

DOCTRINAL AND POSITIONAL STATEMENT

OF

SHAWN JAMIE TURPIN

ON THE OCCASIONS OF

LICENSE TO PREACH BESTOWED

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GREENVILLE, SC

PASTOR MARK MINNICK

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down—
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

--Isaac Watts (1674-1748)

It was said of Charles Simeon, that “Self-humiliation for [him] consisted not of belittling the gifts that God has given him or pretending that he was a man of no account, or exaggerating the sins of which he was very conscious. He went about it by consciously bringing himself into the presence of God, dwelling thoughtfully on His majesty and glory, magnifying the mercy of His forgiveness and the wonder of His love. These were the things that humbled him—not so much his own sinfulness but God’s incredible love.” [by Hugh Evan Hopkins in Gordon MacDonald, *Ordering Your Private World*, p. 170]

Charles H. Spurgeon said “Jesus gave both His hands to the nails, how can I keep back one of mine from His blessed work? Night and day He toiled and prayed for me, how can I give a single hour to the pampering of my flesh with luxurious ease?” [Morning and Evening, Sept. 20]

Romans 5:8: “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

BIBLIOLOGY: The Doctrine of Scripture

REVELATION

I believe God has revealed Himself to all mankind through *general revelation*, specifically through creation (Ps. 19:1-4; Rom. 1:20), human conscience (Rom. 2:14-15), and divine providence (Acts 14:17). Although general revelation leaves man without excuse before God (Rom. 1:21), only *specific revelation* reveals salvation through Christ (John 1:18; Heb. 1:1-2) and through His Word (II Pet. 1:19). Man cannot be saved apart from God's Word (Rom. 10:17).

INSPIRATION

I believe the Holy Spirit "breathed out" the Scriptures to sanctified men so that what was written was God's words through various men's personalities and backgrounds (II Pet. 1:21). God's Word as originally given in its autographs is inspired in every word (*verbal*, Matt. 5:18) and in its entirety (*plenary*, II Tim. 3:16). All sixty-six books were inspired without any error (*inerrant*, Ps. 12:6; John 17:17). The Scriptures are *authoritative*, the only absolute authority for Christian faith and practice (II Tim. 3:15-17; Heb. 4:12). The Scriptures are *sufficient* to guide man unto salvation, sanctification, and service (Ps. 19:7-11; I Pet. 1:23-25).

CANONIZATION

I believe the 66 books of the Old and New Testaments make up the canon of Scripture. Old Testament writers claimed divine authorship (Lev. 1:1; Jer. 30:1-4); God's people recognized the inspiration of Scripture (Josh. 1:7-9; I Kings 2:3; II Pet. 3:15-16); Christ affirmed the inspiration of the Old Testament (Matt. 21:42 quoting Ps. 118:22-23; Luke 24:44); New Testament writers referred to their writings as Scripture and on par with the Old Testament (II Pet. 3:2, 16; I Tim. 5:18 quoting Deut. 25:4 & Luke 10:7 together). God ceased to give special revelation once the apostles had laid the theological foundation for the church (Rev. 22:18-19). Although the canon of Scripture has been debated and ultimately recognized throughout church history in various councils, its authority rests in its *self-authentication* that it is the Word of God, not only in its claims but also in its ability to transform minds and hearts (Heb. 4:12).

PRESERVATION

I believe God preserves His Word in writing for His people because He instructs them to read and interact with it (Josh. 1:8; II Tim. 2:15; I Pet. 2:2). God promised that His Word would never be destroyed (Ps. 12:6-7) and that it will endure forever (Ps. 119:89, 152, 160; Matt. 5:18; 24:35). The thrust of these passages contends that God keeps His Word from ever being broken; His promises will be fulfilled. Yet the implication is clear about the ongoing existence of the written documents of Scripture. The Bible does not indicate the exact *method* of written preservation nor does it indicate preservation in merely one manuscript family. Scripture is preserved in the totality of the thousands of manuscripts that have been providentially copied down through the generations.

TRANSLATION

I believe any translation is the Word of God as it accurately reflects the original language manuscripts of the biblical authors. The Bible itself gives legitimacy to the usage of translations, such as the New Testament's quotation of the Septuagint as authoritative (Matt.

1:22-23; Rom. 11:26-27). A true translation must have a *formal equivalence* in reproducing the original wording as much as possible while giving the reader the ability to understand its meaning. A translation must be theologically accurate (e.g. virgin birth) and use modern language that is understood by the uneducated common man. The KJV, NASB, ESV, and NKJV are all acceptable translations that meet these qualifications.

INTERPRETATION

I believe in the *perspicuity* of Scripture, that its central message can be clearly understood with the illumination of the Holy Spirit (I Cor. 2:14; II Tim. 2:7; 3:14-17). The Bible must be interpreted using the *grammatical-historical method of interpretation*, considering the historical context and culture in order to understand the intent of the human author. I hold to a moderate dispensational view, recognizing a clear distinction between Israel and the church (Eph. 2:14-16), anticipating a literal fulfillment of prophecies about national Israel (Dan. 9:24-27), and viewing the church as the present form of the Kingdom of God (Eph. 2:20-23; Col. 1:13). This Kingdom is the overall theme of Scripture, encompassing not only Christ's eventual rule over all kingdoms, but more importantly His rule in the individual hearts of man (Matt. 3:2; 6:33; Acts 28:31).

THEOLOGY PROPER: The Doctrine of God

EXISTENCE

I believe God's existence is *assumed in Scripture* (Gen. 1:1; John 1:1), manifested in creation (Ps. 19:1-2; Acts 14:17), and witnessed by man's conscience (Rom. 1:18-20; 2:14-15). Man has an innate awareness of God and the ability to harden his heart in rejection of Him (Ps. 14:1; Jas. 2:19). Man can only believe as he is exposed to the Scriptures (Rom. 10:17; I Cor. 2:14; Heb. 11:6).

NATURE

I believe God is *eternal* (Ps. 90:2) and *self-existent* (John 5:26; Acts 17:25); His personal name is *Yahweh*, the self-existent one (Ex. 3:13-14). God is an invisible spirit (John 4:24; I Tim. 1:17; 6:16), who is often described with human features such as hands and eyes (Prov. 15:3; Heb. 1:10). God is a *personal* being (Ps. 139:7-10; Acts 17:27-28), with knowledge (Ex. 3:7; Acts 15:8; Rom. 8:29), will (Ps. 115:3; Isa. 40:13-14; Eph. 1:11), and emotions (Gen. 6:6; Ps. 103:8; John 3:16). He is life and He gives life (John 5:26; Acts 17:28).

TRI-UNITY

I believe in the existence of one true God (Deut. 4:35, 39; I Kings 8:60; Isa. 44:6; I Tim. 2:5; Jas. 2:19). He is *one essence* (Isa. 45:18, 21; Rom. 3:30, Eph. 4:6) manifested in *three distinct persons* (I Pet. 1:2): the Father (Matt. 6:26), the Son (John 1:1-18; 20:28; Phil. 2:6; Col. 2:9; Heb. 1:8), and the Holy Spirit (John 14:26; Acts 5:3-4; I Cor. 2:10). They are all co-existent, co-eternal, and co-equal (John 1:1-2; 5:23). They are distinct in offices, functions, and relationships (Matt. 27:46; Heb. 9:14). All three persons are mentioned distinctly in Christ's baptism (Matt. 3:16-17), in the Great Commission (Matt. 28:18-20), in a hymn (Eph. 1:3-14), and in a benediction (II Cor. 13:14). Scriptures also refer to the everlasting relationship the Father and Son have and the glory they give each other (Ps. 2:7; 45:6-7; 110:1; Heb. 1:5-14).

ATTRIBUTES

I believe God is infinitely glorious, worthy of all praise (I Tim. 1:17). God's primary attribute is *holiness*, which depicts His perfection, uniqueness, and transcendence over all His creation. His holiness applies to each of His attributes, displayed perfectly (Ex. 15:11; Isa. 6:3; 57:15).

Some of God's attributes highlight His *greatness* and cannot be imitated.

Self-existence—He is completely independent and self-sufficient (Ex. 3:14; John 5:26; Acts 17:24-25).

Infinity—He has no bounds in relation to time, space, knowledge, and power (I Kgs. 8:27); He is limited only by His own nature (Tit. 1:2).

Incomprehensibility—He is beyond complete human understanding (Job 11:7; Isa. 55:9; Rom. 11:33).

Eternality—He has no beginning or end (Job 36:26; Ps. 90:2; Mic. 5:2; Rev. 1:8). He is not bound by time (II Pet. 3:8), yet He does act within time (Gal. 4:4-5).

Spirituality—He is a spirit (John 4:24) who is invisible (John 1:18). No man has ever seen God (John 6:46); Christ was the visible manifestation of God so that man could know God (John 14:9; Col. 1:15).

Sovereignty—He rules over all things according to His own desires (Dan. 4:35; Ps. 103:19; 135:6; Eph. 1:11; I Tim. 6:15).

Omnipotence—He is able to do anything He wishes to do (Gen. 17:1; Jer. 32:17; Matt. 19:26; Rev. 19:6); He cannot do that which contradicts His character (II Tim. 2:13; Tit. 1:2).

Omnipresence—He is continually present everywhere (I Kgs. 8:27; Ps. 139:7-10) and fills all space (Jer. 23:24; Acts 17:24-25).

Omniscience—He completely knows all thoughts, actions, events, and possibilities—in the past, present, and future (I Kgs. 8:39; Ps. 139:1-4; Matt. 11:21; Heb. 4:13).

Immutability—He is constant and unchanging (Mal. 3:6; Jas. 1:17; Heb. 6:17-18; 13:8).

Some of God's attributes highlight His *goodness* and ought to be imitated.

Holiness (narrow sense, purity)—He is completely separate from all sin and hates it (Lev. 11:44-45; 19:2; I Pet. 1:15-16).

Righteousness—He is the ultimate standard for right and just (Deut. 32:4; Ps. 19:9; Jer. 9:24); He measures up to His own attributes, laws, and obligations (Ps. 145:17; I John 1:9).

Justice—He is fair in all His dealings (Gen. 18:25; Deut. 7:9-10; Ps. 58:11) and He punishes wrongdoing (Ex. 34:7; Rom. 6:23).

Wrath—He hates and punishes all sin with a perfect anger (Ex. 32:9-10; John 3:36; Rom. 1:18).

Truthfulness—He is truth and cannot lie (Tit. 1:2; Heb. 6:18; John 17:17; I John 5:20).

Jealousy—He guards His own glory (Isa. 48:11).

Faithfulness—He is reliable and true to His word (Num. 23:19; I Cor. 1:9; I Thess. 5:24).

Love—He gives and sacrifices for the good of creation, regardless of merit (John 3:16, 35; 14:31; Rom. 5:8; I John 4:8-10). It is interesting to note the love within the Trinity (John 3:35; 14:31).

Benevolence—He is concerned for the welfare of all (Ps. 145:9; Matt. 5:45) and seeks the ultimate good for those He loves (Deut. 7:7-9; John 15:13).

Mercy—He shows compassion and favor toward those in desperate circumstances (Ps. 103:13; Matt. 9:36; Mark 1:41; Heb. 4:16; Eph. 2:4-5).

Grace—He gives favor freely and unmerited upon those in need (Ex. 34:6; Eph. 1:5-8; 2:7-9).

Patience—He is willing to postpone judgment of sinners in anticipation of repentance (Num. 14:18; Ps. 103:8; Rom. 2:4; I Pet. 3:20; II Pet. 3:9).

NAMES

I believe the proper and personal name of God is *Yahweh*, meaning the “Self-Existing One” (Ex. 3:14), emphasizing the covenantal relationship between God and His people. Other names are actually titles for God: *Elohim*, “Strong One” (Gen. 1:1); *Adonai*, “Lord” (Isa. 6:8); *El Shaddai*: “the All Sufficient One” (Gen. 17:1), *El Elyon*, “the Most High God” (Isa. 14:13-14); *Jehovah-Jireh*, “the Lord will provide” (Gen. 22:14); *Jehovah-Nissi*, “the Lord my banner” (Ex. 17:15); *Jehovah-Shalom*, “the Lord send peace” (Jud. 6:24), *Jehovah-Shammah*, “the Lord is there” (Ezek. 48:35), *Jehovah-Tsidkenu*, “the Lord our Righteousness” (Jer. 23:6; 33:16), *Jehovah Sabaoth*, “the Lord of hosts” (I Sam. 1:3); *Immanuel*, “God with us” (Isa. 7:14). Yet still other names are titles or descriptions of God: *Almighty* (Gen. 17:1), *Eternal God* (Deut. 33:27), *Father of Lights* (Jas. 1:17), *Heavenly Father* (Matt. 6:26), *Holy One of Israel* (Ps. 71:22), *Judge* (Gen. 18:25), *Living God* (Josh. 3:10), *Lord of Hosts* (I Sam. 1:11), *Lord of Lords* (Deut. 10:17), *Most High* (Deut. 32:8).

WORKS

I believe that everything God does is good (Ps. 119:68) and for His own glory (Rom. 11:36). Creation and providence are two of His most significant works.

