



What We Teach

*“This hope we have as an anchor of the soul,
a hope both sure and steadfast....”*
Hebrews 6:19

Updated and Expanded, March 2026

Preamble

God values truth! That statement should need little defense. Jesus, in His High Priestly prayer to the Father, petitioned the Father to “Sanctify them in the truth; Your word is truth,” [John 17:17]. The Lord understood the absolute necessity of truth and requested the Father to use truth to set apart His disciples for the purpose of bringing Him glory. Christian leaders are commanded by God to “speak the things which are fitting for sound doctrine,” [Titus 2:1]. The careful attention to biblical detail in this doctrinal statement is presented to our local church with joy and great anticipation. John wrote, “I have no greater joy than this, to hear of my children walking in the truth,” [3 John 4].

This statement of faith is created to be the guide of what we teach at Hope Bible Church. It represents the consensus of opinion and conviction of the elders of the church concerning what the Scriptures teach. It is provided for the general instruction, unity, and guidance of our people concerning those articles of faith taught in the Scriptures. It is not expected that one must agree with the entire statement of faith before becoming a member of the church; only the basic doctrines below are necessary for membership (the full explanation and Scriptural basis for which are found on the following pages). Rather, the detailed statement is a challenge to each member to search the Scriptures and see if these things are true. [Acts 17:10-11]

Basic Doctrines of the Christian Faith

- Every word of the Bible is inspired by God and is without error, so that the Bible is the only infallible rule for faith and Christian practice.
- There is one God, eternally existing in three persons: Father, Son, and Holy Spirit.
- God created everything out of nothing.
- God is the one supreme ruler in the universe.
- Jesus Christ is truly God—the second person of the Trinity.
- Jesus Christ is truly man—the unique God-Man.
- God has supernaturally performed many special miracles, as recorded in the Bible—including the virgin birth of Christ.
- Jesus Christ never sinned; He lived a sinlessly perfect life.
- Jesus Christ’s death on the cross was a substitutionary sacrifice for our sins.
- Jesus Christ was bodily resurrected from the grave, and is now living victoriously over death.
- Jesus Christ will bodily come again.
- The Holy Spirit is truly God—the third person of the Trinity. He is a person—not an impersonal force or power.
- Every human being has sinned, and apart from Christ is unfit for Heaven.
- Salvation is by grace alone through faith alone in Jesus Christ alone in accordance with Scripture alone, to the glory of God alone—apart from any works or merit of our own.
- Jesus Christ is the only mediator between God and men.
- The Holy Spirit indwells all those who place their faith in Christ for salvation.
- The saved need to live a Christ-like life in the power of the Holy Spirit, turning away from sin, and showing love and goodness.
- Every believer is commanded to learn the word of God, to pray, to worship, to witness about his faith, to fulfill family duties, and to fellowship with other believers.
- Satan, demons, and angels are real spiritual creatures.
- Heaven and Hell are real places, and each person will spend eternity in either the Kingdom of Heaven or in Hell.

I. WHAT WE TEACH¹ About *The Scriptures*

A. Revelation

1. God has revealed to us certain truth about Himself, His will, mankind, and the rest of creation in two ways: special revelation and general revelation, which differ by their scope and their content. Special revelation was conveyed narrowly (given directly to particular people at particular times) and it is propositional (given through human language) and detailed in content. [*Genesis 1:28-30; 1 Samuel 3:1ff; Isaiah 48:17; 2 Thessalonians 2:13; Revelation 1:1*]
2. Special revelation has been with man since the beginning and is necessary for man to know God and understand himself and the rest of God's creation properly. Adam could not properly interpret what he observed of God's creation without it. Examples of special revelation include God speaking audibly with someone or speaking through prophets, angels, or dreams. The supreme example of special revelation is Jesus Christ—the incarnate Word of God—who perfectly revealed the Father to us. Although the Bible is entirely special revelation, it does not include all special revelation, and although God revealed it to particular people, He calls us to spread it to everyone. [*Genesis 2:15-17; 3:14-19; Exodus 3; Jeremiah 1:1-8; Matthew 1:18-21; 2:12; John 1:14-18; Hebrews 1:1-4*]
3. In contrast, the content of general revelation is more restricted (disclosing aspects of God's character and will), but it is given to all people equally. It is not a propositional revelation, and therefore it cannot be read as a book. Discoveries in the sciences are not general revelation because they are not available to all mankind and do not deal with the character and will of God. Examples of general revelation are the testimony of God's creation and our conscience. [*Psalms 19:1-6; Romans 1:19-20; 2:14-16*]
4. Special revelation interprets the meaning of general revelation. General revelation does not interpret the meaning of special revelation. [*Psalms 19:7-9; Acts 14:15-17; 17:24-31*]

B. Canonicity and Completeness

1. The Holy Spirit inspired all 39 books of the Old Testament and all 27 books of the New Testament equally and completely. No other book besides these 66 belongs in the canon of Scripture. Other writings may be useful in understanding the Bible, but they are not inspired by God. The Apocrypha is not the word of God. [*Luke 24:44; 1 Thessalonians 2:13; 2 Peter 3:15-16*]
2. The Bible is complete. It contains all revelation necessary for the Church in this present age. No new normative revelation is being given to the Church today. The Church is to

¹ Besides the Holy Scriptures, help in wording this statement of faith came from the following creeds and statements of faith (partial use of a creed or statement of faith does not necessarily mean agreement with the whole): *What We Teach* by Grace Community Church in Sun Valley, California pastored by Dr. John MacArthur; *Articles of Biblical Faith* of the IFCA International; *The Westminster Confession of 1646* in the Puritan tradition; *Statement of Baptist Faith and Message* of The Southern Baptist Convention of 1925; *The Thirty-Nine Articles of Religion* according to the American Revision of 1801 in the Anglican tradition; *The Augsburg Confession* of 1530 in the Lutheran tradition; *The Second Helvetic Confession* of 1566 in the Reformed tradition; *The Schleithem Confession* of 1527 and *The Dordrecht Confession* of 1632 both in the Anabaptist tradition; *The Constantinopolitan Creed* of 381 from 150 eastern church fathers; *The Creed of Nicea* of 325 a creed of 318 eastern church fathers; *The Articles of Religion* of 1784 in the Methodist tradition; *Articles of Faith* Forcey Memorial Church in Silver Spring, Maryland.

reject any teaching from claims of new revelations. [*Ephesians 3:5; Hebrews 1:1-4; 2 Peter 1:3-4; Jude 3; Revelation 22:18-19*]

C. Inspiration

1. The Bible is verbally inspired. Every word of Scripture is God-breathed. The Bible does not simply *contain* the word of God. It *is* the inspired word of God. The Bible does not convey to us simply inspired thoughts but actual inspired words from the breath of God. Therefore, it is a perfect treasure of heavenly instruction. [*1 Corinthians 2:12-13; 2 Timothy 3:16; 2 Peter 1:20-21*]
2. God spoke in His written word by a process of dual authorship. Both God and man are the authors of Scripture. The Holy Spirit so superintended the writing through the individual personalities and different styles of writing of the human authors that they composed and recorded God's word to man without error in the whole or in part. [*1 Corinthians 2:7-14; Hebrews 1:1; 2 Peter 1:20-21; 3:15*]
3. The Bible does not *become* the word of God as it is understood and accepted by man. Rather, it *is* the word of God whether or not man understands and accepts it. [*John 17:17; 1 Corinthians 2:13; 1 Thessalonians 2:13; 2 Timothy 4:2-4*]

D. Inerrancy

1. The Bible is absolutely inerrant in the original documents. It is true without any mixture of error in the whole or in part. [*Psalms 19:7-9; Matthew 5:18; John 10:35; 17:17*]
2. The Bible is completely true in all it asserts, including matters of doctrine, Christian living, ministry, history, geography, and science. [*Matthew 19:4-6; 22:29-32; Romans 3:4*]
3. The inerrancy of the original documents of Scripture written in Greek, Hebrew, and Aramaic, is not an irrelevant doctrine, but ensures the accuracy of all careful copies and translations of the Bible from the originals. [*Matthew 19:4-6; Mark 12:35-37*]

E. Authority and Sufficiency

1. The Bible is the only infallible rule for faith and for Christian practice. The Bible is the supreme standard by which all human conduct, creeds, and religious opinions should be evaluated. [*Matthew 5:18-19; John 16:12-13; Hebrews 4:12; 2 Peter 1:3-4*]
2. The Scriptures are powerful and effective in transforming the believer into the image of Christ; God's words applied by the Holy Spirit are sufficient for life and for godliness. [*Psalms 19:7; Proverbs 8; 2 Corinthians 3:18; 2 Timothy 3:16-17; 2 Peter 1:3-9*]
3. Since the Bible is the word of God, it is eternal. God's words will never pass away. [*Isaiah 40:8; Matthew 5:18-19; 24:35*]

F. Interpretation

1. The Scriptures are to be interpreted by the diligent application of the literal-grammatical-historical method of interpretation as the believer is enlightened by the Holy Spirit. The Holy Spirit does not give a hidden meaning to the Scriptures but rather helps the believer to apprehend the meaning of Scripture already in the inspired words. [*Matthew 22:29-33; John 16:12-15; 1 Timothy 4:13-16; 2 Timothy 2:15; 1 John 2:20*]
2. There is only one true interpretation of any passage of Scripture, but there may be several applications. [*Matthew 22:23-33; Romans 4:4-10; 2 Peter 3:15f*]

3. It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. [*Joshua 1:8; Nehemiah 8:8; Luke 24:44-45; John 5:39-40; 2 Timothy 2:15*]
4. There is a progression of revelation within Holy Scripture. The New Testament completes the Old Testament and anticipates no other revelation until the second coming of Christ. [*Romans 16:25-26; Ephesians 3:5; Hebrews 1:1-4; 1 Peter 1:9-12; Revelation 22:10 compared with Daniel 12:4*]

G. Use

1. It is the duty of every believer to be learning the Bible and meditating on its teachings daily. The Scriptures should be read, preached, studied, and carefully applied in every congregation. [*Psalms 1:1-4; 119:11; Acts 2:42; 20:31; Romans 15:4; 1 Timothy 4:13; 2 Timothy 4:1-5*]
2. Nothing is ever to be added to or taken away from Holy Scripture. Rather, Scripture is to be guarded as a completed heavenly treasure. [*Matthew 5:17-19; 2 Timothy 1:13-14; Revelation 22:18-19*]

