prevent us from “uniting” with other Christians in some situations, we are not mandated to correct their theology or approach to unity.
- Although we may experience degrees of separation from those that are not faithful to the truth, it is important that we maintain biblical attitudes of humility and love towards them.

Grace Bible Church

DOCTRINAL STATEMENT

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WHAT WE TEACH

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