Creation

I believe God created all things (Rev. 10:6) as a manifestation of His goodness (Gen. 1:31) and glory (Ps. 19:1); He created all things for His own pleasure (Rev. 4:11). Nothing existed prior to creation (Gen. 1:1-2; John 1:3), but God merely spoke (Gen. 1:2-26; Ps. 33:6-9) and the world appeared out of nothing (Heb. 11:3). God made man for His own glory (Isa. 43:7), man from dust (Gen. 2:7) and woman from man (Gen. 2:21-22). All three members of the Godhead participated (Gen. 1:26): the Father (I Cor. 8:6), the Son (John 1:1-3; Col. 1:16; Heb. 1:10); and the Holy Spirit (Ps. 104:30; Isa. 40:12-13). God is sovereign and does with all creation as He sees fit (Isa. 45:9).

Creation occurred in *six 24-hour days*: the text assumes a straightforward reading (Gen. 1:3, 5); the text requires it in reference to morning, evening, sun, and moon (Gen. 1:4, 16); the command of the Sabbath day verifies normal usage (Ex. 20:8-11); and the word used in the creation account clearly refers to 24-hour days elsewhere in the OT (Ex. 2:13). God did not use evolution either to create this world or to improve upon it after creation.

Providence

I believe God actively and perfectly preserves and governs all His creation according to His own purpose (Eph. 1:11) and for His own glory (Isa. 46:9-11). God *preserves* His creation through His own power (Isa. 40:25; Col. 1:17). Nothing created is self-sustaining (Heb. 1:3). God upholds all His creation (Neh. 9:6; Acts 17:25), specifically His own people (John 10:27-30), but also unbelievers (Ps. 104). God furthermore *governs* or orchestrates the affairs of every part of His creation to further His own glory (Isa. 42:8; Rom. 11:36): universe (Job 38:4-6; Ps. 135:6); nature (Matt. 6:26, Luke 8:25); history (Dan. 2:21); nations (Job 12:23); affairs of men (Dan. 4:35, Ps. 33:11); His own people (Rom. 8:28); the wicked (Ps. 7:11-12); length of life (Job 12:10); “circumstantial chance” (Prov. 16:33).

God’s sovereignty is manifested in *concurrency* with man’s freedom to choose (Prov. 16:1, 4, 9). God superintends and uses man’s choices, whether righteous or sinful, towards accomplishing His own predetermined will (Acts 2:23). *Concurrency* is manifested as God decrees (Luke 22:22), conceals (Deut. 29:29), recommends (I Thess. 4:1-3), desires (Deut. 5:29), permits (Num. 22:12, 20), and considers (Jer. 18:8). God works through various means such as faith (II Thess. 2:13), prayer (Jas. 4:2), and even sin (Ps. 76:10; Rom. 5:20). God cannot be blamed for evil (Jas. 1:13-14), yet He uses evil to play into His ultimate will (Gen. 50:20; Acts 2:23). Yet man is always responsible for his own actions (II Cor. 5:10). Ultimately, nobody is in a position to question God and His acts (Rom. 9:19-20).

Miracles

I believe that sometimes God glorifies Himself through providence outside of the normal laws of nature. These unusual acts of God are called *miracles* and are for the purpose of bearing true witness to Him and to His revelation (John 20:30-21). Miracles are restricted to three relatively short periods of biblical revelation in history: the founding of God’s chosen people Israel (Ex. 4:1-9); the preaching of the Old Testament prophets against sin and idolatry (I Kgs. 18); and the establishment of Christ’s ministry and the resulting church (Acts 2:22; Heb. 2:3-4).

CHRISTOLOGY: The Doctrine of Christ

PERSON OF CHRIST

I believe that Christ is both fully God in all respects and fully man in all respects. I do not understand this completely, but I accept it as truth.

Deity of Christ

I believe the Scriptures affirm the complete deity of Christ in numerous ways:

Explicit assertions: He is called God (Isa. 9:6; John 1:1; Rom. 9:5; Phil. 2:6; Col. 1:19; Tit. 2:13; Heb. 1:1-3, 8); is equal with God (Mark 14:61-62; John 5:18, 23; 10:30; Col. 1:18-19; 2:9); and is a replica of the Father's nature (Heb. 1:3).

Divine designations: I AM (John 8:58); Yahweh (Isa. 40:3/Matt. 3:3; Isa. 6:8-10/John 12:40-41; Ps. 102:25-27/Heb. 1:10-12); Lord (Matt. 22:43-45 cf. Ps. 110:1; John 10:36; I Cor. 2:8; 8:6; 12:3; Phil. 2:11; Rev. 19:16); Son of God (John 5:17-30; 10:36); and Son of Man (Matt. 26:63-66 cf. Dan. 7:13-14).

Divine attributes: He possesses pre-existence (John 8:58); eternity (Isa. 9:6; Mic. 5:2; John 8:58; Rev. 1:8); self-existence (John 5:26); immutability (Heb. 13:8); truth (John 14:6); omnipotence (Matt. 8:26-27; 28:18); omnipresence (Matt. 18:20); omniscience (Mark 2:8; John 6:64); and sinlessness (Heb. 4:15).

Divine works: He was and is active in creation (John 1:3; Col. 1:16); preservation (Heb. 1:3; Col. 1:17); forgiveness of sins (Matt. 9:1-6; Luke 7:48); judgment (John 5:22-27); working of miracles (healing the sick: Mark 1:34; Luke 6:19; feeding the hungry: Matt. 14:19; raising the dead: John 11:39-43; walking on water: Matt. 14:25; many others: John 2:1-11; 20:30-31); giving of life (John 1:4; 10:28); and sending the Holy Spirit (John 15:26).

Divine worship accepted: He accepts worship by men (Matt. 28:9; John 20:28-31); by angels and creatures (Heb. 1:6; Rev. 5:11-13); by all (Phil. 2:9-10 cf. Ex. 20:3-5 & Isa. 45:22-23).

Humanity of Christ

I believe the Scriptures affirm the complete humanity of Christ in numerous ways.

Explicit assertions: (John 1:14; Rom. 5:15; Phil. 2:5-8; I Tim. 2:5; 3:16; Heb 2:14-18).

Human designations: Son of Man (Luke 19:10); Jesus of Nazareth (Matt. 1:21; John 19:19); Son of David (Matt. 12:42; Mark 10:47); Man (Isa. 53:3; I Tim. 2:5).

Human ancestry: born a baby (Matt. 2:1; Luke 2:10-11) of a woman (Matt. 13:55; Gal. 4:4) of the seed of Abraham and David (Matt. 1:1; Luke 3:23-34).

Human attributes and experiences: *physical body* (Luke 24:39; John 19:38-40): Jewish appearance (John 4:9; 20:14-15); mother and siblings (Matt. 13:55-56); developed physically, socially, intellectually, and spiritually (Luke 2:40, 52); aged normally (John 8:57); *physical traits:* hunger (Matt. 4:2); thirst (John 4:7; 19:28); weariness (John 4:6); sleepiness (Matt. 8:24); *physical emotions:* sorrow (Matt. 14:34; John 11:35); amazement (Matt. 8:10); compassion (Matt. 9:36); meekness (Isa. 53:7); anger (Mark 3:5); agony (Luke 22:44); *physical activities:* prayed (Mark 1:35); worked (Matt. 13:54-55); learned obedience (Heb. 5:8; Phil. 2:8); faced temptation (Matt. 4:1-11; Heb. 4:15); *physical death:* suffered (Luke 22:44; John 19:1); died (Luke 23:46; John 19:33-37); handled (Luke 27:58-59).

Incarnation of Christ

I believe Christ's *incarnation*—His taking upon Himself full humanity (John 1:14; I Tim. 3:16)—manifests His love and purpose for the redemption of mankind (Phil. 2:5-8). Christ's divine nature united with His new human nature into one Person at the *virgin conception* by the Holy Spirit (Matt. 1:18-25; Luke 1:35). The virgin birth was the clear and unmistakable sign spoken by Isaiah (7:14) that redemption for God's people was near. This miraculous *hypostatic union* of two distinct natures into one Person does not suggest that those two natures became diluted or mixed (I Tim. 2:5). Christ was both *fully God* and *fully man* (Isa. 9:6). Nor did Christ empty himself of His divine rights and privileges, but rather willingly set them aside for a season (Phil. 2:5-8). He chose to limit both of His natures in accordance with His purpose (e.g. limited omniscience, Matt. 24:36; growth in knowledge, Luke 2:40, 52; obedient servant, Phil. 2:7-8). Furthermore, Christ suffered severe *temptation* to sin in all aspects as a human (Heb. 4:15), yet as the perfect human being He had no sin nature and was thus able not to sin (John 5:29-30; 14:30; Heb. 4:15; I John 3:5) and His divine nature kept Him from being able to sin (John 15:10; II Cor. 5:21; Heb. 7:26; Phil. 2:8).

Christ's redemptive purpose could only be accomplished as He became a human being: revealing God (John 1:18); being an example of holy living (I Pet. 2:21-22); being the only acceptable sacrifice for sin (Heb. 10:1-10); destroying the works of the devil (Heb. 2:14; I John 3:8); becoming a merciful high priest (Heb. 5:1-10); and fulfilling the Davidic covenant (Luke 1:31-33).

Paul's reference to Christ's being the *firstborn of every creature* (Col. 1:15) does not suggest that Christ lacks a divine nature. Rather *firstborn* refers to a position of pre-eminence and privilege (Rom. 8:29; Heb. 12:16 [Esau sold his position of *firstborn*]; Gen. 48:14 & Jer. 31:9 [Manasseh was first, but Ephraim had the position]; Col. 1:18 [Christ was the conqueror of death, not the first to come back from the dead—e.g. Lazarus in John 11]; Heb. 12:23 [*firstborn* refers to all believers]). Scriptures clearly teach that Christ is eternal (John 1:1). Christ is described as having been *begotten* of the Father on the day of His resurrection, not as having been created (Acts 13:33 & Heb. 1:5 both quoting Ps. 2:7). Christ was "brought forth" or "raised up" on that particular day. *Begotten* can also refer to Christ being "unique" or "single in its kind" (John 1:14, 18; 3:16), depicting His unique relationship with the Father, not his generation from God.

WORK OF CHRIST

Offices of Christ

I believe Christ is the only *mediator* between God and man (I Tim. 2:5); every work of Christ falls under one of three offices that Christ holds in relation to mankind. Christ is a *prophet*, representing God to man (Matt. 13:57; Mark 6:4; Heb. 1:1-2). Moses predicted He would come (Deut. 18:15-18) to reveal the Father and His will (Luke 24:19; John 1:18; 12:49-50), to declare judgment (Matt. 11:20-24), to proclaim the good news (John 14), to preach and teach (Matt. 9:35), and to predict events (Matt. 16:21). Christ is a *priest*, representing man to God (Heb. 4:14-16; 10:19-22). Yet unlike a human priest, Christ offered up *Himself* the perfect sacrifice to God (Heb. 9:12-28) one time for all mankind (Heb. 10:10-14). This enables Christ to be a faithful and sympathetic high priest (Heb. 2:17-18; 7:24-27), interceding for our good (Isa. 53:12; I John 2:1). Christ is a *king*, ruling over all forms of

God's Kingdom (Rev. 19:16). He rules over all creation (Matt. 8:27; 28:18), all people (I Tim. 6:15), and all enemies (Acts 2:32-36, cf. Ps. 110). Christ's kingdom is manifested through His people's obedience to His rule in their hearts (Mark 1:14; Luke 17:21; John 18:36; Col. 1:13), but will also be manifested physically (Isa. 9:7; Matt. 25:31-32) and eternally (Heb. 1:8; II Pet. 1:11) as all creation bows before Him (Phil. 2:10; Rev. 11:15).

Pre-Incarnate Works of Christ

I believe Christ has forever been active. He enjoyed eternal fellowship within the Trinity before creation (John 17:5) and He is the Creator of all (John 1:3; Col. 1:16; Heb. 1:2). Christ also revealed Himself as the Angel of Jehovah (Ex. 3:2-6) to proclaim the Word of God to His people (Gen. 16:7-14; 22:11-18; Josh. 5:14). This pre-incarnate manifestation of Christ was usually identified as Jehovah Himself (Gen. 18:1-33; 31:11-13).

First Advent Works: Atonement

I believe Christ came to earth to redeem mankind (Mark 10:45); this was accomplished through His *vicarious atonement* for the sins of man. Christ came in humiliation to serve man and to sacrifice Himself (Matt. 20:28), yet He left the earth exalted after His mission of providing salvation was accomplished.

The ultimate *motive* for Christ's atonement was *love* for man (John 3:16) and for the Father's glory (John 17:1-5). Only this kind of love demonstrated through His death on the cross could enable Him to satisfy God's justice (Rom. 3:21-26), triumph over Satan (Gen. 3:15; I John 3:8), and rescue sinners from God's wrath (Rom. 5:8-11). Christ's love was demonstrated through His life of humble ministry and His death of obedient sacrifice.