II. WHAT WE TEACH *About God*

A. The Holy Trinity

1. There is but one true and living God who eternally exists in three persons—Father, Son, and Holy Spirit. Three persons; One God—The Holy Trinity. [*Deuteronomy 6:4; Isaiah 45:5-7; 48:16; Matthew 3:16-17; 28:19; John 10:30; 1 Corinthians 8:4; 2 Corinthians 13:14; 1 Peter 1:2; Jude 20-21*]
2. These three persons of the Godhead have precisely the same nature, attributes, and perfections, each deserving worship and obedience. [*2 Corinthians 3:18; Hebrews 1:3, 6, 8; Revelation 5:13*]

B. God's Being

1. Indivisible. God is not made up of parts; He is not a composite or a compounded being. All that is in God is God; nothing can be taken from Him or added to Him. God is not the sum of His attributes; His attributes describe His perfect and complete being. His expression of one attribute is at the same time an expression of all His attributes, and He never violates any of His attributes in anything He says or does, thereby guaranteeing His complete consistency with Himself. Theologians refer to this as God's *simplicity*. [*Exodus 3:14; Deuteronomy 6:4; Isaiah 46:9*]
2. Spirit. God is a spirit, invisible to man, having no body or parts. Therefore, no man has seen or can see God in His essential being. God can and has manifested Himself in various ways and at various times. However, these manifestations are not of His essential being. [*Psalms 139:7; John 1:18; 4:24; 5:37; 1 Timothy 1:17; 6:16; 1 John 4:12*]
3. Immutable. God's being and attributes are unchangeable. God does not fluctuate, grow, improve, adapt, learn, or evolve. From eternity past to eternity future, He is the same God. [*Numbers 23:19; Isaiah 40:28; Malachi 3:6; Hebrews 6:17-18; 13:8; James 1:17*]

4. Eternal. God is eternal in existence, having no beginning and no end. God was not created, born, or caused. He is the eternal “I AM.” [Genesis 21:33; Deuteronomy 33:27; Isaiah 40:28; 44:6; 1 Timothy 1:17; Hebrews 1:8]
5. Self-Existent. God does not owe His existence to anyone or anything else, nor does He have any need that anyone or anything outside of Himself can provide. He is totally independent. Theologians refer to this as God’s *aseity*. [Genesis 1:1; Exodus 3:14; Psalm 90:2; John 1:1-3; 5:26; Acts 17:24-25]

C. God’s Greatness

1. Creator. God alone is the foundation of all existence from whom, and through whom, and to whom are all things. Nothing has existed or can exist apart from a creative act of God. [Genesis 1:1-28; Exodus 20:11; Nehemiah 9:6; Psalm 33:6-7, 9; Isaiah 66:2]
2. Self-Sufficient. God is alone unto Himself all-sufficient, in need of nothing from His creation and deriving no glory from them. God has no needs outside of Himself. The glory God receives back from His creation was first derived from Him. [Nehemiah 9:6; Psalm 50:10-12; Isaiah 40:13-15, 21-25; Acts 17:24-25]
3. Transcendent. God is incomprehensible to the human mind. No one can have exhaustive knowledge of the transcendent God. No creature can ever have exhaustive knowledge of the Creator. [Deuteronomy 29:29; Job 11:7-9; Isaiah 40:12-31; Romans 11:33-34]
4. Immanent. Even though God is incomprehensible, He is at the same time immanent—close by and knowable. Though He is beyond total understanding, He can be known personally as He chooses to be known. Indeed, in Him we live and move and have our being. [Isaiah 57:15; John 14:23; 17:3; Acts 17:27-28; 1 John 2:3]
5. Omnipotent. God is all-powerful. He is the only omnipotent ruler in the universe. He has absolute power to accomplish whatsoever His will is to accomplish. Even Satan and all evil are subject to the plans and desires of the Almighty. [Genesis 17:1; Job 42:2; Isaiah 46:10; Matthew 19:26; Philippians 3:21]
6. Omniscient. God’s knowledge is infinite, infallible, and independent of the creature. In His sight, all things are open and manifest so that nothing to Him is contingent or uncertain. God knows the future as well as the past. He knows and examines the hearts of all men. [1 Chronicles 28:9; Psalms 139:1-4; 147:4; Isaiah 40:27-28; Romans 11:33-34; Hebrews 4:13]
7. Omnipresent. God is all-present. He is infinite in being having no limits or restrictions to His size or to His presence. He is immense—filling and surpassing the universe. Nowhere can man flee from His presence. [Psalm 139:7-10; Jeremiah 23:23-24; Acts 7:48-49]

D. God’s Goodness

1. Holy. God is distinct and set apart from every created being and thing by virtue of His excellent and incomparable being. So perfect and pure is God that sin can have no corrupting influence on Him. [Leviticus 19:2; 1 Samuel 2:2; Job 4:17; Psalms 5:4-5; 18:30; 34:15-16; 47:8; James 1:13; 1 John 1:5; Revelation 4:8]
2. Loving. God acts unilaterally (i.e., based on His own character, not because of any goodness or value in others) for the good of those He loves. He has a general and limited love for all people, as manifested in His innumerable acts of kindness. He demonstrates

a particular and eternal love toward the elect, demonstrated by the giving of His Son. Because God is love, He is gracious, merciful, and full of lovingkindness. [*Deuteronomy 7:7-8; Isaiah 63:9; Matthew 5:44-45; John 3:16; Romans 5:6-8; Ephesians 2:4-5; Titus 3:4-5; 1 John 4:7-8*]

3. **Forgiving.** God chooses to cancel the debt that people incur due to their sin against Him. He doesn't ignore it; He paid the debt Himself on behalf of the elect. Forgiving is basic to God's nature. God takes no delight in the death of the wicked. [*Exodus 33:19; Deuteronomy 4:31; 2 Samuel 12:13; Nehemiah 9:17, 27-31; Isaiah 55:7-9; Jeremiah 33:8; Ezekiel 18:23, 32; Zechariah 3:9; Acts 3:19; Colossians 2:13-14; Titus 3:5; 1 John 1:9*]
4. **Just.** God always does what is right in His judgments, hating all sin, and will by no means clear the guilty. All sin will be judged, and His judgments are always righteous. [*Genesis 18:21, 25; Numbers 16:22; Deuteronomy 10:17; 32:4, 35; 1 Samuel 2:3, 10; 1 Kings 8:32; 2 Chronicles 19:7; Nehemiah 9:33; Psalms 19:9; 51:4; Proverbs 16:2; Acts 17:31; Romans 1:32; 2:2-16; 3:4-6; 9:14; Revelation 15:3*]
5. **Faithful.** God is faithful to all His promises and covenants. His Word is absolutely reliable. His character is completely dependable. His promises of blessing are always fulfilled. His warnings of judgment are real; apart from repentance on the part of those who are warned, they are always carried out. His predictions of the future always come true. [*Genesis 9:16; Psalm 89:1-2; Jonah 3:10; Jeremiah 18:7-8; 32:40; Romans 11:2,29; 1 Corinthians 1:9; 10:13; 2 Timothy 2:13*]

E. God's Sovereignty

1. God has absolute sovereign dominion over His creation to do by them, for them, or upon them whatever He desires to do. [*Genesis 14:18-20; Exodus 8:22; Deuteronomy 10:14, 17; 32:8; 1 Samuel 2:6-8; 1 Chronicles 29:11-12; 2 Chronicles 20:6; Job 42:2; Psalms 103:19; 135:5-6; Isaiah 46:9-10; Jeremiah 23:20; Daniel 4:17, 35; John 10:29; 19:11; Ephesians 1:11; Philippians 3:21; 1 Timothy 6:15-16; Revelation 19:6*]
2. To God, as King of the Universe, is due from angels and men, and every other creature, whatever worship, service, or obedience He is pleased to require of them. [*Exodus 20:3-5; Deuteronomy 6:5; Nehemiah 9:5; Psalms 100:1-5; 150:1-6; Hebrews 1:6; Revelation 5:13*]
3. In the beginning it pleased God the Father, Son, and Holy Spirit, for the manifestation of the glory of His eternal power, wisdom, beauty, and goodness to create the universe and all things therein (whether visible or invisible) out of nothing, in six literal days. Moreover, all He created was very good. As Creator of all things, God is inherently sovereign over all things. [*Genesis 1:1-2:4; Exodus 20:11; 1 Chronicles 16:26; Nehemiah 9:6; Job 9:8-9; 38:4-10; Psalms 19:1, 4; 124:8; Isaiah 44:24; 48:13; Jeremiah 51:15-16; John 1:3; Acts 17:24; Colossians 1:16; Hebrews 1:2; 11:3; 2 Peter 3:5-6; Revelation 4:11*]
4. God, for His own glory from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably decreed whatsoever comes to pass—including sin and evil. Yet notwithstanding this, God is not the author of sin and His absolute sovereignty does not nullify the fact that He created man in His image with a will. Therefore, man is justly accountable to God for his choices and God often accomplishes His will through or in spite of man's choices. [*Genesis 21:12-13; 50:15-20; Deuteronomy 32:8; Job 14:5; Psalm 139:16; Isaiah 37:26; Daniel 4:35; Matthew 7:13; John 1:12; Acts 2:22-24; 4:27-28; 13:48; Galatians 1:15-16; Ephesians 1:11; 1 Peter 1:17*]

5. God works all things together for good to those who love Him. He has a plan that will glorify His name and bring blessing to His elect. [*Jeremiah 29:11; Romans 8:28; 11:33-36; Ephesians 1:11*]

F. God the Father

1. The Father is the first person of the Holy Trinity and has all the attributes, perfections, and powers of God. [*Luke 10:21-22; John 5:17-23, 26, 36-37, 43; 17:1-5*]
2. He is designated as Father to show both His relationship in the Holy Trinity and His relationship to mankind. The relationship He has within the Trinity of God is not one of superiority in essence. Rather He is Father according to His role and function within the Godhead. [*John 10:29-30; 17:1-5; 2 Corinthians 1:3; Ephesians 1:3; 3:14; Colossians 1:3; 1 John 1:2*]
3. In the Holy Trinity, the Father is of none, neither begotten nor proceeding. [*Luke 11:13; John 5:19; 10:29; 1 Corinthians 8:6; 1 John 1:2*]