The *authority* for Christ's atonement for sin was demonstrated through His *holy life and ministry*. His miracles demonstrated that He was God (John 20:30-31) and had authority as God to forgive sin (Mark 2:10-11); fulfilled prophesy demonstrated that He was the Messiah (Luke 4:18-21; 24:44; cf. Isa. 61:1); His baptism demonstrated that he perfectly submitted Himself to His Father's will (Matt. 3:13-15); and His sinless life demonstrated that He was able to meet all the law's requirements (*active obedience*: II Cor. 5:21; Heb. 5:8-9; I Pet. 2:22-24). Christ offered not a physical kingdom, but an internal spiritual kingdom through the gospel (Mark 1:14-15; Luke 17:20-21; John 3; 18:36).

The *foundation* of Christ's atonement was His *vicarious death* for sinners, demonstrating His *passive obedience* to the will of the Father (Rom. 5:19; Phil. 2:8) by allowing Himself to be passively led as a Lamb to the slaughter (Isa. 53:7; John 1:29). This plan of suffering and death existed from the beginning (Acts 2:23; 4:27-38) and was the essence of His goal on earth (Matt. 16:21; Luke 9:22; II Cor. 5:21).

The *nature* of Christ's atonement is described in many Scriptural ways:

Sacrifice—Christ was Himself the perfect unblemished sacrifice (Isa. 53:4-6; I Pet. 1:18-19); He gave his life as a *substitution* in the place of sinners (II Cor. 5:21; I Pet. 2:24; 3:18), which satisfied God's holy wrath (*propitiation*: Rom. 3:23-26; I John 4:10) and obtained forgiveness of sins (*expiation*: Heb. 9:24-28; 10:18-22). Christ's sacrifice occurred one time (Heb. 1:3; 10:10-12, 18), resulting in His righteousness being credited to our account (Phil. 3:9).

Redemption—Christ’s sacrifice redeemed sinners (Rom. 3:24) from bondage to the law (Gal. 3:13), sin (Col. 1:13-14), and death (Heb. 2:14-15) in order to make them His own inheritance (I Cor. 6:19-20; Rev. 5:9-10). Believers are redeemed through Christ’s shed blood as a *ransom* (I Tim. 2:6; I Pet. 1:18-19; Heb. 9:22) and will one day be eternally redeemed from sin and all its effects (Rom. 8:23).

Reconciliation—Christ’s sacrifice reconciled God and man, removing enmity and reestablishing the relationship of peace and fellowship that existed before the fall (Rom. 5:10-19; Eph. 2:16; Col. 1:20-22).

The *extent* of Christ’s atonement is clear. Christ *provided* for the redemption of all mankind (Mark 8:35; John 1:29; II Cor. 5:14-15; I Tim. 2:4-6; I John 2:2) and desires all to be saved (II Pet. 3:9). Yet this redemption is only *applied* to those who accept Christ’s gracious gift by faith (John 3:16; Acts 16:31; Eph. 2:8-9; I Tim. 4:10). Those who do not accept Christ do not become condemned but rather remain condemned (John 3:18; 12:46-48).

The *empowerment* of Christ’s atonement was His resurrection from the grave (Matt. 28:1-7), demonstrating His lordship (Acts 2:34-36) and His victory over sin and its consequence of death (I Cor. 15:51-17). Christ was raised bodily (Luke 24:36-48; John 20:20, 27) after three days (I Cor. 15:3-4), which was witnessed and confirmed by several hundred people (I Cor. 15:5-8). Christ’s earthly work of redemption had been completed and accepted by God (Rom. 1:4; Heb. 10:11-12); without the resurrection, Christ’s death would have been meaningless (I Cor. 15:12-20). The resurrection proves that God raises sinners from spiritual death (Rom. 4:24-25; Eph. 1:19-20; II Cor. 4:14) and will also raise believers from physical death unto eternal inheritance (I Pet. 1:3-5) and proves that God gives power for believers to walk in newness of life (Rom. 6:4, 11, 14; Eph. 2:4-10).

The *fulfillment* of Christ’s atonement was His bodily ascension back to the seat of glory (John 17:5; Acts 1:9; Phil. 2:9-11; Rev. 5:12), proving that His work on earth was complete (Heb. 10:12). Christ ascended bodily (Luke 24:50-51) after 40 post-resurrection days (Acts 1:3) to sit down at God’s right hand (Heb. 1:3). This ascension asserted His authority (Matt. 28:18), depicted the believer’s position in Christ (Eph. 2:6), gave assurance of eternal inheritance (John 14:3), enabled Christ’s intercession on our behalf (Rom. 8:34; Heb. 6:17-20), and demonstrated the manner in which Christ would return (Acts 1:11).

Present Works

I believe Christ is active in the world. He sustains all creation (Col. 1:16-17; Heb. 1:3). He governs the church as its Head (Col. 1:18; Eph. 5:23-25) as He builds it (Matt. 16:18), rules it (Eph. 1:20-23), protects it (John 16:18), and perfects it through the Holy Spirit (Eph. 4:7-16). Christ intercedes for us (Rom. 8:34; Heb. 7:24-25), advocates for us (I John 2:1), provides the Holy Spirit for us (John 14:16-18; Rom. 8:9; 14-15; Gal. 4:6), prepares a place for us (John 14:1-3; Acts 1:9-11), and will never fail to be present with us (Matt. 18:20; 28:20).

Second Advent Works

I believe Christ will return bodily (Acts 1:11) to receive His people and take them to be with Him in Heaven (I Thess. 4:14-17). Later, He will return to establish the millennial kingdom on earth (Rev. 20:6). Then He will judge the world (Matt. 7:21; John 5:22-29; Acts 17:31; Rev. 20:11-15) and reign eternally over all creation (I Cor. 15:24-28; Phil. 2:9-11; Rev. 5:12-13).

PNEUMATOLOGY: The Doctrine of The Holy Spirit

PERSON OF THE HOLY SPIRIT

I believe the Holy Spirit is the Third Person of the Trinity, fully God yet with his own purpose and personality. The Holy Spirit is a Person, not a mere force or influence.

Personality

I believe the Scriptures give numerous arguments for the personality of the Holy Spirit.

Personal designations: called a *Comforter* of the same kind as the Son (John 14:16-17, 26; 15:26); referred to in Scriptures with *personal* and *masculine pronouns* (John 16:13-14; Eph. 1:14).

Personal attributes: possesses *intelligence* (John 14:26; Rom. 8:26-27; I Cor. 2:10-13); *will* (Acts 13:2; 16:6-7; I Cor. 12:11); *emotion* (specifically grief: Isa. 63:10; Eph. 4:30).

Personal works: *speaks* (Acts 8:29; 13:2; I Tim. 4:1; Rev. 2:7); *teaches* (Neh. 9:20; Luke 12:12; John 14:26; I Cor. 2:13); *guides* (John 16:13; Rom. 8:14; Gal. 5:16-18); *directs* (Acts 16:6-7); *commissions* (Acts 13:4); *appoints* (Acts 20:28); *searches* (I Cor. 2:10-11); *convicts* (John 16:8); *intercedes* (Rom. 8:26-27; Eph. 6:18); *comforts* (John 14:16); *restrains* (Gen. 6:3); *loves* (Rom. 15:30); *testifies* of Christ (I Pet. 1:11); *performs miracles* (Acts 8:29, 39).

Personal relationships: has such a relationship with people that He can be *resisted* (Acts 7:51) and *insulted* (Heb. 10:29) by unbelievers; he can also be *lied to* (Acts 5:3), *tempted* (Acts 5:9), *suppressed* (I Thess 5:19), *grieved* (Eph. 4:30), and *obeyed* (Acts 10:19-21) by believers. In the Old Testament, the Holy Spirit could also *depart* from man (I Sam. 16:14; Ps. 51:11). He can also be *blasphemed* by those who reject His witness of Christ and ascribe the work of God as the work of Satan (Matt. 12:31-32; Mark 3:28-30; Luke 12:10; I Tim. 1:20; Jas. 2:7).

Deity

I believe the Scriptures give numerous arguments for the deity of the Holy Spirit.

Divine designations: *God* (Luke 1:35-37; Acts 5:3-4); *Equal with God* (Matt. 28:19; II Cor. 13:14; I Cor. 3:15-17, cf. 6:19-20); *Spirit of God/Christ* (Rom. 8:9-11; I Cor. 2:14; 6:11; I Pet. 1:11); *Lord* (II Cor. 3:17-18).

Divine attributes: *eternal* (Heb. 9:14); *holy* (Matt. 12:32); *omnipresent* (Ps. 139:7-10); *omniscient* (Isa. 40:13; John 14:26; I Cor. 2:10-12); *omnipotent* (Luke 1:35-37; Rom. 8:11); *sovereign* (John 3:5-8; I Cor. 12:13); *truth* (John 14:17; I John 5:6); *life* (John 5:26; 14:6; Rom. 8:2).

Divine works: *creation* (Gen. 1:2; Job 33:4); *resurrection* (Rom. 8:11; I Pet. 3:18); *regeneration* (John 3:5-8; 6:63; Titus 3:5); *sanctification* (I Pet. 1:2); *virginal conception of Jesus* (Luke 1:35); *giving of spiritual gifts* (I Cor. 12:4-6); *giving of revelation* (II Sam. 23:2); *inspiring of Scripture* (II Pet. 1:21).

Divine relationships: *co-equal* with the Father and Son (Matt. 3:16-17; 28:19; II Cor. 13:14); *reveals* the Son (John 15:26; 16:13-14); *coordinates* salvation (I Pet. 1:2) and the distribution of spiritual gifts (I Cor. 12:4-6) with the Father and Son.

WORK OF THE HOLY SPIRIT

I believe the Holy Spirit is God's primary agent in dealing with man throughout the life and times of Old Testament believers, of Christ, and of New Testament believers.

Work in the Old Testament

I believe the Holy Spirit's ministry is primarily two things: revealing God to man and enabling man to serve God. His work began with the *creation* of the world, specifically mankind (Gen. 1:2; Job 26:13; 33:4; Ps. 104:30). The Holy Spirit is the primary agent of God's *revelation* to man through the prophets' verbal messages (II Sam. 23:2; Ezek. 2:2-3; 8:3) and through the *inspiration* of written Scripture (Mark 12:36 quoting Ps. 110:1; Acts 1:16-20 quoting Ps. 69:25; Acts 28:25-27 quoting Isa. 6:9-10). The Holy Spirit also exerted a *moral influence* over mankind, striving with man in attempt to restrain their evil (Gen. 6:3; Isa. 63:10; Heb. 3:7-11) and leading them into righteousness (Ps. 143:10).

The Holy Spirit *empowered* God's Old Testament servants at certain times for certain tasks. Examples of those empowered by the Spirit are theocratic leaders (seventy elders in Num. 11:25); judges (Gideon waging war in Judg. 3:10; Jephthah leading Israel in Judg. 11:29; Samson slaying God's enemies in Judg. 15:14-15); rulers (Joseph providing for Egypt in Gen. 41:38; Saul prophesying in I Sam. 10:10 and rallying God's people in I Sam. 11:5-7; David ruling in I Sam. 16:13), prophets (Balaam blessing in Num. 24:2-4; Azariah warning in II Chron. 15:1; Micah preaching in Micah 3:8; Daniel prophesying in Dan. 5:11-14), workmen (Bezaleel building the tabernacle in Ex. 31:2-5).

Work in the Life of Christ

I believe the Holy Spirit was essential in the life and ministry of Christ (Isa. 11:1-2; 42:1; Luke 4:18-21). He was the agent of the Godhead who caused the virgin Mary to conceive (Matt. 1:18-20); He filled and anointed Christ for His earthly ministry (Luke 3:22; Acts 10:38); He empowered Christ to perform miracles (Matt. 12:28); He led Christ through His temptations (Mark 1:12, Luke 4:1-13); He partook in Christ's death (Heb. 9:14) and resurrection (Rom. 8:11); He bears witness to Christ (John 15:26; 16:13-15).

Work in the Life of Believers

I believe the Holy Spirit works in three major ways in the life of believers: in salvation, in sanctification, and in service.

Salvation can only take place as the Holy Spirit *convicts* a person of sin (John 16:7-11) and leads him to repentance (Acts 2:37-38). The Holy Spirit reveals the Son (I Cor. 2:9-14) and illuminates the gospel of salvation (II Cor. 3:14-17). Acceptance of this gospel of faith in Christ (John 7:38-39) leads to new life, *regeneration* by the Holy Spirit (John 3:5-8; Tit. 3:5). A saved person immediately benefits from the *baptism* of the Holy Spirit by Christ (Mark 1:6-8), the uniting of the believer with Christ and His Body (Matt. 3:11; Acts 1:5; 2:1-4; 11:15-16; I Cor. 12:13; Gal. 3:27; Eph. 4:4-5). The Holy Spirit immediately *indwells* the believer (John 14:16-17; Rom. 8:9; I Cor. 6:19). This permanent residency is a confirmatory *seal* (Eph. 1:13-14; 4:30) of belonging to Christ and a *down-payment* (II Cor. 1:21-22; 5:5) of eternal inheritance. The Holy Spirit also provides *assurance* of this salvation, that the one truly believing is indeed a child of God (Rom. 8:14-16; Gal. 4:6; I John 4:13).

Sanctification of the believer occurs as the Holy Spirit interacts with the believer to transform him into the image of Christ (II Cor. 3:18; Eph. 3:14-19). The Holy Spirit *teaches* spiritual truth (John 14:26; *illuminates* in I Cor. 2:10-16; *anoints* in I John 2:20, 27), *guides* the believer into understanding God's will (Acts 13:2; 20:22-23), *fills* the believer who yields

himself to the Spirit's control (Acts 13:52; Eph. 5:18), *intercedes* for the believer (Rom. 8:26-28), and *enables* the believer to shun evil and embrace godliness (Rom. 8:13; Gal. 5:16-25).

The *service* of the believer is enabled by the *empowerment* of the Holy Spirit to minister effectively (Acts 1:8; 4:31; 6:3), specifically through *gifts* that the Holy Spirit has given to every believer since Pentecost (Acts 2:3-4). These special abilities manifest the grace and sovereignty of the Spirit's empowerment (Rom. 12:4-8; I Cor. 12:11, 18). They are to be used to unify and edify the Body of Christ for God's glory (I Cor. 12-14; Eph. 4:10-13; I Pet. 4:10-11). The many diverse gifts of the Holy Spirit fall into two categories: verbal gifts such as preaching and manual gifts such as administration (I Pet. 4:11).

Sign gifts were temporarily given by the Holy Spirit during the foundation stages of the church to validate the authority of the apostles and the gospel message (Mark 16:20; Acts 14:3; II Cor. 12:12; Eph. 2:20; Heb. 2:3-4). These gifts include apostleship, healing, tongues, interpretation of tongues, miracles, and prophesy/revelation. I reject the charismatic movement, which exalts personal experience over biblical truth, disregards Paul's rules (I Cor. 14:26-35), makes tongues a test of spirituality (I Cor. 12:8-11; 14:1-4), and adds to God's Word (Rev. 22:18). Tongues were official languages unknown by the speaker (Acts 2:6-11) and were signs to unbelieving Jews (I Cor. 14:21-22). The Tribulation will include the return of miraculous gifts (Joel 2:28-32; Acts 2:17-18).

ANGELOLOGY: The Doctrine of Angels

ANGELS IN GENERAL

I believe angels were created by God before the foundation of the earth (Job 38:4-7) for His own pleasure and glory (Ps. 148:2, 5; Col. 1:16). They were all originally holy (Gen. 1:31; Jude 6). Angels are not a race, but rather an innumerable host (Matt. 22:30; Heb. 12:12; Rev. 5:11) sometimes called “sons of God” (Job 1:6). They are personal creatures (Luke 15:10; Heb. 1:6) with intellect (I Pet. 1:12), emotion, (Luke 2:13) and will (Luke 8:28). Angels are immortal (Luke 20:36) spirit beings (Matt. 8:16; Heb. 1:7, 14), yet they can appear physically (Gen. 19:1; Heb. 13:2) and interact with humans (Dan. 9:21-22). They are powerful (Ps. 103:20; Matt. 28:2), yet not omnipotent (Job 1:12; Jude 9), nor omnipresent (Zech. 1:11), nor omniscient (Matt. 24:36). They must never be worshipped (Col. 2:18; I Tim. 2:5; Rev. 22:8-9). Angels are superior to man in status and power (Ps. 8:4-5; Heb. 2:6-9), yet are inferior in several ways: they are not made in the image of God (Gen. 1:26-28), they cannot be redeemed (Heb. 2:6; I Pet. 1:12; II Pet. 2:4; Jude 6), they serve man (Heb. 1:14), and they will be judged by man (I Cor. 6:3).

There are different *classifications* of angels. All angels are *messengers* from God, but they have various appearances and attributes (Isa. 6:2; Ezek. 1:5-14; Rev. 4:6-9; 10:1) and are organized by rank and responsibility. Michael is the *archangel* or chief angel in Scripture; He is seen protecting Israel (Dan. 10:13, 21; 12:1), battling Satan (Jude 9; Rev. 12:7), and having a vital part in the rapture of the church (I Thess. 4:16). Gabriel is the *kingdom messenger* who reveals God’s purposes: to Daniel (Dan. 8:15-27; 9:20-27), to Zacharias (Luke 1:11-19), and to Mary (Luke 1:26-38). *Cherubim* are guardians of God’s holiness (Gen. 3:22-24; Exod. 25:17-22; Ps. 18:10; I Chron. 13:6). *Seraphim* are associated with unceasing worship of the Holy God (Isa. 6:2-3). Other angels are mentioned, such as *living creatures* (Ezek. 1:5-14; Rev. 4:6-9), *rulers* of the spiritual realm (Eph. 1:21; 3:10; 6:12), and angels assigned to human government (Dan. 10:13).

UNFALLEN ANGELS

I believe angels exist to *minister and serve God* (Heb. 1:6-7). They worship and praise God (Ps. 130:20; 148:1-2; Isa. 6:3; Rev. 5:11-13); they give revelation and announce major events to man (Dan. 9:20-23; Luke 1:26-35; 2:10-14; Luke 24:4-7; Acts 7:53); they execute God’s judgment upon sinners (Gen. 19:1-13; II Sam. 24:16; Acts 11:3-7); and they rejoice upon the salvation of another child of God (Luke 15:10). Angels were also active in the life and ministry of Christ: predicting His birth (Matt. 1:20-23), protecting Him (Matt. 2:13), comforting Him (Mark 1:13; Luke 22:43), appearing at His empty tomb (Matt. 28:2), and appearing after His ascension (Acts 1:10-11). Angels will also be active in the end times: announcing the Rapture (I Thess. 4:16), executing the Tribulation (Rev. 8:6-9:21; 16:1-17), gathering the elect (Matt. 24:31), accompanying Christ’s Return (Matt. 25:31), and being agents of judgment upon the world (Matt. 13:39-42; II Thess. 1:7-8).

Angels also exist to *minister to believers* (Heb. 1:14). They help bring answers to prayer (Dan. 9:20; Acts 12:5-11); they protect Christians spiritually and physically (Gen. 19:15; Ps. 34:7; 91:11; Dan. 6:22; Matt. 18:10); they encourage (I Kings 19:5-7; Acts 27:23-25); they guide (Gen. 24:40; Acts 8:26; 10:1-3, 22); they accompany at death (Luke 16:22).

SATAN: CHIEF FALLEN ANGEL

I believe Satan *exists* as the chief antagonist of God and His people. He was created a perfect angelic being (Job 1:6; Ezek. 28:14-15) with intellect (II Cor. 11:3), emotion (Rev. 12:17), and will (Isa. 14:13). Satan held a high position in heaven as a beautiful anointed cherub called Lucifer until he rebelled against God because of his pride and envy (Isa. 14:12-14; Ezek. 28:11-19; I Tim. 3:6). He wanted to be like God and was subsequently cast out of heaven along with all the angels who followed his revolt (Luke 10:18). Although Satan became the archenemy of God, his power was rendered ineffective at the cross (John 12:31; Heb. 2:14-15; I John 3:8) and Christ's victory over sin and death (Eph. 1:19-21). Satan will be cast down to earth in the middle of the Tribulation (Rev. 12:7-13); he will later gather people together to fight against God at Armageddon (Rev. 16:13-16); he will fail and then be bound in the pit for the duration of the Millennium (Rev. 20:1-3). He will return to earth for a final conflict with God, deceiving nations (Rev. 20:7-9) before being cast for all eternity into the lake of fire (Matt. 25:41; Rev. 20:10).

Satan *works* tirelessly to oppose God and His people. He introduced sin into the human race (Gen. 3:1-6; II Cor. 11:3) and exhibits significant influence over affairs of men (John 8:44; Acts 26:18). Satan *opposes God* in everything: he opposed Christ's birth (Rev. 12:4-5); he opposed Christ's position (Matt. 4:1-11); he counterfeits God's work through false prophets (II Cor. 11:13-15), deception (Rev. 12:9), and direct attack (Matt. 13:38-40); he is even able to work miracles such as physical afflictions (Job 2:6-7) or healings (Rev. 13:3-4), although he is not omnipotent but always under God's control (Job 1:12). Satan *accuses and slanders God's people* by stalking and seeking to devour the unsuspecting (Job 1:6-12; I Pet. 5:8); he works to hinder the ministry of God's people (Zech. 3:1; I Thess. 2:18). Satan *tempts people* to sin (Matt. 4:3; I Thess. 3:5) in many ways: to disobey God (Gen. 3:1-6), to follow him (Matt. 4:1-11), to lie (Acts 5:3), to be immoral (I Cor. 7:5), to dismiss Christ's works as devilish (Matt. 12:22-32), after great success (I Kings 18-19), during persecution (Rev. 2:10), among others. He especially tempts complacent and unsuspecting believers (Eph. 6:12, 16; I Pet. 5:8). Satan *blinds unbelievers* to the gospel (Acts 26:18) primarily through subtle deception (II Cor. 4:1-4; Rev. 12:9; 20:3), false teaching (II Cor. 11:13-15; I Tim. 4:1; II Tim. 2:24-26), and even careless teaching (II Cor. 4:1-4) as he snatches the Word from people's hearts (Luke 8:12).

The Scriptures give many names and descriptions for Satan (Rev. 12:9) which indicate his activities: *Lucifer* who was formerly the "shining one" (Isa. 14:12), *Adversary* who opposes God and His people (I Pet. 5:8), *Apollyon* the destroyer (Rev. 9:11), *Devil* or *Slanderer* who accuses believers (Matt. 13:39; I John 3:8; Rev. 12:10), *Great Red Dragon*, who leads rebellion against God (Rev. 12:3), *Serpent*, who subtly deceives (Gen. 3:1; Rev. 12:9), *Beelzebub*, the prince of the evil spirits (Matt. 10:25; 12:24), *Belial* the worthless one (II Cor. 6:15), *Evil One* (Matt. 13:19), *Father of Lies* (John 8:44), *Tempter* (Matt. 4:3), *Prince of the Power of the Air* (Eph. 2:2), *Prince of this World* (Matt. 4:8-9; John 12:31; 14:30; 16:11), *God of this Age* (II Cor. 4:4), and *Sinner* (I John 3:8).

OTHER FALLEN ANGELS

I believe one-third of the angels followed Satan's rebellion against God (Rev. 12:3-4) and were thereby cast out of heaven with Satan (Rev. 12:7-9). These fallen angels were originally created without sin (Jude 6), but are today called demons (Jas. 2:19), unclean spirits (Mark 1:23), and Satan's angels (Matt. 25:41). Some demons are *confined* either perma-

nently (*tartarized* in II Pet. 2:4) or temporarily in the pit until their release during the Tribulation (Rev. 9:1-11). All demons will be condemned to eternal judgment (Matt. 25:41; II Pet. 2:4; Jude 6). Those who are not confined are *active* in assisting Satan (Rev. 12:7) in his evil works of opposing God and His people (Dan. 10:13; Rev. 16:13-16). Through clever deceit (II Cor. 11:14-15; I John 4:1-4) they promote false worship and false doctrine (I Cor. 10:19-20; I Tim. 4:1). They can also inflict physical illness (Matt. 9:32; 12:22; Luke 13:11-16; II Cor. 12:7), lead believers astray (Eph. 6:10-12), and possess unbelievers (Matt. 4:24; 8:16; Luke 8:27-32). All demons are subject to God's sovereignty.

SPIRITUAL WARFARE

I believe that spiritual warfare is real (Eph. 6:10-11; I Pet. 5:8). Although neither Satan nor his demons can inhabit the believer (Rom. 8:9; I Cor. 6:19; I John 4:4), they can influence him for evil (Job 1:12; Luke 22:31). But God has given us tools to resist and defeat Satan and his minions (Jas. 4:7). Scripture does not give today's believer authority to rebuke or expel demons (vs. sign gifts in the early church, cf. Mark 16:17) but rather that great caution and respect be given to satanic powers (Luke 10:20; Jude 8-9). We must be always on guard to their schemes (II Cor. 2:11), defending ourselves with biblical tools, specifically Scripture and prayer (Eph. 6:13-18) as we walk humbly according to God's ways (Jas. 4:6-7). We must pay careful attention to our doctrine (II Cor. 4:1-2; II Cor. 11:13-15; I Tim. 4:1-2) and our lifestyle (Eph. 4:26-27). We can rest assured that satanic powers cannot overcome us nor separate us from God (Rom. 8:38-39; I John 4:4).

ANTHROPOLOGY: The Doctrine of Man

ORIGIN OF MAN

I believe the *creation* of man was by a direct act of God (Gen. 1:26-27; Job 33:4-6; Ps. 100:3; Col. 1:16). God made man from dust (Gen. 2:7; Eccl. 3:20) by His mere word (Gen. 1:26) on the sixth literal day (Gen. 1:24-31; 5:1); woman was then created from one of Adam's ribs (Gen. 2:21-22). Each person since Adam and Eve has been wonderfully created by God (Ps. 139:13-14) at the time of conception (Job 31:15; Ps. 22:9-10; 71:6; Isa. 44:2; Jer. 1:5). The entire race descended from Adam and Eve (Gen. 1:28; 3:20; Acts 17:26).