III. WHAT WE TEACH *About Jesus Christ*

A. Jesus' Deity

1. The Lord Jesus Christ, the second person of the Holy Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father. [*Isaiah 9:6; Micah 5:2; Matthew 28:18; John 10:17-18; 11:25; Colossians 2:10; Hebrews 1:5-6, 8-10; Revelation 1:17; 22:13; cf. 22:16*]
2. All the fullness of deity dwells in Christ in bodily form. He is worshipped by all the angels of God, given the titles of Lord and God and is the Creator of all things. [*John 1:1-3; 20:28; Acts 20:28; Colossians 1:16; 2:9; Titus 2:13; Hebrews 1:5-6, 8-10*]

B. Jesus' Incarnation

1. In the incarnation (God becoming man), Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. He laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes. [*John 1:1, 14; Romans 1:3; 8:3; 1 Corinthians 15:47; Galatians 4:4; Philippians 2:5-8; 1 Timothy 3:16; Hebrews 2:9, 14, 16; 10:5; 1 John 4:2-3; 2 John 7*]
2. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man. [*Matthew 1:16-18, 23; Luke 2:1-21; John 1:1, 14; 7:42; 20:27; Acts 3:22; Romans 9:5; 1 Timothy 2:5; 3:16; 1 John 5:7-9; 2 John 7*]
3. Jesus Christ represents true humanity and true deity in indivisible oneness. [*John 1:1, 14; 20:28; Acts 17:31; 1 Corinthians 8:6; Ephesians 4:5; 1 Timothy 2:5*]
4. Our Lord Jesus Christ was conceived by the Holy Spirit and was born of the virgin Mary. He had to be virgin-born to fulfill prophecy as a sign, and to not be born with a sin nature. [*Isaiah 7:14-16; Matthew 1:16-18, 23; Luke 1:26-35, 38-56; 2:1-21*]
5. Being truly human, Christ experienced all the things associated with true humanity. He grew and developed as a child. He experienced fatigue, hunger, thirst, and pain. Jesus

Christ truly suffered, truly bled, truly died, and was truly buried. He was not a phantom, spirit or ghost. His agony and death included real physical torment. *[Matthew 4:2; Mark 14:33-34; 15:37; Luke 2:40, 52; 8:23; John 4:5-8; 19:28-29, 33-37; Hebrews 2:18]*

6. The purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom. Thus, Christ in His incarnation is The Prophet, our High Priest, and The King of kings. *[Matthew 2:2, 6; 18:11-14; 21:5; Mark 10:45; Luke 1:32-33; 2:11; 24:19; John 1:29, 49; 3:16-17; 6:14; 7:40; 9:17; 12:47; 18:37; Acts 5:31; Colossians 1:15; Hebrews 1:3]*

C. Jesus' Role as The Prophet

1. Jesus, as the Word of God, perfectly revealed God to man. He is the exact representation of the invisible God. So perfect was His revealing of God, that the one who saw Jesus saw the Father. *[John 1:1, 14, 18; 14:7-10; Colossians 1:15; Hebrews 1:3; Revelation 19:13]*
2. Jesus Christ is the prophet foretold by Moses who would be raised up among His brethren and to whom the Jews were to give heed. No greater prophet has arisen or will arise among men. *[Deuteronomy 18:15, 18; Luke 13:33; Acts 2:36; 3:21-23]*
3. Jesus summed up the requirements of the Law of God in the two greatest commands of loving God with one's whole being and loving others as oneself. Christ revealed the spirit of the Law as coming from inner attitudes and rebuked hypocritical external conformity to the Law. *[Matthew 5:22, 28, 44; 6:1-8; 22:36-40; 23:13-33]*
4. As a master teacher, He spoke with unique authority and used a variety of methods of communication to impress the truth of God upon the hearts of the people. *[Matthew 7:28-29; 22:18-22; Luke 4:16-21; 6:7-10; 24:38-39; John 6:5-6; 13:12-15]*

D. Jesus' Role as The High Priest

1. Jesus Christ was tempted in every way that we are, yet without sin either in His body or soul. He always did the will of His Father. Jesus Christ was and is the only sinless human being. *[Matthew 4:1-11; Luke 4:1-13; John 8:46; 14:30; Romans 5:19; 2 Corinthians 5:21; Hebrews 2:18; 4:15; 1 John 3:5]*
2. Our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross, which fully paid for all our sins. *[Isaiah 53:10-11; Mark 10:45; Acts 20:28; Ephesians 1:7; 5:2; Colossians 1:14, 20-22; 1 Timothy 2:6; Hebrews 10:10-14; 1 Peter 1:18-19; Revelation 5:9-10]*
3. Jesus' death was voluntary because no one took His life from Him, but He laid it down on His own initiative. *[Matthew 26:53-54; John 10:17-18; 15:13; 18:3-11; Ephesians 5:25]*
4. Jesus' death was substitutionary and vicarious because we should have suffered instead of Christ and because it was provided for our benefit. *[Isaiah 53:4-6; Luke 22:20; John 1:29; 6:51; 1 Corinthians 15:3; 2 Corinthians 5:21; Ephesians 1:7; 1 Timothy 2:5-6; Hebrews 2:9, 17; 1 Peter 2:24; 3:18; Revelation 5:9]*
5. Jesus' death was propitiatory because it fully satisfied the righteous anger of God against our sin. *[Romans 3:25; Hebrews 9:11-15; 1 John 2:2; 4:10]*
6. Jesus is the all-sufficient Savior of man. Indeed, He is the Savior of the world. There is no other savior given among men under heaven through whom man may receive

salvation. [Matthew 1:21; Luke 2:11; John 3:16-17; 4:42; 12:47; 14:6; Acts 4:12; 5:31; 15:11; 1 Corinthians 6:11; 1 Thessalonians 1:10; 5:9; 1 Timothy 1:1, 15; Hebrews 2:3; 1 John 4:14; 5:11-12]

7. Jesus Christ was raised from the dead bodily (physically, literally), thus resulting in an empty tomb. His resurrected body was not a spirit but had flesh and bones—yet it had capabilities that unglorified bodies do not possess. [Psalm 16:9-10; Matthew 20:19; 28:6; Mark 16:6; Luke 24:4-7, 30-31, 36-43, 46; John 20:6-9, 19, 26-29; 21:12-14; Acts 1:3, 9; 2:24; 4:10, 33; 5:30-32; Romans 1:4; 8:11; 10:9; 1 Corinthians 15:3-8, 12-20; 1 Thessalonians 4:14; 2 Timothy 2:8; Revelation 1:18]
8. Jesus Christ ascended into heaven in His glorified human body and was exalted to the right hand of the Father. [Mark 16:19; John 6:62; 16:5, 7, 10, 16; 20:17; Acts 1:9-11; 3:21; Ephesians 1:20; 1 Timothy 3:16; Hebrews 1:3; 4:14]
9. At the right hand of the Father, Jesus Christ now mediates as our Advocate and High Priest. As High Priest Jesus sympathizes with our weaknesses, represents us to the Father, and intercedes on our behalf. [Ephesians 3:12; Hebrews 6:19-20; 8:1-2, 6; 12:24; 1 John 2:1-2]
10. Jesus Christ is the only mediator between God and man. Christ, being the infinite God-man and being fully adequate as High Priest, is the only mediator God recognizes. [John 10:9; 14:6; 1 Timothy 2:5; Hebrews 6:19-20; 8:1-2, 6; 10:11-12, 19-21; 12:24; 1 John 2:1-2]

E. Jesus' Role as The King of Kings

1. Jesus Christ is Lord. He is the king through whom God will judge all mankind—believers at the Judgment Seat of Christ, living inhabitants of the earth at His glorious return, and unbelieving dead at the Great White Throne. Jesus Christ is the final judge of all who fail to place their trust in Him as Lord and Savior. [Isaiah 11:3-4; Matthew 3:12; 25:31-34; Luke 3:17; Acts 17:31; 1 Corinthians 4:4-5; 2 Corinthians 5:10; Philippians 2:9-11; 2 Timothy 4:1, 8; James 5:9; Revelation 2:23; 20:11; 22:12]
2. Jesus Christ will return to receive the Church, which is His body, unto Himself at the rapture and, returning with His Church in glory, will establish His millennial kingdom on earth. [Matthew 19:28; John 14:1-3; Colossians 3:4; 1 Thessalonians 4:16-18; 5:2-3; Revelation 19:11-16; 20:1-6]
3. The exact day and hour of Christ's coming to receive the Church no one knows except God the Father. Believers are to be prepared at all times for the imminent return of Christ. [Mark 13:32-37; Luke 12:37-40; Acts 1:6-7; James 5:7-9; 2 Peter 3:3-4; 1 John 2:28; Revelation 3:11; 16:15; 22:12, 20]

IV. WHAT WE TEACH *About The Holy Spirit*

A. The Holy Spirit's Deity and Personality

1. The Holy Spirit possesses all the attributes of personality and deity. He is coequal and consubstantial and coeternal with the Father and the Son and is underived. [Genesis 1:2; 2 Samuel 23:2-3; Psalm 139:7; Matthew 28:19; Luke 11:13; Acts 5:3-4; 28:25-26; Romans 8:2; 1 Corinthians 2:11; 2 Corinthians 13:14; Ephesians 4:4; Hebrews 9:14]

2. Being a person and not an impersonal power, He has intellect, emotions, and a will. *[Mark 3:29-30; John 14:26; 15:26; 16:13; Acts 5:3-4; 13:2, 4; 15:28; 16:6-7; Romans 8:26; 1 Corinthians 2:10-11; 12:11; Ephesians 4:30]*

B. The Holy Spirit's General Role

1. It is the work of the Holy Spirit to execute the divine will with relation to mankind. Thus, the Holy Spirit sovereignly acted in creation, in the incarnation, and in inspiring the written revelation. *[Genesis 1:2; Matthew 1:18, 20; 22:43; Luke 1:35; John 16:13; 1 Corinthians 2:12-13; 2 Peter 1:20-21]*
2. The Holy Spirit sovereignly acts today in the work of salvation. He draws man to Christ, convicts him of his sin, regenerates man, seals him for eternity, and then sanctifies him. *[John 3:5-8; 16:7-11; Acts 2:4, 37; 2 Corinthians 1:22; Galatians 5:16-25; Ephesians 1:13; 4:30; Titus 3:5]*