I believe in God's *complete sovereignty* in creation. I therefore reject any view that rejects or diminishes God's sovereignty in creation. This includes both atheistic evolution, which completely rejects God's Word, and theistic evolution, which diminishes the *preserving* act of God (Acts 17:28; Col. 1:17). Evidences against evolution include the laws of thermodynamics: everything created by God is good and cannot be improved upon (Gen. 1:31); instead, all things are getting old and running down.

The *purpose* of man's creation was to glorify God (Col. 1:16; Rev. 4:11). God is glorified as man worships Him (Ps. 95:6); fellowships with Him (Isa. 43:1-7; I Cor. 1:9); serves Him (Deut. 6:2; Eccl. 12:13; Eph. 2:10); and loves Him (Deut. 10:2; Matt. 22:37-38). God gave man two specific *dominion mandates*: to fill the earth and to rule over it (Gen. 1:26-28). Procreation is both a blessing and a necessity to spread influence for God in the world (Gen. 5:1-3; Ps. 127:3-5). Dominion signifies man's responsibility to be good managers for God's glory in all aspects of life—including creation (Ps. 8:6-8), government (Rom. 13:1-7), activities (II Cor. 10:3-5), thoughts (Phil. 4:8), relationships (Col. 3:17-4:5), and future reign with Christ (Rev. 5:9-10; 20:6).

NATURE OF MAN

I believe man exists in the *image of God*. Man is the apex of creation (Gen. 1:26-27), made perfectly with personal and moral attributes like those of God (Gen. 5:1). Even after the fall, this image was retained, though marred. Man's inherent worth as a likeness of God's image is the basis for the sanctity of life; murder (Gen. 9:6), cruelty (Jas. 3:9), and abortion (Ex. 21:22; Ps. 139:13-16) are all examples of serious affront to God's image in man. This image is transmitted from generation to generation even after the fall (Gen. 5:1-3; I Cor. 11:7). Many aspects of man's being reflect God's image:

Personal aspects—Man has unique intellectual and emotional personalities (Gen. 2:19-20; Matt. 6:21).

Moral aspects—Man has rational abilities and an intelligent free will (Gen. 2:16-17; Ex. 32:26; Deut. 30:19; Josh. 24:15; I Kgs. 18:21; Matt. 6:21; Col. 3:10).

Spiritual aspects—Man has a God-consciousness (Rom. 1:18-21) and a natural desire to obey unwritten laws of their conscience (Rom. 2:14-15).

Relational aspects—Man has the capability for fellowship with God (Gen. 3:8-9) and with other human beings (Gen. 2:20-24).

Physical aspects—Man is an immortal being (Matt. 10:28; I Cor. 15:53; II Cor. 5:1) that will live somewhere forever, either in God's presence (John 14:1-3; Phil. 1:23; II Tim. 1:10) or in eternal punishment (Matt. 25:46; II Thess 1:9).

Man is *wonderfully made* in all respects (Ps. 119:14; Rom. 9:20). Man was created innocent (Gen. 2:25) and sinless (Gen. 1:31; Eccl. 7:29). Since the fall, man is in need of an image renewal, which only comes through salvation and sanctification (II Cor. 3:18; Col. 3:9-10). Every man's physical being is capable of honoring or dishonoring God (Rom. 6:6; 12:1; Phil. 1:20).

Man consists of both *material and immaterial parts*, which makes him unique in the created world. Man's physical being is created at conception (Job 31:15). Man's immaterial being consists of his soul and spirit, given by God through natural generation (Ps. 51:5; Eccl. 12:7; Zech. 12:1; Heb. 12:9). Soul and spirit are often used interchangeably in Scripture (Matt. 10:28; Luke 1:46-47; John 12:27; 13:21; Heb. 12:23), but are sometimes separated (Luke 1:46-47; I Thess. 5:23; Heb. 4:12) as a distinction between the natural and supernatural parts of the "inner man." The *soul* is the seat of life (Gen. 35:18; Jas. 2:26), used to refer to an individual (Acts 2:41; 7:14; Rom. 13:1; God in Heb. 10:38), and is capable of sinning and dishonoring God (Ps. 78:8; Dan. 5:20; I Pet. 1:22). The *spirit* is also used to refer to an individual (Heb. 12:23; Rev. 6:9). Biblical emphasis seems to distinguish primarily between internal and external parts of man (Matt. 10:28; Rom. 2:28-29; I Cor. 7:34; II Cor. 4:16; 7:1). God does not relate to man merely in the supernatural realm, but considers man an entire being with different components.

Man's *complete being is multi-faceted*. Man has a *heart* that is the center of his unique character (Prov. 4:23; Jer. 17:9; Matt. 12:35), which involves his mind (Matt. 15:19), will (Rom. 10:9-10), emotions (Rom. 9:2), and conscience (Rom. 2:15). Man has a *conscience*, which can be pure (I Tim. 3:9), seared (I Tim. 4:2), or defiled (Tit. 1:15). Man has a *mind* (Rom. 12:2), which needs renewal and growth. Man has a will (Josh. 24:15), which needs direction. Man has a *flesh*, referring to his capacity and disposition towards sin (Rom. 7:18; 13:14). This flesh is the old nature retained by believers until glory (Gal. 5:17); praise God the old nature does not have any real authority (Gal. 5:24) due to the presence of the new nature (II Pet. 1:4).

MAN AS MALE AND FEMALE

I believe God made male and female *equal in nature* but with different purposes. Both are created in God's image (Gen. 5:1-2) and exalted over all creation (Gen. 1:28; Ps. 8:4-9). Saved men and women are called joint-heirs of salvation (I Pet. 3:7), given equal access to God (Gal. 3:27-28), given spiritual gifts (Acts 2:17-18), and considered equal in God's sight (I Cor. 11:11-12). It is interesting to note the unity and diversity of the Trinity (Gen. 1:26), in which all members of the godhead are equal in nature but have different roles.

God gave male and female *different roles* in life. In marriage, they are one unit (Gen. 2:24), irrespective of individual characteristics. Since creation, man is to *lead lovingly* as the head of the marriage unit (I Cor. 11:3): man was made first (Gen. 2:7, 18; I Tim. 2:13); man named woman (Gen. 2:23; 3:20); man was questioned first after the fall (Gen. 3:9-12); man is the representation of the whole human race (Rom. 5:12, 19; I Cor. 15:22); man reflects Christ's love for the church to his wife (Eph. 5:23-33; Col. 3:19); and man honors his wife (I Pet. 3:7). Since creation, woman is to *help submissively* as the second equal part of the marriage unit (Eph. 5:22-24): woman was made from man (Gen. 2:22-23); she was made a helper (Gen. 2:18; I Cor. 11:9; Tit. 2:5); she is subject to her head (Col. 3:18; I Pet. 3:1-6); and she is more fragile (I Pet. 3:7). Specifically regarding church leadership, women are

prohibited from teaching men and having authority over them (I Cor. 11:1-16; 14:34; I Tim. 2:11-14); neither do they qualify for church office (I Tim. 3:2-5; Tit. 1:6).

Marriage is a covenantal relationship between a man and his wife (Mal. 2:14). It is the greatest physical depiction of the relationship between Christ and his Bride, the church (Eph. 5:22-32). Marriage is instituted by God (Gen. 2:18-24; Matt. 19:6) to be between one man and one woman (Gen. 2:24) for life (Matt. 19:8; Mark 10:11-12). Marriage has several purposes: portrayal of Christ's relationship to His church, companionship (Gen. 2:20), procreation (Gen. 1:28), as well as pleasure (I Cor. 7:5) and protection from lust (I Cor. 7:8-9).

Divorce is always associated with sin in Scripture (Deut. 24:1-4; Matt. 19:3-9). The "exception clause" is unclear, but in my opinion, it refers to the Jewish custom of engagement (Matt. 5:31-32). Regardless, God hates divorce (Mal. 2:13-16). It betrays the portrayal of Christ's loyalty to his bride, the church (Eph. 5:21-33). Remarriage while a spouse is still living is a sensitive issue; at best it is questionable; in its clearest stated form it is adultery (Mark 10:11-12; I Cor. 7:39). Paul uses the marriage relationship as an example that only our death to the law of sin allows for our remarriage into the body of Christ (Rom. 7:1-6). Personally, I will never encourage or endorse divorce (Matt. 9:6), and I will never conduct a remarriage ceremony for a divorced person whose spouse is still living. Those who have been divorced can still experience God's blessing, as any believer can who turns away from self to the Lord in humble obedience and submission to His will.

THE FALL OF MAN

I believe sin entered into this world as a result of man's free choice (Gen. 2:16-17; Neh. 9). Adam was created without sin (Gen. 1:31; Eccl. 7:29), but God desired fellowship and worship as a result of free will, not robotic servitude (I Sam. 15:22). God tested man's desires when he gave one simple command of prohibition (Gen. 3:11). This test was then confronted by temptation manifested in three areas:

<u>I John 2:16</u>	<u>Gen. 3:6</u>	<u>Category</u>
Lust of the flesh	"good for food"	Fulfillment
Lust of the eyes	"pleasant to the eyes"	Envy
Pride of life	"to be desired to make one wise"	Experience

Adam fell when he chose to disobey God (Gen. 3:6; I Tim. 2:24), bringing sin and its condemnation upon the entire human race (Rom. 5:12-21; I Cor. 15:21-22). Results that followed were many: attempted cover-up of sin (Gen. 3:7), physical death (Gen. 2:17), spiritual death (Isa. 64:6-7; Eph. 2:1), pain in childbirth (Gen. 3:16), struggle with created order (Gen. 3:17), hard work to live (Gen. 3:17-19), and alienation from God's presence and fellowship (Gen. 3:8-10, 23-24). Not one person remains righteous; all have fallen after the example of Adam (Eccl. 7:20; Rom. 3:10-11, 23; Eph. 2:3). As a result, the natural man is a blind (I Cor. 2:14; II Cor. 4:4) slave to sin (John 8:34; Rom. 6:6), unable to believe in God apart from faith (Eph. 2:8-9) and the work of the Holy Spirit (Acts 16:14; II Cor. 4:6). Man is in need of having God's image renewed in his life (II Cor. 5:17; Col. 3:10).

HAMARTIOLOGY: The Doctrine of Sin

NATURE OF SIN

I believe the *definition* of sin is a *lack of conformity to God's law* in act, attitude, or nature (I John 3:4; Rom. 7:8; Luke 6:43-45). Scripture gives many descriptions of sin: missing the mark of God's glory (Ex. 20:20; Rom. 3:23), violating the law (Matt. 15:3; Rom. 4:15), rebelling against God (Isa. 1:2; Eph. 2:2), failing to do good (Jas. 4:17; Jude 15), being crooked or bent towards iniquity (Ps. 51:5; Isa. 53:6), lacking faith in God (Heb. 11:6), and violating conscience (Rom. 14:23).

The *source* of sin is the indulgence of an individual to follow either God-given desires or his own selfish desires in illegitimate ways (Jas. 1:14-15). The personal desires to which temptations appeal can be categorized as the lust of the flesh, the lust of the eyes, and the pride of life (I John 2:15-16). Through the faithful enabling of God and His provision of a way of escape, believers are able to overcome temptation (I Cor. 10:13; II Pet. 1:3-4). Giving in to one's own desires rather than God's desires causes the sin, not the temptation itself.

The *extent* of sin encompasses the entire being. Man is *depraved* in all respects (Rom. 3:10-12, 23), such as the body (Rom. 6:6), mind (Col. 1:21), heart (Jer. 17:9; Mark 7:21-23), emotions (Rom. 1:26-27), affections (John 3:19), will (Rom. 6:17; 8:7), and conscience (Tit. 1:15). Man is a sinner by *nature* (Rom. 7:18; Eph. 2:3), by *practice* (Eccl. 7:20; Eph. 2:2-3; I John 1:10), and by *choice* (Rom. 7:18-20). Man is capable of any sin (Gen. 6:5; Matt. 7:17) and his heart is naturally bent towards sin (Eph. 4:18-19). Man is fully incapable of understanding his own need (Rom. 3:11) or seeking after God (Rom. 8:7-8; II Cor. 4:3-4) apart from the work of Christ (John 6:44; Eph. 2:1-2). Everything man attempts in his own strength is futile (Isa. 64:6).

ORIGIN OF SIN

I believe *Satan committed the first sin*, when he lifted up his heart with pride and desired to be like God (Ezek. 28:11-19). However, *Adam brought sin* into the human race as a result of his disobedience (Gen. 3:1-6; Rom. 5:12, 20). Adam was not deceived; he knew the sin and its consequences (I Tim. 2:14). As a result, every man now is a sinner by nature from conception (Ps. 51:5; 58:3; Eph. 2:3).

God did not create sin (Ps. 92:15; Jas. 1:13), but rather *God permits sin* for several reasons. He did not create robots to be compelled to love and serve Him (John 6:67-68). Instead, God desires heart-felt choices of righteousness (Josh. 24:14-15; Ps. 119:111-112; Acts 11:23). Sin exists as a possibility of free choosing creatures. Furthermore, the *law* did not create sin, but rather *reveals sin* and man's need for God (Rom. 5:13; I Tim. 1:9-10). Even if someone does not know the law, it does not mean he is innocent (Lev. 4:27-28). The law's purpose is to make clear to man his depraved sinful nature.

RESULTS OF SIN

Imputed Guilt

I believe man has *inherited a corrupt nature* as a result of Adams' sin. Man is physically corrupt—his nature is less of the image of God than intended at creation (Gen. 1:27, 31; Rom. 5:12-14). Man is also spiritually corrupt—he suffers from God's wrath (Rom. 1:18) and separation (Isa. 59:2) instead of original fellowship with God (Gen. 3:8).

Man has *inherited a guilty status* before God. Every person has sinned in Adam, who is the divinely-appointed *representative* for all mankind (Rom. 5:12-14). Adam's disobedience and condemnation is charged to every man's behalf, just as Christ's obedience and thereby justification is charged to those who believe (Rom. 5:15-21; I Cor. 15:21-22).

Death

I believe all men are under condemnation of death because of sin (Gen. 2:17; Rom. 5:12-21; 6:23). *Spiritual death* is the separation of man from God; this is man's naturally depraved state until he accepts Christ as Savior from his sins and its consequences (John 3:18; I Cor. 2:14; Eph. 2:1-2; Col. 2:13). *Physical death* is the separation of the spirit from the body (Heb. 9:27; Jas. 2:26). *Eternal death* is the permanent separation of man from God for those who remain spiritually dead; these will be cast into the lake of fire for all eternity (Rev. 20:14-15).

Conflict (lack of peace)

I believe sin brought *conflict* upon the entire creation in many respects: man's relationship with God became one of strain or alienation (Gen. 3:22-24; Isa. 6:5; Luke 5:8; Rom. 8:7); woman's relationship to childbirth became one of severe labor (Gen. 3:16); man's relationship with the physical realm became one of hard work to harness it (Gen. 3:17-19; Rom. 8:19-22); man and woman's relationships with each other became one of selfishness and treachery (Gen. 3:16; 4:8, 23; 6:1-2); and man's relationship to sin and the devil became one of slavery (John 8:34; Eph. 2:2).

Opportunity for God to be glorified

I believe the presence of sin does not negate the sovereignty of God, but rather gives *opportunities* for God's glory to manifest itself in mankind. God's victory over sin is more obvious after the presence of sin (Rom. 6:17-18; Eph. 2:1-2). God's forgiveness of sin is marvelous (Eph. 2:4-9). God's holy righteousness is imputed to sinners (Rom. 5:8; II Cor. 5:21). God's sovereignty and glory is evident even through man's wickedness (Gen. 50:20; Rom. 11:32-26). Of course, God's sovereignty over sin does not excuse anyone from his sin (Acts 2:23).

Personal Sins

I believe that no matter how large or small the offense, man is condemned before God (Gal. 3:10; Jas. 2:10). Nevertheless, Scripture seems to indicate *degrees of sin*, such as defiant vs. unintentional sins (Lev. 5:17; Num. 15:27-30), rejection of spiritual light (Matt. 11:20-24), priorities of the law (Matt. 23:23), various legal penalties (Ex. 21), physical death following some sins (Acts 5:1-11; I Cor. 11:29-31), greater accountability of spiritual leaders (Luke 12:48; Jas. 3:1), and betrayal of Christ (John 19:11).

The *unpardonable sin* is blasphemy—attributing to Satan the works of the Holy Spirit (Matt. 12:23-32; Mark 3:28-30). This sin, which will never be forgiven, can only be committed by people who possess a clear knowledge of the person and work of Christ yet suppress the truth, refuse to repent, and commit slander against the Holy Spirit. The unpardonable nature of this sin is not due to the inability of the atonement, but rather the utter lack of repentance that characterizes these people, with whom God does not fight, but rather gives them up to follow their own despicable ways (Rom. 1:19-32). This is different from *sin unto death*, which is sin committed by believers who refuse to repent and are in danger of being punished by God through death (Acts 5:1-11; I Cor. 11:30; I John 5:16). This is used as an example to others to remain true and faithful.

I believe that Christ redeems those who die before they understand their spiritual accountability towards God. There seems to be a biblical age of accountability (Deut. 1:39; Jon. 4:11); small children and perhaps some mentally infirmed are morally ignorant. David was comforted knowing that he would again see his dead baby (II Sam. 12:19-24).

SOTERIOLOGY: The Doctrine of Salvation

GOD'S ACCOMPLISHMENT OF SALVATION

I believe salvation of man is the act of God in redeeming man from sin's bondage and punishment (Rom. 6:23; Titus 2:14) in order to accomplish man's created purpose of holy fellowship with God (I Cor. 1:9; Col. 3:10; I John 1:1-7), to the praise of His glorious grace (Rom. 11:33-36; Eph. 1:3-7). See Christology.

Election

I believe God chooses certain individuals unto salvation (Eph. 1:4-5; I Pet. 1:2) based upon His gracious love (John 3:16; Rom. 11:5-6). Man deserves only punishment (Rom. 1:18; 3:19); it is God's prerogative to show mercy to whomever He wills: *unconditional election* (Matt. 20:13-16; Rom. 9:15-24; Eph. 1:11-12). God shows *common grace* to all mankind such as providing for them materially (Matt. 5:45), revealing truth through general revelation (John 1:9; Rom. 1:19-20), delaying judgment (Rom. 2:4), and convicting of sin through the conscience (Rom. 2:14-15). These blessings to every man (Acts 14:17) are enough to condemn a sinner who rejects Christ (Rom. 1:17-20), for Christ's atonement for sinners is *sufficient* for all to repent and come to Him (I Tim. 4:10; I John 2:2). God bestows *saving grace* upon those whom He will bring unto salvation (Rom. 1:1-6; Eph. 1:4-5), based solely upon Christ (II Tim. 1:9-10; I Pet. 1:2), not any goodness of man (Eph. 2:8-9; Tit. 3:5). This saving grace is based upon *predestination*, God's determination of the destiny of His people to experience conformity to Christ (Rom. 8:29-30) and adoption as sons (Eph. 1:4-5). This in turn is based upon *foreknowledge*, God's intimate knowledge of certain individuals (Rom. 8:29-30; I Pet. 2, 20). Regardless of God's sovereign election, every man is without excuse before God (Ezek. 18:20; Rom. 1:20). The gospel still must be preached, for God uses it to bring men to Him (I Cor. 1:18-21). Election manifests itself through man's exercise of faith (Acts 13:48; II Thess. 2:13) and pursuit of godliness (II Pet. 1:5-11); it should lead to humble worship (Rom. 11:33-36) and fervent service (II Tim. 1:8-12).

I do not completely understand how God elects certain individuals while promising that whoever desires to come to Christ may do so of his own free will (Ezek. 7:26; Mark 8:34; Luke 9:24; Rev. 22:17). Although attempts are made to reconcile these two parallel truths, human efforts fall short. I accept both of these truths by faith.

Effectual Calling

I believe God provides a *general call* of salvation to all people (Isa. 45:22, 55:1-3; Matt. 11:28; Acts 17:30), including revelations of Himself in creation (Rom. 1:19) and in His Word (John 20:31). God desires all men to be saved (I Tim. 2:4). Therefore, believers must proclaim the gospel everywhere (Matt. 28:18-20; Luke 24:47; Acts 1:8). Yet people are unable to come to Christ of their own efforts (Matt. 22:14; John 6:44, 65; Rev. 22:17) because of their depravity. Christ issues an *effectual call* to salvation (I Cor. 1:2, 9, 24, 26; II Thess. 2:14; I Pet. 2:9) through His Word (Rom. 10:13-17) and ministry of the Holy Spirit (I Cor. 2:12-16), by convicting of sin (John 16:8-11; Acts 2:37), illuminating truth (Acts 26:18; II Cor. 4:3-6), drawing unto God (John 6:44, 65), and enabling man to repent (Acts 2:38-39; II Tim. 2:25) and have faith (Eph. 2:8-9; Phil. 1:29). This calling is entirely the work of God (Rom. 9:11; II Tim. 1:9) and only extended to the elect (Rom. 8:30).

MAN'S RESPONSE UNTO SALVATION

I believe man cannot respond to God's calling without the Holy Spirit's illumination (John 16:7-11; I Cor. 2:9-10) and enablement (John 3:5-8; II Cor. 3:14-17; Tit. 3:5). Salvation is a gift (Rom. 6:23); no works are involved (Eph. 2:8-9), just faith that what God says is true (Acts 16:31). The *conversion* of man is a total change of mind, emotion, and will from serving sin to being a disciple of Jesus Christ (Matt. 11:28-30; 18:3-4); it comprises two inseparable aspects: repentance and faith (Acts 20:21).

Repentance

Repentance is a complete change of direction (II Chron. 7:14); it involves an intellectual acknowledgement of one's hopelessness in sin without Christ (Ps. 51:3; Acts 2:37-38), an emotional sorrow and confession of sin (Ps. 51:1-17; II Cor. 7:9-10), and a volitional change of masters (Prov. 28:13; Isa. 55:6-7; Acts 3:19; Luke 15:21; I Thess. 1:9)—from sin to God. Repentance is a gift from God: it comes from God's gracious enabling (Acts 11:18), a focus on His Word (II Tim. 2:25), and godly sorrow (II Cor. 7:8-11). A person cannot be saved without repenting of his sin (Luke 13:5; 24:47; Acts 2:37-38; 17:30). It is not a work, although it does evidence itself in good works (Matt. 3:8; Acts 26:20).

Faith

Faith is a complete change of reliance upon self to reliance upon God. It is not the same as knowing one is a sinner (Ex. 10:16; Matt. 27:4). The basis of faith is God's Word (Rom. 10:17; Heb. 11:1); the object of faith is Christ (Acts 10:43; Gal. 2:16-17; I John 5:10-13). Faith is a gift of God (Eph. 2:8-9) not based on any self-effort (Rom. 3:28-4:5). Faith is not a work, but a response (Rom. 4:5). It involves intellectual assent (Ps. 51:3; John 20:30), emotional conviction (Rom. 10:9-10), and volitional determination (John 1:12; 3:16; 6:37; Acts 16:31; Rom. 16:26). Faith is not a work, it is a state of dependence; however, it does evidence itself in good works (Jas. 2:14-26). Saving faith is not begun by works; neither does it continue by works (Gal. 2:21-3:3).

MAN'S POSITION OF SALVATION

Redemption

I believe those who trust in Christ for salvation are immediately redeemed and set free from bondage to the law (Gal. 3:13), sin (Col. 1:13-14), and death (Heb. 2:14-15), purchased by Christ's blood as a ransom (I Tim. 2:6; I Pet. 1:18-19; Heb. 9:22) to make them his own inheritance (I Cor. 6:19-20; Rev. 5:9-10). Christ's redemptive sacrifice on Calvary satisfied God's holy wrath (*propitiation*: Rom. 3:23-26; 5:9; I John 4:10) and obtained forgiveness of sins (*expiation*: Heb. 9:24-28; 10:18-22). The believer is therefore liberated from the punishment of sin (Rom. 8:1; II Tim. 1:10), the power of sin (Phil. 1:6; 3:21), and the future presence of sin (Rom. 8:22-23). The believer's master is Christ instead of sin (I Cor. 7:21-24; Tit. 2:14).

Reconciliation

I believe conversion brings man back into fellowship with Christ, from a relationship of hostility (Col. 1:20-21) to one of love (I John 4:19) and acceptance (John 1:12; Eph. 1:6). Reconciliation is accomplished by Christ's death (Rom. 5:6-10); man cannot reconcile himself. The believer is baptized into Christ (John 14:20; 17:20-23; I Cor. 12:12-13; Gal. 3:27) at the moment of salvation (Rom. 6:3-5; Col. 2:10-12), united with Him in death (Gal. 2:20), burial (Rom. 7:4), and resurrection (Col. 3:1). Union with Christ is expressed as branches growing

from the vine (John 15:1-10), a body being subject to its head (Eph. 4:15-16), a building resting on its foundation (Eph. 2:20-22), and a marriage (Eph. 5:22-32). Benefits of this union include peace with God (Rom. 8:1), grace at God's throne (Heb. 4:16), future reign with Christ (II Tim. 2:12), and present enablement to live to God's glory (Phil. 4:13; Gal. 2:20).

Regeneration

I believe that instantaneously at salvation a believer passes from spiritual death unto spiritual life (Eph. 2:1-6; Col. 2:13). This spiritual resurrection is also called the new birth (John 3:3-5; I Pet. 1:3) and a new creation (II Cor. 5:17; Eph. 4:24); it is the work of God (John 1:13; Col. 1:13) through the Holy Spirit (John 3:5-8; Tit. 3:5) by the Word of God (I Pet. 1:23). The believer now has the ability through Christ to serve Him (Jer. 31:33; Ezek. 36:25-26; Rom. 6:1-11; Eph. 2:10).