C. The Holy Spirit in Relation to Christ

1. The Holy Spirit performed a miraculous conception in the womb of Mary resulting in the incarnation of the Son of God. Thus, God becoming man and the existence of the God-man were the work of the Holy Spirit. *[Matthew 1:20-21; Luke 1:34-35]*
2. Jesus Christ was anointed by the Holy Spirit in His preaching, miracle working, and healing ministry. *[Matthew 12:18-21; Luke 4:1, 18; Acts 2:22]*
3. The Holy Spirit led Christ to the cross and raised Christ from the dead. *[Romans 1:4; 8:11; Hebrews 9:14; 1 Peter 3:18]*
4. The Holy Spirit always seeks to glorify the Lord Jesus Christ. The Spirit seeks to provoke interest in and devotion to Jesus Christ. *[John 16:13-14; 1 Corinthians 12:3; 1 John 4:13]*

D. Baptism of The Holy Spirit

1. A unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ to initiate and complete the building of the body of Christ. *[John 7:38-39; 16:7-15; Acts 1:4-5; 2:1-4; 8:14-17; 10:44-47]*
2. Being baptized by the Holy Spirit means being placed into the body of Christ. It is not a second work of grace given only to some believers who seek it. It is given to all the moment they receive Christ as Lord and Savior. *[Romans 6:3; 1 Corinthians 12:13; Ephesians 1:13-14; 4:4-6]*

E. The Indwelling of the Holy Spirit

1. The Holy Spirit indwells every believer permanently from the moment of salvation. *[Psalm 51:11; John 7:39; 14:17; Romans 8:9-10; 1 Corinthians 6:19; Galatians 4:6; 1 John 3:24]*
2. This indwelling is the seal of the Holy Spirit guaranteeing our eternal inheritance and sealing us unto the day of redemption. *[2 Corinthians 1:22; 5:5; Ephesians 1:13-14; 4:30]*
3. Though the Spirit is grieved and quenched by sin, yet He never leaves the believer. *[John 14:16; Ephesians 4:30; 1 Thessalonians 5:19]*
4. The blasphemy against the Holy Spirit is attributing the work of the Holy Spirit to Satan. It is an eternal sin and can never be forgiven. By the very nature of the sin, it cannot be

committed by the true believer who is permanently indwelt by God's Spirit. [Matthew 12:22-32; John 3:16; 10:28]

F. Other Works of the Holy Spirit in the Believer

1. The Holy Spirit works in the believer to transform him into the image of Christ. The believer must submit to the Spirit and cooperate with Him in this process of sanctification. [Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22; 4:22-24; 5:18]
2. Though there is only one baptism of the Holy Spirit, we are commanded to be continually filled with the Holy Spirit (yielding to His control). This involves being obedient to the written word of God and repenting quickly whenever the Holy Spirit convicts us of sin. [Acts 2:4; 4:8; 7:55; Ephesians 5:18; Colossians 3:16]
3. The Holy Spirit illuminates regenerate people, whose minds are filled with God's Word, to the application of righteous and wise living in all settings and circumstances and phases of life. In this way, He is the divine teacher working with—not outside—His inspired Word. [John 7:17; 1 Corinthians 2:9-16; 1 John 2:20, 27]

G. The Holy Spirit's Work in the World

1. The Holy Spirit today is convicting the world of sin, of righteousness, and of judgment. He uses the lives and prayers of believers, the words of Scripture, and various circumstances of life to convince unbelievers of the truth of the gospel. [John 16:7-11; Acts 2:37; Romans 1:16; 10:17]
2. Only the Spirit of God can awaken a spiritually dead person to his sinful condition and to the truth of the gospel. Left to himself, man does not seek God. It is the grace of God that sends the Spirit to convince man of his desperate need for Christ. [Romans 3:10-18; Ephesians 2:1-5; 2 Timothy 2:26]

V. WHAT WE TEACH *About Man*

A. Man's Creation in the Image of God

1. Man was directly and immediately created by God in His image and likeness. Man did not evolve from the animals but was created by a special act of God on the sixth day of creation. [Genesis 1:26-28; 2:7; 5:2; 9:6; Deuteronomy 4:32; Job 33:4; Psalms 8:5; 100:3; 119:73; Acts 17:28; 1 Corinthians 11:7; James 3:9]
2. Mankind was created free from sin. Man had an original holiness and innocence given to him by the Creator before the fall into sin. This innocence (not having done anything wrong) is not the same as righteousness (having done everything right). [Genesis 1:28, 31; Psalm 8:5; Ecclesiastes 7:29; 1 Timothy 4:4]
3. Man was created with a rational nature, a will, emotions, and moral responsibility. Therefore, God holds man responsible for his choices, actions, and attitudes. [Genesis 2:18-20; 3:6; 3:16-19; 4:7; Proverbs 12:14; Isaiah 1:18; 3:10-11; Jeremiah 17:10-11; Zechariah 1:6; Matthew 8:12; 11:20-24; Mark 6:11; Acts 17:30-31; Romans 2:5-12; 2 Corinthians 7:10-11]
4. Man is a two-part being having both a material part (body) and an immaterial part (soul or spirit). The spirit, soul, heart, mind, and conscience of man are not separate parts of

man but are different aspects of the one immaterial part of man. *[Genesis 2:7; Matthew 10:28; 26:41; Luke 23:46; compare Acts 7:59 with Revelation 6:9; 1 Corinthians 2:11; 6:20; James 2:26]*

B. Man's Purpose

1. Man was created for the purpose of glorifying God and enjoying God's fellowship forever. Man was not created for self-indulgence, self-glory, self-satisfaction, or self-fulfillment. *[Genesis 6:5-7; Isaiah 43:7; Acts 17:26-28; Romans 11:36; Colossians 1:16; Revelation 4:11]*
2. By carrying out the will of God, man was to accomplish God's purposes for mankind in the world. This purpose involves ruling over God's creation and multiplying and filling the earth. *[Genesis 1:26-28; 9:2-3; Psalm 8:6-8; Hebrews 2:7-8]*

C. Male and Female

1. By God's design from the beginning of creation, there are only two genders of human beings—male and female—immutably established by God at conception. Together, male and female bear the complete image of God. Any attempts to take on the physical or behavioral traits of the opposite gender are thus a sinful affront to our Creator. *[Genesis 1:27; 5:2; Deuteronomy 22:5; Psalm 139:13-16; 1 Corinthians 6:9-11]*
2. Both man and woman were created in the image of God and are thus equal in God's sight. Man is not greater than woman, neither is woman greater than man. *[Genesis 1:26-28; 2:18-25; Proverbs 31:10-30; 1 Corinthians 11:11-12; Galatians 3:27-28; 1 Timothy 5:1-16]*
3. Though man and woman were created equal, they were not created identical. The Creator endowed the man with a male body intending men to act with masculine traits and to fulfill their distinct role as men. The Creator fashioned the woman with a female body intending women to act with feminine traits and to fulfill their distinct role as women. Male and female together reflect God's image. *[Genesis 2:18-25; 1 Corinthians 11:14; 1 Timothy 2:8-15; Titus 2:1-6; 1 Peter 3:1-7]*
4. Since man was made first, he is the wife's head and her servant-leader. This role was established at creation—before the fall into sin. *[Genesis 2:21-24; 1 Corinthians 11:3-16; 1 Timothy 2:11-14]*
5. Since the woman was made from the man, she is his body and support. Woman was made for man to complement and complete him. This role also was established at creation—before the fall into sin. *[Genesis 2:18-25; 1 Corinthians 11:3-9; Ephesians 5:22-24; Colossians 3:18; 1 Timothy 2:12-14; 1 Peter 3:1-7]*

D. Marriage

1. God instituted marriage to be between one man and one woman for one lifetime. Examples of polygamy among God's people are included in the Old Testament to teach us the inevitable consequences of this sin while also demonstrating God's ability to accomplish His will in spite of it. *[Genesis 2:18-25; 21:8-14; 29:30-32; 30:14-16; 1 Kings 11:1-8; Malachi 2:13-16; Matthew 5:31-32; 19:3-9; Romans 7:1-3; 1 Corinthians 7:39]*
2. Marriage is a covenant of exclusive and complementary companionship, care, and intimacy between one man and one woman in which the two become one—picturing the relationship between Christ and His bride, the Church. A supplementary purpose for marriage is the procreation and training of children in the context of the family. Given

the nature and purpose of marriage, Christians should marry only someone they know to also be a genuine Christian. [*Genesis 1:26-28; 2:18-25; Deuteronomy 6:4-7; Malachi 2:14; 1 Corinthians 7:39; 2 Corinthians 6:14-15; Ephesians 5:22-33; 6:1-4*]

3. God created sex for the mutual enjoyment of a husband and wife within their marriage bond, to promote the companionship between a man and his wife, and to provide for the multiplying of mankind on the face of the earth. [*Genesis 2:25; 1 Corinthians 7:5; 1 Thessalonians 4:3-4; Hebrews 13:4*]
4. Any sex outside of this marriage relationship (including fornication, adultery, pornography, and homosexual behavior) is a perversion of the Creator's original intent and is therefore both sinful and harmful to man. [*Matthew 5:27-28; Romans 1:26-32; 1 Corinthians 6:15-20; 1 Thessalonians 4:3-4; Hebrews 13:4*]
5. Marriage is not required of every man and woman. Some men and women are gifted by God to live a single life to God's glory. [*Matthew 19:10-12; 1 Corinthians 7:7-9; 9:5*]

E. Divorce

1. God designed marriage to be a covenant between a man and a woman, lasting as long as both spouses are alive. However, recognizing there are certain sins that cut at the root of this covenant, God *permits* divorce under certain circumstances (detailed below) as a judgment over sin and as a mercy for those sinned against. [*Genesis 2:18, 21-24; Matthew 22:23-30; Romans 7:1-3*]
2. Because of the hardness of people's hearts, God *permits* an innocent spouse to initiate a divorce when the other spouse continues in unrepentant sexual immorality. Sexual immorality doesn't automatically end a marriage; every effort must be taken to establish repentance and forgiveness to restore the marriage. [*Deuteronomy 24:1-4; Matthew 5:31-32; 19:3-9; Mark 10:2-12; Luke 16:18*]
3. God also permits divorce when a non-Christian completely forsakes his or her marriage covenant with a Christian spouse. [*1 Corinthians 7:10-16*]
4. If a professing Christian completely forsakes his or her marriage covenant (evidenced, for example, by neglect, abuse, etc.), that sin must be addressed through the normal church discipline process. If that person refuses to repent by the conclusion of that process, he or she must be considered and treated as an unbeliever who has forsaken his or her marriage covenant (and the Christian spouse should treat that as a permissible basis for divorce). [*Matthew 18:15-17; 1 Corinthians 7:10-16*]
5. In all marriages (including cases of a permissible basis for divorce), spouses must actively and patiently demonstrate a willingness to forgive, to repent, to seek repentance and forgiveness, and to pursue a God-honoring marriage. [*Matthew 5:38-48; 6:14-15; 18:21-35; Galatians 6:1-3*]
6. God can forgive an unpermitted divorce (and any resultant adultery) through the genuine repentance unto the salvation of an unbeliever or unto the sanctification of a believer. However, the appointment of a believer to church leadership following an unpermitted divorce will take a long period of time to demonstrate a new pattern of faithfulness beyond reproach. [*1 Corinthians 6:9-11; 1 Timothy 3:2, 12; Titus 1:5-6; 3:5-7*]