Justification

I believe justification is the gracious act (Rom. 3:24) whereby God declares a person to be legally righteous (Rom. 8:30) and no longer worthy of punishment (Rom. 8:31-39). This does not mean a person has not sinned (Rom. 5:6-8; II Cor. 5:19-21), nor does it make a person intrinsically righteous (Rom. 4:3-8). Nor can a person be justified by keeping the law (Gal. 2:16-17; Phil. 3:9), but by faith (Rom. 3:24-28; 4:1-5:1). This release from the bondage of the law's penalty (Rom. 8:1) is only due to the merits of Christ (Rom. 5:17-19), the One who lived a perfect life (Matt. 13:13-15) and paid the price of redemption with His blood on the cross (I Pet. 3:17). Christ's righteousness is *imputed* to the sinner immediately upon salvation (Rom. 4:24): His righteousness is substituted in place of a believer's unrighteousness (II Cor. 5:21), just like His sacrifice is substituted in place of a sinner's punishment (I Pet. 2:24-25). Furthermore, the believer is *forgiven* of his sin (Ps. 103:12; Acts 13:38-39; Rom. 4:6-8), which is remarkable since a person is not otherwise normally both forgiven and declared not guilty simultaneously (Rom. 5:6-11; Eph. 1:6-7). Benefits of justification include peace with God, access to God, joy in God, and endurance in life (Rom. 5:1-5).

Adoption

I believe that a believer is born a son into the family of God (John 1:12). His relationship to God is also one of adoption, which will occur at the future redemption of his body (Rom. 8:15-23) from its old sin nature. At conversion, the believer receives the promise of adoption, confirmed by the presence of the Holy Spirit (Gal. 4:1-7). This adoption will be realized at the glorification of the body, when the full benefits and inheritance of sonship are experienced (Eph. 1:5-14). As born sons and promised heirs (I John 3:1-2), the Father bestows upon His children such benefits as the leading of the Holy Spirit (Rom. 8:13-14) and loving discipline (Heb. 12:6-8).

Sanctification

I believe sanctification is the restoring of a person unto Christ-likeness (I Pet. 1:14-16), beginning at conversion. *Positional sanctification* is a status that believers receive once at salvation whereby they are set apart from sin (Rom. 6:18) and unto God (I Cor. 1:2, 30; I Pet. 1:2; 2:9). When Christ returns for His people, they will experience *total sanctification*, the salvation of the body from even the presence of sin (Rom. 8:23-30; Phil. 3:10; I Thess. 3:13; I John 3:2). While here on earth in this vile body (Rom. 7:14-24), the believer experiences *progressive sanctification*, the lifelong (Phil. 1:6) process of being conformed to the image of Christ (Rom. 8:29) and living according to the mind of God (Rom. 12:1-2). Sanctification involves two passions: hatred of sin (I John 2:15-16) and love of God and others

(Matt. 22:35-40; Gal. 5:14); two positions: dead to sin (Rom. 8:13; II Cor. 7:1) and alive unto righteousness (Rom. 6:1-11); two paths: away from the world (I John 2:15) and near unto God (Gal. 5:16-25); two people: God's enabling (Phil. 2:12-13; I Thess. 5:23-24) and man's response (Rom. 6:1-19; Col. 3:8-17; Heb. 12:14-15); and three primary means: Scripture (John 17:17-19; Eph. 5:26-27; II Tim. 3:16-17; II Pet. 1:3-4), prayer (Eph. 6:18; I Thess. 5:17), and God's people (Gal. 6:1-2; Eph. 4:11-16, 29). Sanctification is a command (I Thess. 4:1-10; I Pet. 1:14-16) that is provided by the redemption of Christ on the cross (Titus 2:14; Heb. 10:10-14; 13:12) and enabled through the Holy Spirit (Rom. 15:16; I Cor. 6:11; II Cor. 3:18; I Pet. 1:2).

Sanctification involves *separation*. The believer must separate from the world in attitude and action (Rom. 12:1-2; Jas. 4:4; I John 2:15-17), although he must be in the world as a light (Matt. 5:13-16). The believer must separate from false teachers who promote denial of God's Word (Rom. 16:17-18; II Cor. 6:14-7:1; Gal. 1:8-9; II John 9-11). The believer must also separate from unrepentant disobedient believers (Matt. 18:15-17; II Thess. 3:6, 14). God's glory and holiness are paramount (I Pet. 1:15-16). Sanctification also involves *liberty*, which is the freedom from sin and its consequences (Rom. 6:1-10). However, the lack of eternal punishment should be an incentive for believers to live for God (II Cor. 5:14-6:1), not a presumption upon the grace of God (Rom. 6). Those who love Him will serve and obey (John 15:10).

Security and Assurance

I believe that a person who accepts Christ as Savior is absolutely *secure* (II Tim. 1:12; II Pet. 1:14; I John 5:13). This security begins at salvation (Rom. 8:29-39), perseveres through one's life (John 10:27-29; I John 5:4-13), and lasts for all eternity (John 3:16). The basis for security is Christ's resurrection power (John 5:24) and His promises regarding everlasting life (John 3:16; 10:28-29), inseparability from God's sustaining love (Rom. 8:35-39), completion of God's work in individual lives (Phil. 1:6), and heavenly blessings (John 14:1-3). A believer's struggles with sin have no effect on his salvation (Rom. 7:18-8:1). The nature of election (Rom. 8:29-30), sealing (Eph. 1:13-14), justification (Rom. 8:31-39), regeneration (John 1:13), sonship (John 1:12), and eternal life (John 6:47) all indicate the secure nature of the new birth (John 3:3; I Pet. 1:23). Christ both saves and keeps (Eph. 2:8-9); man can do neither (Gal. 5:1-4). Whom He bought He will not let go (I Pet. 1:18-19). Warning passages must be taken seriously: they help keep a true believer on the straight and narrow path (John 15:1-7; Col. 1:22-23; Heb. 3:14; 6:4-6; II Pet. 3:17-18); if a professing believer repudiates Christ, he was never a true believer (II Cor. 11:26; Gal. 2:4; I John 2:19). The believer's *assurance* is based upon his absolute security in Christ (I Pet. 1:3-5). This is confirmed by the Holy Spirit's internal witness (Rom. 8:16; Gal. 4:6; I John 4:13) and by the believer's consistent progress in sanctification (II Pet. 1:5-11; I John 3:9, 14).

Future Glorification

I believe glorification is man's final sanctification: the complete and final deliverance from sin and all its effects (I Cor. 15:35-57). This final redemption of the body (Rom. 8:19-30; Col. 1:22; Jude 24) occurs at the return of Christ for His people (I Cor. 15:52; I Thess. 4:16-17); it frees the believer from the power, presence, and possibility of sin. Believers receive a new body that is incorruptible, perfect, and made in the image of Christ (II Cor. 5:1-5; Eph. 5:25-30; I John 3:2; Rev. 21:4), enabling direct and eternal worship and fellowship with God (Ps. 16:11; Rev. 22:3). Believers should look with anticipation for this glorious appearing of Christ (Phil. 3:20-21).

ECCLESIOLOGY: The Doctrine of the Church

UNIVERSAL CHURCH

I believe the universal church consists of all believers since Pentecost who have accepted Christ as Savior (Matt. 16:18; Eph. 5:25).

Images of the Church

I believe the scriptural *images* of the church emphasize both its union with Christ and its unity within the body of believers. The church is called the *Body of Christ*: Christ is the head (Eph. 1:22-23; 5:23) of a very diverse (I Cor. 12:12-19) yet united body (I Cor. 12:20-31; Eph. 4:15-16) chosen to accomplish God's will on earth. The church is the espoused *Bride of Christ*: He loved it, giving His life up for it in order to save and sanctify it; He also expects submission from it (Eph. 5:25-32); this union culminates in the heavenly marriage supper (Rev. 19:7). The church is called the *Temple of God*: Christ is the builder (Matt. 16:18), the chief cornerstone (Eph. 2:20; I Pet. 2:6-7), and the foundation (I Cor. 3:11). The church is a group of people, not a building. It is a *pillar and support of the truth* (I Tim. 3:15), a *display of God's wisdom* (Eph. 3:10), and a *priesthood* revealing God to the world (I Pet. 2:4-10).

Inauguration of the Church

I believe the church was *founded on the day of Pentecost*. It was then that the Holy Spirit was poured out upon all members of the body of Christ (Acts 1:4-5; 2:1-4; 11:15). The individual who now accepts Christ becomes united with His body at salvation by the baptism of the Holy Spirit (I Cor. 12:13). Christ had promised a future singular church (Matt. 16:18) consisting of all nationalities (Gal. 3:28; Eph. 2:14-22). The church is a subset of the spiritual *people of God*, believers of all ages saved by faith in Christ's atoning work (Rom. 4:11-12; Gal. 3:29).

Distinctiveness of the Church

I believe the church is *distinct from national Israel*. The church is a worldwide entity while Israel is a political, ethnic, and geographic nation. God called Israel to live holy lives physically separated from other nations; the church is called to go out among all people to make disciples (Matt. 28:18-20; Acts 13:47). They are two separate identities in Scripture (I Cor. 10:32); within Israel itself there are believers (Rom. 9:1-6). The church cannot simply be substituted as the recipient of God's promises to Israel; Israel has a definite future (Jer. 31:35-37; Rom. 11:25-26). NT believers partake of the spiritual blessing of the New Covenant made with Israel (Jer. 31:31-34; Heb. 8, 9, 10). The church is also *similar to Israel* in that both are manifestations of God's kingdom (Matt. 21:43); they are both of Abraham's seed (Gal. 3:29), one being spiritual and the other physical.

The church is a manifestation of the *kingdom of God*, which is God's rule over His people (Matt. 4:17; Luke 17:20-21; Rom. 14:17). Christ preached a spiritual kingdom (Matt. 20; 22) that will eventually culminate in a physical kingdom. All believers in this age become part of this spiritual kingdom at salvation (Acts 8:12; Col. 1:13).

The church is *distinct* from government (John 18:36). The church exists to make disciples; government exists as God's physical representative (Dan. 2:21; 5:21) to maintain order, punish evil, and promote good in society (Gen. 9:6; Rom. 13:1-4; I Pet. 2:13-14). Neither should interfere with the other. The believer's response to government and its leaders must

be to pray for them (I Tim. 2:1-2), respect them (Rom. 13:1-7), and obey them (I Pet. 2:13), provided specific laws do not contradict God's laws (Acts 5:29). The church is to obey God even if it brings civil or religious persecution (I Pet. 3:14, 17). Believers must pay taxes (Matt. 22:17-21; Rom. 13:6-7) and seek to influence both society and government for good (Matt. 5:13-14; 14:1-4; Acts 24:25).

LOCAL CHURCH

I believe a local church is a group of specific people in a narrower geographical region who have been called out from the world and belong to the Lord. A single local church is one of many similar assemblies (II Cor. 11:8; Rev. 2-3), all of which are expressions of the universal church or body of Christ. They have specific locations (Acts 13:1; Rom. 16:5; Tit. 1:5), specific strengths and weaknesses (I Cor. 1:4-13; I Thess. 2:13; Rev. 2-3), specific leaders (Acts 20:17; Phil. 1:1), and even specific letters received in some cases.

Purposes of the Church

I believe the primary goal of the church is to *glorify and worship God* (Eph. 3:21). A church glorifies God as it *evangelizes unbelievers*: it is commanded to go into the world (Matt. 28:19-20; Mark 16:15; Luke 24:47-48; Acts 1:8) with the gospel, whether at home (Jerusalem: Acts 1-4), neighborhood (Judea: Acts 5-7), surrounding country (Samaria: Acts 8), or the whole earth (Acts 9-28). A church glorifies God as it *edifies believers* unto Christ-like maturity through preaching and warning (Acts 20:7; Col. 1:28), instruction (Acts 2:42; Col. 3:16), fellowship (Acts 2:42; Phil. 2:1-4), service using gifts of the Holy Spirit (Rom. 12:1-8; Eph. 4:11-13), and giving liberally (I Cor. 16:1-2; II Cor. 9:1-15). God has set aside the Lord's Day, the first day of the week, as a special day of remembering Christ's resurrection (John 20:1-2) when the local assembly gathers in worship and fellowship (Acts 20:7; I Cor. 16:2). Such times are to be reverent and Bible-focused in spirit and content (I Cor. 14; Eph. 5:18-20; Col. 3:16; I Tim. 4:13; II Tim. 4:1-2). Although not identical to the Sabbath, the Lord's Day is in keeping with a day set aside for physical rest and spiritual nourishment (Deut. 5:13-15; Isa. 58:13-14).

Membership in the Church

I believe church membership is *modeled* in Scripture as a means of making the church pure and focused on its mission of developing disciples for Christ. Despite Scripture not using the term *membership*, biblical statements attest to a defined membership: people added to specific assemblies (Acts 2:41-47; 11:19-26), mutual dependency (I Cor. 12:27; Heb. 10:24-25), church discipline (Matt. 18:15-17; I Cor. 5:13), ordinances (I Cor. 11:17-34), giving (I Cor. 16:2), and definite leaders (I Pet. 5:1-3). Individual church membership is *based* upon a profession of faith (Acts 5:14; I Cor. 12:13) followed by believer's baptism (Acts 2:41; 8:12) and a life of obedience to Christ (II Cor. 6:14-7:1).