F. Remarriage

1. Christian widows and widowers may remarry another Christian. Christians may also remarry another Christian following a permitted divorce. [*Romans 7:2-3; 1 Corinthians 7:8, 39*]
2. After an unpermitted divorce of two Christians, they should not marry someone else. They should remain single, or else be reconciled with their former spouse if the former spouse has not remarried. [*Deuteronomy 24:1-4; 1 Corinthians 7:10-11*]

G. Parenting

1. Children are a gift from the Lord. They are given to bless the family and to extend the family's influence for good. [*Psalms 127:3-5; 128*]
2. God has given parents the charge and privilege to disciple (raise, train, educate, and motivate) their own children. This discipleship involves both instruction in godly wisdom and discipline in godly morality. It is focused on the heart—not just on the outward behavior—addressing every sphere of life, including academics. Godly families should be encouraged to support each other, cooperating with each other and with the church to give proper training to their children. [*Deuteronomy 6:4-9; 11:18-21; Proverbs 13:20, 24; 22:6; 23:13-14; Ephesians 6:1-4; Colossians 3:20-21*]

H. The Value of Man

1. The image of God stamped on man gives all human life sacred value. This value is derived from God and is not self-originating. All human life, therefore, is sacred—both the born and the unborn, the healthy and the infirm. [*Genesis 1:26-28; 9:6; James 3:9*]
2. Man is distinct from the animals because only man was made in the image of God and was given life by the breath of God. [*Genesis 1:26-28; Psalm 8:1-9*]
3. The image of God in man does not mean that man is God. There are certain attributes of God that man can never have—including self-existence, omnipresence, omnipotence, immutability, eternality, sovereignty, and omniscience. [*John 17:3; 1 Timothy 1:17; 1 John 5:20; Revelation 1:8*]
4. Man in his sinful condition is neither pleasing nor useful to God. In this sinful condition, man's value to God is greatly reduced, putting him in an unfavorable position before Almighty God. [*1 Samuel 2:30; Psalms 58:1-5; 62:9; Romans 3:10-18; 1 Corinthians 13:1; Hebrews 11:6*]
5. God did not send Jesus to redeem sinful man because man had great value to God. Rather, God sent Jesus to redeem man in order to reveal His extravagant grace and mercy toward undeserving sinners, as well as to restore His image in mankind for the glory of Christ. [*Deuteronomy 7:6-8; Romans 5:6-10; 8:29; Revelation 20:15*]
6. Regenerate man has great value to God because he is now in Christ, who has great value to God. This value of man is based upon the infinite value of Christ, not on the value of man from creation. [*1 Corinthians 15:9-10; Ephesians 1:3; Philippians 3:3-9; James 1:9; 1 John 3:1-2; Revelation 1:6*]

VI. WHAT WE TEACH *About Sin*

A. Definition of Sin

1. Sin is an attitude or action that expresses independence from God and violates His character and moral standards. It is any thought, word, or deed with which God is not pleased. Sin involves both sins of commission (when man does what God forbids), and sins of omission (when man fails to act the way God commands him to act).
[Deuteronomy 29:18; 2 Chronicles 12:14; Psalm 95:10; Proverbs 24:8-9; Jeremiah 7:24; Matthew 5:28; 12:31-35; Mark 7:20-23; Luke 10:25-37; Romans 1:26-32; James 4:17; 1 John 3:4]
2. Sin is believing a lie and doubting the truth of God. It is living pridefully rather than for the glory of God. It is living selfishly rather than as a reflection of God's love. It is the loving of the things of the world rather than the things of God. *[Exodus 20:1-17; Romans 14:23; Hebrews 11:6; James 4:6-8; 1 Peter 5:5-6]*
3. Sin is disobedience to the revealed will of God. It is lawlessness—breaking the commands of God. *[Deuteronomy 29:18; Romans 5:13; 7:12-14; James 2:10; 1 John 3:4]*

B. Original Sin

1. In Adam's sin of disobedience to the revealed will and word of God (the Fall), man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt. *[Genesis 3:1-19; 6:5-6; Psalms 51:1-5; 53:1-3; Romans 5:12-21; Ephesians 2:1-3]*
2. Adam's sin was transmitted to the entire human race because when he sinned the whole human race was in Adam. Hence, every child of Adam is conceived in the womb with a sinful nature. *[Genesis 3:19-20; 4:1-5; Psalm 51:5; Matthew 12:31-35; Romans 3:10-18; 5:12-21; Ephesians 2:1-3]*
3. Therefore, man now is utterly incapable of choosing or doing what is acceptable to God, apart from divine grace. In this state man is totally depraved. *[Genesis 6:5-6; Psalm 58:3; Jeremiah 7:24; Romans 3:10-18; 8:6-8; Ephesians 2:1-3; Hebrews 11:6]*

C. The Effects of Sin

1. Total depravity means that every aspect of man has been affected by the Fall into sin. Man's desires, his thinking, his will, his emotions, his conscience, and his relationships have all been tainted with sin. Total depravity does not mean that every single human is as corrupt as he possibly can be. *[Matthew 7:11; 11:21-24; John 8:34; Romans 1:28-32; 3:10-18; 7:5; 1 Corinthians 2:14; Galatians 5:17-21; Ephesians 4:18; Colossians 3:5; Revelation 20:11-12]*
2. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Sin has brought man into bondage to sin. Man in an unregenerate state cannot break the power of sin over his attitudes and actions. *[Jeremiah 7:24; John 8:34; Romans 6:16-17; 7:5-6; 2 Corinthians 4:3-4; Ephesians 2:1-3, 11-12; Hebrews 3:13; James 1:14-15]*
3. Sin results in both physical and spiritual death. Spiritual death involves being separated and alienated from God. *[Genesis 2:16-17; 3:21-24; Isaiah 59:2; John 5:24; 10:10; Romans 6:23; 1 John 2:9-11; 3:14; Revelation 20:11-15]*
4. God has destroyed evil peoples from the earth and will condemn the souls of all the unsaved. He miraculously judged the depravity of the entire world population through a worldwide flood, saving only Noah and his family; He miraculously destroyed Sodom

and Gomorrah for their perversion, saving only Lot and his daughters; He killed all the firstborn in Egypt for their hard-heartedness, saving only obedient Israelites; He commanded Joshua to completely annihilate the Canaanites in the Promised Land because of their pagan worship, saving only those who genuinely feared the true God; and He will unleash great tribulation on the whole earth just before Christ returns to earth as the victorious King. Finally, He will judge the sins of all the unsaved at the Great White Throne before He creates a new heaven and a new earth. [*Genesis 6-9; 18:16-19:29; Exodus 11:1-12:32; Deuteronomy 7:1-6; Matthew 24:3-31; Revelation 20*]

5. Man's works of righteousness are as a filthy rag in God's sight because they are done for man's honor and glory rather than for God out of faith. Works of faith are evidence of faith but works of self-righteousness cannot be acceptable to God. [*Isaiah 64:6; Matthew 5:20; 6:1-8; 7:21-23; 23:13-33; 1 Corinthians 10:31; Philippians 3:2-9; James 2:14-26*]

D. The Extent of Sin

1. All men (male and female) are sinners by nature, by choice, and by divine declaration— Jesus Christ being the only exception. [*Genesis 6:5-7; Psalm 53:1-3; Ecclesiastes 7:20; Jeremiah 17:9; Mark 7:21-23; John 3:19-20; Romans 3:23; 5:12-21; 7:5; Ephesians 2:1-2; James 1:14-15; 4:1-3; 1 Peter 4:3*]
2. All people have broken God's expressed law and have proven themselves unworthy of God's blessing and kingdom. [*Psalm 53:1-3; Isaiah 6:5; Jeremiah 16:17; Luke 23:40-41; Romans 3:9-20; 6:23; Galatians 3:10; 5:19-21; Ephesians 2:5-8; 1 John 3:4*]

VII. WHAT WE TEACH *About Salvation*

A. General

1. Because God is holy and we are all sinners, we justly deserve eternal damnation. But God gives to some eternal life (a personal relationship with Him) by saving them from the *penalty* for sin and declaring them righteous in Christ (justification), saving them from the *power* of sin in their daily lives (sanctification), and saving them even from the *presence* of sin upon their death (glorification). [*Luke 19:10; John 3:16-17; 17:3; Ephesians 2:1-10; Colossians 2:13-14; Titus 2:11-14; 3:3-7; 1 Peter 1:3-5*]
2. Salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His precious shed blood at Calvary, and not on the basis of human merit or works of any kind or degree. [*Luke 18:9-14; John 1:12-13; Acts 16:31; Romans 3:18-24, 28; 4:1-8; Galatians 2:16; Ephesians 2:8-9; Titus 3:5-6*]
3. The primary purpose of salvation is to bring praise to God's glorious grace and His glorious name. Other purposes are to conform man to the image of Christ and unto the doing of good works. Obedience is what is expected of servants of Christ, as this brings glory to God. [*Luke 17:7-10; Ephesians 1:3-6, 12-14; 2:4-10; Titus 2:11-14; 1 Peter 2:9-10; 2 Peter 3:11-13; 1 John 2:12; 3:1-3*]
4. Salvation in Christ is complete, forgiving all our sins, providing for the resurrection of our bodies, and the restoring of the world to paradise. [*Romans 8:11,18-25; Hebrews 10:14; 1 Peter 1:3-5; 1 John 3:1-2*]

5. Salvation is received as a gift by personal repentance from sin and faith in the Lord Jesus Christ. *[Luke 24:46-47; John 3:16; 3:36; 20:30-31 Acts 2:38; 16:31; 17:30; Romans 6:23]*
6. There is salvation in no one besides Jesus Christ. All those who die without Christ die in their sins and without salvation. *[Matthew 10:32-33; John 3:36; 8:24; 14:6; Acts 4:12; 2 Corinthians 6:1-3]*
7. The believer's union with Christ is the cause of all the other aspects of salvation. *[John 15:1-8; Romans 6:3-8; 7:4; 1 Corinthians 12:12-13; Galatians 2:20; Ephesians 1:3, 7, 13; Colossians 2:9-10; 3:1-4; 1 John 5:12]*

B. Redemption

1. Without salvation, all people are slaves to sin. To save sinners, God purchased (redeemed) them out of the slave market of sin. *[Romans 6:5-20; 1 Corinthians 6:20]*
2. The price of that redemption was the blood of the redeemer, Jesus Christ. *[1 Peter 1:17-19; Revelation 5:6-9]*
3. That payment was made to God the Father, to satisfy His wrath against our sin (the curse of the Law). *[Galatians 3:13]*
4. Redemption in Christ is complete and permanent. It is finished (paid in full). The debt the sinner owed to God has been cancelled. *[John 19:30; Colossians 2:13-14]*

C. Propitiation

1. Christ Himself bore our sins in His body on the cross. It was the death of Jesus Christ on a Roman cross in human history that paid for the sins of man. That payment *propitiated* (fully satisfied) God's wrath against our sins. *[Isaiah 53:4-7, 10; 1 Corinthians 15:3; Ephesians 1:7; 1 Timothy 2:5-6; Hebrews 2:14-18; 9:12-26; 10:10; 1 Peter 1:18-20; 2:24; 3:18; Revelation 1:5; 5:9; 7:14]*
2. Jesus' one death took away the penalty of believers' sins for all time. The death of Christ never needs to be repeated, and no other payment or work of any kind is needed because God's wrath against their sin has been fully satisfied (propitiated) by Christ's death. *[John 1:29; Romans 3:25-26; Colossians 2:13-14; 1 Timothy 2:5-6; Hebrews 9:11-15; 10:10-14; 1 John 2:2; 4:10]*

D. Election

1. Election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies. *[Daniel 12:1; Romans 8:29; 9:11; 11:5; Ephesians 1:4-5, 11; 2 Thessalonians 2:13; 2 Timothy 1:9]*
2. Sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord. Salvation is thus withheld from some because of their refusal to accept Christ as Savior and Lord. *[Matthew 10:14-15, 33; Luke 13:34; Acts 13:46; 17:30; Romans 2:4-5]*
3. Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. *[Matthew 11:25; 16:17; Acts 13:48; Ephesians 2:8-9; 1 Thessalonians 5:24]*
4. The unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own

will but is solely of His sovereign grace and mercy. Thus, election excludes any possibility of boasting on the part of man and promotes humility and eternal gratitude. [Deuteronomy 7:6-7; John 1:12-13; Acts 13:48; Romans 9:14-16; Titus 3:4-5]

5. Election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love. This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ. [Deuteronomy 7:6-11; John 12:37-41; Romans 2:5-8; 9:14, 19-23]
6. Election does not discourage evangelism; it makes evangelism effective. Without divine election, no man would turn to Christ of his own will and thus evangelism would not result in the salvation of people. On the other hand, all elect *will* come to Christ. [John 6:37, 44; Acts 13:48; Romans 3:9-18; 11:1-15]

E. Calling

1. There is a general call of God to all people to repent. This call is external to the person and does not guarantee salvation. [Matthew 11:28-30; 22:14; Acts 17:30-31]
2. There is also an effectual call of God to the elect. This call is internal to the person and always leads to salvation. [Acts 13:48; Romans 8:28-30]
3. The effectual call involves God drawing the person to Christ, without which no one *can* come to Christ. [John 6:44, 65]
4. The effectual call also involves the Holy Spirit convicting the person of sin, righteousness, and judgment. This conviction may happen quickly through hearing the gospel preached or studying the Scriptures, but it sometimes comes in the form of a gradual drawing with increasing devotion to God prior to salvation [John 16:8-11; Acts 2:37; 10:1-2; 11:13-15; 16:14; 17:1-4, 10-12].

F. Regeneration

1. Regeneration is a supernatural work of the Holy Spirit by which the new nature and divine life are imparted to the believer. It is the new birth, which results in a change of heart leading to a growing obedience to the will of God. [John 3:3-8; Titus 3:5; 1 John 2:29; 3:8-10; 5:18]
2. Regeneration is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the word of God. [John 3:3-8; Titus 3:4-5; 1 Peter 1:23; 1 John 3:9]
3. Man does not contribute to his own regeneration but receives it entirely by the undeserved favor of God in Christ. [Titus 3:5; 1 Peter 1:3; 1 John 2:29-3:2]
4. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit. [Matthew 3:7-8; John 15:1-6; Romans 6:1-5, 17; Ephesians 2:10; 1 John 2:29; 3:9-10]

G. Faith and Repentance

1. Repentance and faith are sacred duties and inseparable graces brought about in our souls by the regenerating Spirit of God. [John 1:12-13; 3:36; 6:44; Acts 11:18; 13:48; 16:14; 17:30-31; Ephesians 2:8-9; 1 Thessalonians 1:4-5; 2 Timothy 2:25]

2. Repentance and faith mean that one is convinced of his guilt, danger, and helplessness, and the way of salvation in Christ, and therefore turns to God for mercy while at the same time heartily receiving the Lord Jesus Christ as his king. *[Matthew 11:28-30; John 16:7-11; Acts 2:36-38; 16:29-31; Romans 1:16-17; 10:9-13]*
3. Repentance and faith are not works performed to earn salvation. They are the appropriate response of a sinner who is moved by God to come to Christ. *[Matthew 4:17; Luke 24:46-47; Romans 3:28; 4:4-5]*
4. Saving faith involves more than a mere intellectual assent to the truths of Christianity. It involves a personal trust in the person of Christ. Faith is the assurance of things hoped for and the conviction of things not yet seen. *[John 2:23-25; 3:16; 8:31-32; 14:1; Romans 10:9-10; Galatians 5:6; 2 Thessalonians 1:8; Hebrews 11:1]*
5. Repentance is required for salvation. Repentance is part of the gospel preached by Jesus and the apostles both to Jews and to Gentiles. *[Mark 1:15; Luke 5:32; 24:47; Acts 17:30; 20:21]*
6. Repentance is the desire within the heart and mind of the sinner to forsake a life of sin and independence from God, and to turn toward the true and living God—all the while recognizing that this can be accomplished only by God’s regenerating work in his heart. *[Psalm 51:10; Luke 18:10-14; 23:40-42; Acts 14:15; 26:18; 1 Thessalonians 1:9-10]*

H. Justification

1. Justification before God is an act of God whereby a believer’s sins have been credited (imputed) to Christ and Christ’s righteousness has been credited (imputed) to the believer by faith; based on the death of Christ and motivated from His own love, God declares righteous those who, through faith in Christ, repent of their sins and confess Him as Sovereign Lord. *[Romans 3:18-22, 28; 4:5; 5:8-10; Galatians 2:16]*
2. Justification is not a process of becoming righteous but is an instantaneous act of God whereby He declares the sinner to be righteous based upon the righteousness of Christ. Justification does not happen to a believer after he dies but at the moment he believes in Christ. *[Romans 3:24; 4:5; 5:1; 8:1-2; 1 Corinthians 1:2, 21]*
3. From the moment of justification, there is no condemnation for the believer because all the believer’s guilt has been removed. Justification brings the believer into a permanent state of most blessed peace and favor with God. *[Romans 4:6-8; 5:1; 6:23; 8:1]*

I. Adoption

1. God’s gracious act of salvation results in the believer being immediately adopted into the family of God as His child forever. *[John 1:12-13; 11:52; Romans 8:15-17; Galatians 3:26; 4:5-7; Ephesians 1:5-6]*
2. Therefore, it is the privilege of believers not only to serve God but also to call Him “Father.” For His part, Jesus is not ashamed to call believers “brothers.” *[Matthew 6:9-13; Romans 8:15; Hebrews 2:11]*

J. Reconciliation and Eternal Life

1. All those whom God saves are therefore reconciled to God. Unlike when estranged humans are reconciled *with* each other (and both are humbled to change), we are reconciled *to* God, who is neither humbled nor changed. God is the standard to whom we are changed. *[Romans 5:9-11; 2 Corinthians 5:17-20; Colossians 1:19-20]*

2. Salvation results in eternal life, which is an unending relationship with God that begins at the moment of salvation. *[John 17:1-3; 1 John 5:11-13]*

K. Sanctification

1. Every believer is sanctified (set apart) unto God by justification, is therefore declared to be holy, and is identified as a saint. This sanctification and righteousness are positional and instantaneous and should not be confused with progressive sanctification. This sanctification and righteousness have to do with the believer's standing, not his present walk or condition. *[Acts 26:18; 1 Corinthians 1:2, 30; 6:11; Philippians 3:9; Hebrews 10:10]*
2. There is also by the work of the Holy Spirit a progressive sanctification by which the believer is brought into greater obedience to the word of God. In cooperation with the Spirit's work, the believer is thus able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ. This progressive sanctification is how God saves the believer from the power of sin in daily life. *[Romans 6:12-14; 2 Corinthians 3:17-18; Galatians 5:16; Ephesians 4:22-24; Philippians 2:12-13; Colossians 2:6-7; 1 Thessalonians 4:1-8; Hebrews 12:14; 1 Peter 2:2; 2 Peter 1:5-8]*
3. Every saved person is involved in a daily conflict—the new creation in Christ doing battle against the desires of the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. *[1 Corinthians 9:26-27; Galatians 5:16-17; Ephesians 4:22-24; James 1:13-17]*
4. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin. *[Ecclesiastes 7:20; Romans 3:23; 6:1-6; 1 John 1:8, 10]*
5. True believers can and do sin and act carnally. Such sinful actions and attitudes do not indicate a lack of salvation but, rather, the reality of indwelling sin remaining in the believer. True believers, however, due to the new birth, will not live continuously as unbelievers but will evidence the new birth by attitudes and actions of love and righteousness. *[1 Corinthians 1:10-17; 3:1-4; 5:1-8; 6:9-11; 11:17-22; 1 John 1:5-10; 2:3-6, 29; 3:6-10; 4:7-8; 5:18]*

L. Security, Perseverance, and Assurance

1. All the redeemed once saved are kept by God's power and are thus secure in Christ forever. No truly saved person can or will lose his salvation. *[John 6:40; 10:28-29; Romans 8:30, 35-39; 11:29]*
2. All real believers endure in their faith to the end. Their continuance in the Christian walk and Christian doctrine is the mark that distinguishes them from those who merely profess Christianity. *[Matthew 24:13; John 15:1-6; Colossians 1:21-23; 2 Peter 2:20-22; 1 John 2:18-19]*
3. A special providence of God cares for the saved and keeps them from falling away permanently. Therefore, perseverance is guaranteed by God's provision of new life in Christ, the indwelling of the Holy Spirit, and the intercessory work of Christ at the right hand of the Father. *[John 17:9-12; Hebrews 4:14; 1 Peter 1:5; 1 John 2:1; Jude 24]*
4. It is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's word, the testimony of a changed life, and the internal testimony of

the Holy Spirit, which however, clearly forbids the use of Christian security and liberty as an occasion for sinful living. [*Romans 6:1-19; 8:16; 2 Corinthians 5:17; Philippians 1:6; 2 Timothy 4:7-8; 1 Peter 1:3-6; 1 John 2:3-4; 3:1; 5:13*]

M. Separation

1. Out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. [*John 14:23; Romans 12:1-2; 13:12-14; James 4:4; 1 Peter 2:11-12; 1 John 2:15-17*]
2. Separation from any association with religious apostasy and worldly sinful practices is commanded of us by God. [*Deuteronomy 18:20-22; Romans 16:17-18; 2 Corinthians 6:14-7:1; Galatians 1:6-9; 1 Peter 4:1-4; 2 John 9-11*]
3. Separation from sin does not mean that the believer is restricted from interacting with unbelievers in the normal course of life. Rather, the believer must live in such a way as to shine the light of Christ in the darkness. [*Matthew 5:13-16; John 2:1-11; 17:15; Acts 28:1-10; 1 Corinthians 5:9-10; Ephesians 5:6-11*]

N. Freedom

1. Believers are in Christ and are thus set free from the requirements of the ceremonial aspects of the Law. They are not therefore required to be subject to dietary laws, Sabbath laws, observances of days, or other restrictions on their freedom. [*Acts 15:28-29; Romans 8:2-3; 14:4-6, 14; Galatians 5:1, 13; Colossians 2:16, 20-23*]
2. Christian freedom is not an excuse to engage in sin. Christians were set free from the Law to take on the law of Christ. Christians are required to love God with their whole being and to love their neighbor as themselves. Since the point of Christian liberty is to set us free from the power of sin, the believer should never let himself be mastered by sin. [*John 8:31-32; Romans 6:1-14; 8:1-4; 13:8-10; Galatians 3:1-3; 5:13-14*]

O. Glorification

1. The final act whereby God applies redemption to the believer will be to transform and resurrect his body into the likeness of Christ's resurrected body and to rejoin this to the person's soul for all eternity. These glorified bodies will be recognizable to others but will be incorruptible. [*Romans 8:29-30; 1 Corinthians 15:51-53; Philippians 3:20-21; 1 Thessalonians 4:13-17*]
2. When a believer dies, his body "sleeps" while awaiting its eventual resurrection and glorification, yet his soul goes immediately to be with the Lord. [*2 Corinthians 5:6-8; Philippians 1:21-24; 1 Thessalonians 4:13-14*]

VIII. WHAT WE TEACH *About The Church*

A. General

1. All who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the Church, the bride of Christ of which Christ is the head. [*Romans 12:4-5; 1 Corinthians 12:12, 27; Ephesians 1:22-23; 4:15-16; 5:23-27; Colossians 1:24*]

2. There is but one true universal Church comprised of all true believers. These believers are one spiritual brotherhood having God as their Father. *[Romans 12:4-5; Ephesians 4:1-4,12; 5:23-24; Hebrews 12:23]*
3. The building of the Church, the body of Christ, began on the day of Pentecost (soon after Christ ascended into Heaven) and will be completed at the coming of Christ for His own at the rapture. *[Matthew 16:18; Acts 1–2; 10:44-48; 11:17-18; 1 Corinthians 12:13; 1 Thessalonians 4:13-18]*
4. The Church is a unique spiritual organism designed by Christ, made up of all born-again believers in this present age, both those in heaven and on earth. *[Romans 12:4-5; 1 Corinthians 12:13; Ephesians 1:22-23; Revelation 19:7-8]*
5. The Church is distinct from Israel, a mystery not revealed until this age. *[compare Acts 1:5 with 11:15-16; Romans 11:25-29; 1 Corinthians 10:32; Ephesians 2:15; 3:4-6; Colossians 1:24-27]*

B. The Local Church

1. A local church is a congregation of baptized believers, associated by covenant under qualified elders, practicing the ordinances of baptism and the Lord's supper, sharing in the common faith and in the fellowship of the Holy Spirit. *[Acts 2:37-47; 2 Corinthians 1:1; Galatians 1:2; 1 Thessalonians 1:1]*
2. The establishment and continuity of local churches is clearly taught and defined in the New Testament. *[Acts 5:11; 8:1; 9:31; 13:1-3; 15:4, 22; 1 Thessalonians 1:1]*

C. Authority

1. The one supreme authority of the Church is Christ. Christ is the sole head of the Church. *[Matthew 28:18-20; Ephesians 1:22-23; 5:23-24; Colossians 1:18]*
2. All church leadership, gifts, order, discipline, and worship are appointed through God's sovereignty as found in the apostles' teaching, which are found solely in the Scriptures. *[Acts 2:42; 1 Corinthians 12:11; 14:37; Ephesians 4:7-16; 1 Timothy 3:14-15]*
3. The local church is autonomous, free from any external human authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations. *[Acts 20:28; Titus 1:5; Hebrews 13:17; 1 Peter 5:1-3]*

D. Leadership

1. The biblically designated officers serving under Christ (the Chief Shepherd) and over the assembly are elders, who are also called in Scripture overseers, pastors (shepherds), and teachers. These terms do not describe different offices in the church but refer to the same elders revealing their different roles in the body of Christ. *[Acts 15:2; 20:28; Philippians 1:1; 1 Timothy 5:17-20; Titus 1:5-6; 1 Peter 5:1-5]*
2. God designed the local church to be led by multiple elders, who, together, provide greater accountability, wisdom, gifting, and experience than any one shepherd can. *[Acts 14:23; 20:17; Philippians 1:1; Titus 1:5; James 5:14]*
3. All elders must meet biblical qualifications, including the ability to teach sound doctrine and refute those who contradict. They must be blameless. They must be one-woman men whose children are faithful examples of their father's shepherding in the home and who are, thus, under control. Elders must be characterized as uncontentious, free from the love of money, and under self-control. They must desire the work of an elder and

hold its position in high honor. They must not be new in the faith. These qualifications refer to a man's current, proven maturity and reputation—not his past. [*1 Timothy 1:6-8; 3:1-7; 2 Timothy 2:2; Titus 1:5-9; 3:10; James 3:1*]

4. Elders have God-given authority to lead and rule the church as servants of Christ directing the church. They are not to lord their position over the flock but are to shepherd them with eagerness and humility. The congregation is to submit to their leadership. [*Acts 20:28; 1 Timothy 5:17; Hebrews 13:17; 1 Peter 5:1-3*]
5. The main duties of elders are to minister the word through preaching and teaching, to pray for the church, to oversee the church's spiritual health, to set an example to the flock of godly living, to protect the flock from false teaching and from the spread of sin, and to equip the congregation for ministry. Elders must, as much as possible, avoid becoming distracted with the everyday business of the church by equipping others for the work of service. [*Acts 6:4; 20:28-31; Ephesians 4:11-12; 1 Thessalonians 5:12; 1 Timothy 3:4-5; 5:17; Titus 1:9; James 5:14*]
6. Elders should strive to be of one mind in their decision-making in order to preserve the unity of the faith. [*1 Corinthians 1:10; Ephesians 4:3; Philippians 1:27; 2:2*]
7. Deacons serve under the elders, assisting the elders in the ministry of the local church, and likewise must meet biblical qualifications. It is not necessary for deacons to be in a position of teaching or ruling. [*Philippians 1:1; 1 Timothy 3:8-13*]
8. Elders and deacons are appointed to their office by the elders of the church—not by vote of the congregation. There is no term limit given for them in Scripture, as long as they remain qualified and desire to continue in the position. [*Acts 14:23; 1 Timothy 3:1, 10; Titus 1:5*]

E. Discipline

1. The church, under the leadership of the elders, is to discipline sinning members of the congregation in accord with the standards of Scripture. The four steps of ordinary church discipline are: privately confronting the member who sinned; if that doesn't bring resolution, then confrontation again with one or two witnesses; if that doesn't bring repentance, then confrontation by the church; and if that doesn't bring repentance, then removal of the sinning person from the church. This process can be shortened by the elders in cases of open debauchery or divisiveness. [*Matthew 18:15-17; 1 Corinthians 5:9-13; 2 Corinthians 2:6-8; 1 Timothy 1:20; 5:19; Titus 3:10*]
2. All believers are to help one another grow in godliness. This requires the discipline of confronting one another when necessary—in humility and love—to determine the facts, and to expose sin privately. This exercise of self-control guards against gossip, misunderstanding, and divisiveness. [*2 Corinthians 12:19-21; Galatians 6:1; Ephesians 4:25; James 5:19-20*]

F. Ministry

1. The Church's mission is to carry out the Great Commission to the ends of the earth. [*Matthew 28:16-20; Luke 24:46-49; Acts 1:6-8*]
2. Worship is to be directed to God alone. True worship is the response of believers to the person and work of God in thought, word, and deed. Worship extols the greatness of God through praise, thanksgiving, honor, reverence, and submission. Individual and

corporate worship celebrates the glory of God, proclaims the truth of God, and joyfully submits in obedience to the lordship of Christ. [*1 Samuel 15:22; Psalms 19:14; 100; John 4:23-24; Romans 12:1-2; Revelation 5:8-14*]

3. Discipleship—the teaching and maturing of followers of Christ—is accomplished in the church by the mature exercise of all the spiritual gifts, by the ministry of the word, by prayer, by providing mature examples to follow, by mutual accountability, and by training for ministry. [*Matthew 28:16-20; Ephesians 4:11-16; 1 Thessalonians 2:1-12; 2 Timothy 2:2; Hebrews 10:24*]
4. Evangelism is the proclamation of the gospel of Jesus Christ to the unsaved and is to be accomplished by prayer, by the godly lives of believers, by the wise use of Scripture, and by the loving outreach of the church. Evangelistic methods must be based upon sound theology and godly principles recognizing that, although we have the privilege to participate by evangelizing, it is only God who can convict people of sin and draw them to Himself. [*John 6:44; 13:35; 16:8-11; Acts 17:30; Romans 1:16; 1 Corinthians 2:1-3; 7:14; 14:23-25; Colossians 4:3*]
5. The church is responsible to seek to do good to all men, especially to those of the household of faith. In this way, Christian love is to be shown to the orphaned, the aged, the helpless, the sick, and the widowed. [*Matthew 25:42-45; Galatians 6:10; 1 Timothy 5:3-16; James 1:27*]

G. Spiritual Gifts

1. To accomplish God’s purposes in the world, God gives spiritual gifts. He gives the Church gifted men for equipping the saints, and He also gives unique and special spiritual abilities to each member of the body of Christ who must develop and exercise them to build up the church. [*1 Corinthians 12:4-11; Romans 12:3-8; Ephesians 4:11-16; 1 Peter 4:10-11*]
2. There were two categories of spiritual gifts given to the early Church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles’ message; and ministering gifts, given to serve believers for edifying one another. [*Acts 5:12; 1 Corinthians 12:27-31; 14:22; 2 Corinthians 12:12; Hebrews 2:4*]
3. The gift of tongues is the supernatural ability to speak prophetically in a foreign language never learned by the speaker. It was a sign given to confirm to the Jews in the early Church the coming of the Holy Spirit. Being a sign gift, it ceased after the Holy Spirit’s intended usage for it. [*Acts 2:4-11; 10:44-46; 1 Corinthians 14:21-22*]
4. The Holy Spirit administers spiritual gifts to every believer in the Church. He sovereignly decides who receives which gifts, giving to each varying measures of various gifts. No believer has all the gifts but is in need of God’s gifting of the other believers in the body in order to mature. [*1 Corinthians 12:11, 28-30; Ephesians 4:7-11*]
5. The purpose of the gifts of the Spirit is to glorify Christ by implementing His work of redeeming the lost and building up believers in the unity of the faith, the knowledge of Christ, and in Christlike maturity. Therefore, the Holy Spirit is not interested in ostentatious displays of power and miracles. [*1 Corinthians 12:12-13; 14:33; Ephesians 4:11-16; 1 Timothy 4:14-16*]

H. Ordinances

1. Two ordinances have been committed to the local church by the Lord: water baptism and the Lord's Supper. *[Matthew 26:26-29; 28:16-20; Luke 22:14-23; 1 Corinthians 11:23-26]*
2. Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. *[Matthew 28:16-20; Acts 2:38; 8:38]*
3. Christian baptism by immersion is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life. Baptism also symbolizes the washing away of sins. Therefore, it cannot rightly be offered to children who are too young to understand and believe the gospel resulting in forgiveness of sins, nor have been united to Christ. *[Acts 2:38; Romans 6:3-6]*
4. Baptism is the sign of fellowship and identification with the visible body of Christ and is not salvific. *[Acts 8:12; Romans 6:3-6; 1 Peter 3:21]*
5. The Lord's Supper is the commemoration and proclamation of Christ's death until He comes. It is both a time of solemn self-examination and a time of joy. *[Luke 22:14-20; 1 Corinthians 11:27-31]*
6. The elements of bread and the fruit of the vine are only representative of the flesh and blood of Christ. Nevertheless, believers share in communion with Christ and with one another in a real way of which the elements are symbolic. *[Matthew 26:26-29; Luke 22:14-20; John 6:52-64]*

IX. WHAT WE TEACH *About Angels*

A. Elect Angels

1. Angels are a class of spiritual beings created by God to worship and serve Him. They proclaim God's holiness, execute His judgments, carry His messages, and war against evil. *[Psalm 103:20; Daniel 10:12-13; Matthew 13:41-42; Colossians 1:16; Hebrews 1:13-14]*
2. Angels are not to be worshipped or prayed to, and they exercise no mediation in human salvation. *[Colossians 2:18; 1 Timothy 2:5; Revelation 22:8-9]*
3. There are a vast number of angels who are ordered by ranks and classifications. *[Daniel 7:10; 10:13; Matthew 26:53; Ephesians 6:12; Revelation 5:11; 12:7]*
4. Angels are intelligent persons who study the works of God and continue to learn. *[Ephesians 3:10; 1 Peter 1:12; Revelation 5:11-12]*

B. Satan and Demons

1. Satan is a created being possessing all the attributes of personality. He is also called the Devil, the Dragon, the Evil One, Beelzebul, our Accuser, our adversary, the Serpent of Old, and the Prince of the power of the air. *[1 Chronicles 21:1; Matthew 4:1; 10:25; Ephesians 2:2; 1 Peter 5:8; 1 John 2:13; Revelation 12:9]*
2. Satan is the author of sin, the father of lies, and a murderer from the beginning. As such, he is active in the world opposing the work of the Church, making sin seem appealing,

introducing destructive teachings into the Church, and instigating hatred against God's people. [*John 8:44; 2 Thessalonians 2:9-10; 1 John 3:8, 12*]

3. Satan incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall, and by introducing sin into the human race by his temptation of Eve. [*Genesis 3:1, 14; Ezekiel 28:12-19; Revelation 12:9*]
4. Satan is the prince of this world who has been defeated through the death and resurrection of Jesus Christ, and he shall be eternally punished in the lake of fire. [*2 Peter 2:4; Revelation 20:2-3, 10*]
5. Satan has a vast host of evil angels who followed him in rebellion against God. These angels are called demons and evil spirits in Scripture. [*2 Peter 2:4; Jude 6; Revelation 12:9*]
6. Demons work in this world to afflict people with sicknesses, to introduce lies, to propagate false religion, and to oppose the work of the Church. [*1 Timothy 4:1; 1 Peter 5:8-9; 1 John 4:1-4*]
7. Demons can and sometimes do possess the bodies of unbelievers bringing upon the unbeliever self-destruction. True believers cannot be possessed by demons. [*Matthew 8:28-29; 12:28; 15:22*]

X. WHAT WE TEACH *About Last Things*

A. Death

1. Physical death involves no loss of our consciousness. At death, the soul of the redeemed is separated from the body and passes immediately into the presence of Christ. [*Luke 23:43; 2 Corinthians 5:1-6; Philippians 1:23; James 2:26*]
2. All mankind will have a bodily resurrection: the saved to eternal life; and the unsaved to judgment and everlasting punishment. [*John 5:28-29; Revelation 20:11-15*]
3. The souls of the unsaved at death are kept under punishment until the second resurrection when the soul and the resurrection body will be united. [*Mark 9:47-48; Luke 16:19-31*]
4. Unbelievers shall then appear at the Great White Throne judgment and shall be cast into Hell, the lake of fire, cut off from the life of God forever. They shall not be annihilated but shall suffer everlasting conscious punishment in Hell. [*Matthew 25:46; Revelation 20:10-15*]
5. In the present age, the attitude of either reconciliation or enmity toward God is eternally fixed at death. There is no hope for salvation after death. Prayers for the dead are unscriptural and go unrecognized by God. [*Luke 16:19-31; John 8:24; 2 Corinthians 6:2; Hebrews 9:27*]

B. Dispensationalism

1. The Scriptures interpreted in their natural, literal sense, reveal divinely determined dispensations (periods of time) or administrations that define man's responsibilities for that age. Examples include the Age of the Law, the Church Age, and the Millennium. [*Genesis 2:15-17; Matthew 5:17; Acts 1:6-8; Romans 7:1-6; Galatians 3:23-25; Ephesians 1:10*]

2. These dispensations do not involve different ways of being saved, and they do not negate some continuity from one dispensation to another. *[Matthew 5:18; Romans 4:1-8]*

C. The Rapture of the Church

1. Jesus Christ will return personally and bodily before the seven-year tribulation to remove His Church from this earth. *[John 14:1-3; 1 Corinthians 15:51-57; 1 Thessalonians 4:15-17]*
2. Between the rapture and the second coming, Christ will reward believers according to their works of faith. *[2 Corinthians 5:10; 2 Timothy 4:8]*

D. The Tribulation Period

1. Immediately following the removal of the Church from the earth, the righteous judgments of God will be poured out upon an unbelieving world over a period of seven years. These judgments are the judgments from God, not from Satan. Thus, believers will not experience these judgments. *[Isaiah 24:21-22; Daniel 9:24-27; Revelation 3:10; 6:16-17; 11:18; 14:19; 15:1; 16:1, 19]*
2. These tribulation judgments will be climaxed by the return of Christ in glory to the earth. *[2 Thessalonians 1:6-10; Revelation 19:11-21]*

E. The Second Coming and Millennial Reign

1. After the tribulation period, Christ will come to earth to occupy the throne of David and establish His Messianic kingdom for a thousand years on earth. *[2 Samuel 7:12-16; Revelation 19:11-21]*
2. During this time, the resurrected saints will reign with Him over Israel and all the nations of the earth. *[1 Corinthians 6:2-3; Revelation 3:21; 5:9-10; 20:4-6]*
3. This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world, being cast into the bottomless pit for a thousand years. *[Revelation 20:1-3]*
4. The millennial reign will be characterized by harmony, justice, peace, righteousness, and long life, and will be brought to an end with the release of Satan. *[Isaiah 11:1-10; Revelation 20:1-4]*

F. The Judgment of the Lost

1. Satan and his angels will be thrown into the lake of fire and brimstone to be tormented forever and ever, whereupon Christ, Who is the judge of all men, will resurrect and judge the great and small at the Great White Throne judgment. *[John 5:22; Revelation 20:10-15]*
2. The resurrection of the unsaved dead will be a physical resurrection, whereupon receiving their judgment they will be committed to an eternal conscious punishment in the Lake of Fire in varying degrees of torment according to their works. *[Romans 14:10-13; Revelation 20:11-15]*

G. Eternity

1. After the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers, the saved will enter the eternal state of glory with God, after which the

elements of this earth are to be dissolved and replaced with a new heavens and new earth wherein only righteousness dwells. [*2 Thessalonians 1:9; 2 Peter 3:10-13; Revelation 21:1-7*]

2. Following this the heavenly city will come down out of heaven and will be the dwelling place of the saints, where they will forever enjoy fellowship with God and with one another. Life will be lived in joy without pain, sorrow, or death. [*Isaiah 65:17-19; Revelation 21:2-7; 22:1-6*]
3. Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father, so that in all spheres the triune God may reign forever and ever. Amen! [*1 Corinthians 15:24-28*]