Government of the Church

I believe a church, following Christ as its head (Col. 1:15-18), is to be governed by its own membership in conjunction with one or more undershepherds. The congregation is involved in approval of its leaders (Acts 6:3-6), discipline (Matt. 18:17; I Cor. 5:4-5), and doctrinal purity (I John 4:1). Scriptures give leaders of the church considerable authority in shepherding God's people (Acts 15; I Tim. 5:17; Heb. 13:17). A congregation and its leaders work together under the Holy Spirit's guidance (Acts 15:22; I Pet. 2:9). Although churches are not subject to each other, they should work together based upon unity of their faith (Col. 4:16; I Cor. 16:12).

Leadership for the Church

I believe the *pastor* is the primary leader of the local church. The pastor is an *undershepherd* who guides, feeds, and protects the sheep (Acts 20:28); he is an *overseer* who rules and administrates the church to the glory of God (I Pet. 5:2-4); he is an *elder* who teaches God's people with wisdom and care (I Tim. 5:17). Scripture encourages each local assembly to have a recognized senior pastor (Acts 12:17; I Cor. 3:6, 10) along with a plurality of pastoral leadership (Acts 14:23; Tit. 1:5), whether laymen or full-time.

The *qualifications* of a pastor are significant (I Tim. 3:1-7; 4:12-16): to have an unceasing desire to minister, to be morally blameless, to be serious-minded, to be patient and considerate of others, to be above reproach in private and family life, and to demonstrate mature abilities to teach and rule God's people well. The *responsibilities* of a pastor are significant: to be an example (I Pet. 5:2-3), to pray (Acts 6:4), to rule (I Tim. 5:17), to preach the Word (II Tim. 4:2), to evangelize (II Tim. 4:5), to guard against false doctrine (Tit. 1:9), to equip the saints (Eph. 4:11-12), and to promote growth of the saints (Eph. 4:12).

The *deacon* is the only other biblically prescribed church leader. His qualifications are very similar to those of a pastor (I Tim. 3:8-13), but most of all, he must be above reproach in every area of his life (Acts 6:3). His primary duty is to perform the actual meaning of his title, *service* in daily administration and meeting the needs of the people so that the pastors can have sufficient time to pray and study God's Word (Acts 6:1-7).

Discipline in the Church

I believe the church is to be characterized by *unity*. The church must display its unity with the body of Christ through Scriptural doctrine (II Cor. 6:14-7:1; Rom. 1:16-17) and humble service toward each other (I Cor. 12). The church must also be characterized by *holiness*. The church must promote holiness unto God (I Pet. 1:15-16; 2:9) and separation from the world (Rom. 12:2; I John 2:15-17; Jas. 1:27; 4:4), false teachers (Rom. 16:17-18; II John 9-11), and unrepentant disobedient brothers (Matt. 18:15-18; I Cor. 5:1-13). The church must practice *discipline* with those of its members who fail to demonstrate separation unto God from the world, false teachers, or unrepentant brothers (Matt. 18:15-18; II Thess. 3:14-15). The purpose of church discipline is to promote holiness, unity, testimony, and reconciliation (I Cor. 5:4-7; Gal. 6:1; Eph. 5:25-27; Jas. 5:20).

Ordinances of the Church

I believe God gave the church two ordinances as public demonstrations of God's grace towards His people. They both portray Christ's death and resurrection, which enabled the believer to experience death of his old nature and life of his new nature. Neither ordinance provides all or part of salvation (Eph. 2:8-9; Tit. 3:5), yet they were commanded by Christ and were observed regularly by the apostolic churches.

Baptism

I believe baptism is a one-time ordinance commanded for every believer (Matt. 28:19-20). Its *significance* is the believer's symbolic *identification with Christ* publicly (Rom. 6:3-5) in his death and resurrection. The *subjects* of baptism are *true believers*, indicated by Scriptural prerequisites to baptism: instruction (Matt. 28:19; Acts 8:35), faith (Acts 2:41; 8:35-27; 16:30-31), and repentance (Acts 2:38). Baptism does not save, but rather proves that confession of Christ is genuine. The *mode* of baptism is immersion for three reasons: it is

the basic meaning of the word (Acts 2:41); circumstances indicate immersion (Acts 8:38); and it pictures the burial and resurrection of Christ to newness of life (Rom. 6:3-4; Col. 2:12). Baptism does not have to take place in a church by a pastor (Acts 8:37-38), but biblically it seems to be associated with a local assembly of believers (Acts 2:37-41).

Lord's Supper

I believe the Lord's Supper is a continuing ordinance for all believers (Matt. 26:26-30; Mark 14:22-26; Luke 22:17-20). Its *purpose* is fellowship or *communion* with Christ and His Body: an internal remembrance and an external proclamation of Christ's death, anticipation of Christ's return, and fellowship of unity with Christ and His people (I Cor. 11:23-34). Communion looks back to what Christ did on the cross, similar to the OT Jewish Passover, which looked forward to what He would do (Exod. 12:15-20; John 13; I Cor. 5:7). The *elements* of communion are unleavened bread and fruit of the vine, symbols of Christ's death and the cleansing of sin (Ex. 12:15; I Cor. 5:7-8; I Pet. 1:18-19; 2:21-22). The elements are mere symbols, for Christ can never be sacrificed again (Heb. 9:22-28) and He did not hold his own body and break it (Matt. 26:26). The *participants* of communion are true believers who have examined themselves to see if they are in fellowship with God (I Cor. 11:27-28). Those who sin either by not partaking or by partaking unworthily will be in danger of judgment (I Cor. 11:29-34). The *frequency* of the Lord's Supper is not dictated in Scripture, although it was observed daily in Jerusalem after Pentecost (Acts 2:46) and weekly later in Acts (20:7). The emphasis is on the observance, not the frequency (I Cor. 11:26).

ESCHATOLOGY: The Doctrine of Last Things

INDIVIDUAL ESCHATOLOGY

Death

I believe death is the ultimate result of sin (Gen. 2:17; Rom. 5:12; Jas. 1:15) that affects every man since Adam (Rom. 6:23; Heb. 9:27). There are three types of death. *Physical death* is the cessation of life and the separation of the spirit from the body (Eccl. 12:7; John 19:30; Jas. 2:26). *Spiritual death* is the condition of every person without Christ, being separated from God (Rom. 8:6-10; Col. 2:13). The *second death* is eternal separation from God, the final state of those who never passed from spiritual death unto spiritual life (Rev. 2:11; 20:6, 14); they will be eternally punished in the lake of fire (Rev. 20:14-15). Christ's atonement on the cross has rendered eternal death of no concern for the believer (I Cor. 15:20-26). Although their bodies will die physically, they will not even see death (John 8:51; II Cor. 5:1-8; Phil. 1:21; I Thess. 4:13-18), since they have passed from spiritual death unto spiritual life and thus eternal life (I Cor. 15:51-57).

Intermediate State

I believe that upon death, the believer's spirit goes immediately into the presence of God (Acts 7:59; Luke 23:43; II Cor. 5:8; Phil. 1:23). The unbeliever's spirit goes directly into *hades*, a place of torment (Ps. 9:17; Luke 16:22-31), where they wait until the great judgment day (Rev. 20:11-12). Scriptures do not reveal the exact nature of this intermediate state apart from being a place of severe torment; the focus is upon the *eternal* state of individuals (John 5:24).

FOUNDATIONS OF ESCHATOLOGY

I believe God has revealed certain future events in order to promote assurance (John 14:1-6; I Thess. 4:18), holiness (2 Pet. 3:11-14), and perseverance (I Cor. 15:58). God's kingdom in the end times is related to three covenants that He made to Israel. In the *Abrahamic Covenant*, God promised Israel that they would forever possess their land (Gen. 15:18-21; 17:1-8) and that they would be the means by which God blesses all peoples on the earth (Gen. 12:1-3; 22:15-18). In the *Davidic Covenant*, God promised Israel that a descendant of David would sit on a throne of worldwide peace and righteousness forever (Ps. 89:3-4; II Sam. 7:8-16). This person, Jesus Christ, rules in man's hearts (Acts 28:31; Rom. 14:17; Col. 1:13), but He will also rule a physical kingdom (Isa. 9:6-7; Luke 1:32-33; Heb. 1:8). In the *New Covenant*, God promised Israel a spiritual restoration as well as a national kingdom in Palestine (Jer. 31:31-40; Ezek. 36:23-38; Zech. 14:1-21; Rom. 11:25). The church today does not replace Israel, but it does partake of spiritual blessings of the New Covenant (Acts 2:22-36; II Cor. 3:14-18; Gal. 3:6-8; Eph. 2:11-19; Heb. 8:6-13). National Israel is a completely separate entity from the church and will enjoy the ultimate fulfillment of the New Covenant (Matt. 19:28; Acts 1:6-7; Rom. 11:25-32).

EVENTS OF ESCHATOLOGY

I believe in the imminent, bodily, pre-Tribulational, pre-millennial return of Christ for His church, followed by the great Tribulation of wrath towards unbelievers, the setting up of Christ's kingdom on earth, and eternal judgment of sinners.

Rapture

I believe Jesus Christ will return to “catch up” those people who have trusted Him for salvation—both dead and living (John 14:1-3; I Cor. 15:51-52; I Thess. 4:13-18). This rapture is *premillennial* because of the distinction between Christ’s return in the air for his church at the rapture (I Thess. 4:16) and Christ’s return to earth in the “Day of the Lord” to destroy unbelievers and set up His earthly kingdom (Matt. 24:25; I Thess. 5:1-11). The rapture is *preTribulation* because the church will not go through great worldwide wrath and Tribulation (I Thess. 1:10; 5:9; Rev. 3:10; 6:15-17), the church is absent in biblical references to the Tribulation (Rev. 6-18), and the Tribulation is primarily a time of God’s dealing with Israel (Dan. 9:24-27). The rapture is *imminent*: God’s people are exhorted to live holy lives expecting Christ’s return at any moment (Matt. 24:42-44; Mark 13:32-37; I Thess. 1:9-10; 4:13-18; Phil. 3:20; Tit. 2:13; Jas. 5:7-9; Rev. 1:3; 22:20). All raptured believers will then receive glorified bodies (I Cor. 15:51-52).

Judgment Seat of Christ

I believe all believers will appear before the Bema Seat of Christ after the rapture (Luke 14:12-14). This judgment is not a condemnation (John 5:24; Rom. 8:1), but rather a time of reward or lack thereof (I Cor. 3:11-15). It is an evaluation of each individual believer’s motives and works (II Cor. 5:9-10; Rev. 22:12) in their service toward God. Christ is pleased with faithfulness (Matt. 25:14-30; Luke 19:11-27), diligence (I Cor. 9:25), and humble service (I Cor. 4:5); He is not pleased with judging or competing with others (Rom. 14:10). These rewards and crowns that will be given to faithful believers (I Cor. 9:25; II Tim. 4:8; I Pet. 5:4) will be thrown back at Christ’s feet (Rev. 4:10), for He is the one who enables all believers to serve Him (Phil. 4:13). The desire to hear “well done, thou good and faithful servant” should inspire believers to a life of pleasing the Lord (I John 2:28). After the Bema Seat, before the end of the Tribulation, the Marriage Supper of the Lamb will occur (Rev. 19:7-9).

Tribulation

I believe in a literal seven-year Tribulation upon earth after the rapture, an “hour of testing” (Rev. 3:10) that brings God’s unprecedented judgment upon the earth (Matt. 24:21; Rev. 6:16; 14:19; 16:1). A major purpose of the Tribulation, Daniel’s Seventieth Week (Dan. 9:24-27), is to judge Israel for her idolatry in order to convert her through the New Covenant (Jer. 30:7-9; 31:31-34; Dan. 12:1; Zech. 12:9-13:9). The Tribulation will also be a time of unparalleled evangelistic success (Rev. 7:1-17). A second major purpose of the Tribulation is to punish the wicked (Isa. 26:21; II Thess. 2:3-12; Rev. 6:15-17). During this time, the Antichrist and his False Prophet will rise to power and lead the world in worship of Satan (Dan. 7:7-8; II Thess. 2:3-4; Rev. 13:1-18). The antichrist will make a peace treaty with Israel, which he will break halfway through the Tribulation (Dan. 9:27; Matt. 24:15), coinciding with God’s intensified wrath against the ungodly during the second half of the Tribulation (Rev. 16-18). At the end of the Tribulation, the Antichrist will lead the nations in a futile war against God (Rev. 13:7) at the Battle of Armageddon (Rev. 16:13-16).

Second Coming of Christ

I believe Christ will return to earth bodily (Acts 1:11) with all His saints and angels (Zech. 14:3-5; Rev. 19:11-21) at the end of the Tribulation to cast the Antichrist and his False Prophet into the eternal Lake of Fire (II Thess. 2:8; Rev. 19:20) and strike down the wicked with the sword of His mouth (II Thess. 1:7-11; Rev. 19:15-21). Christ will then bind Satan

in the abyss for a thousand years (Rev. 20:1-7) and judge those who survived the Tribulation (Matt. 25:31-34), welcoming the righteous into His Millennial kingdom.

Millennium

I believe in a literal one thousand year physical reign of Jesus Christ on earth after His Second Coming (Rev. 20:1-6). At this time, dead Tribulation saints will be resurrected to join the rest of God's people to reign with Christ (Dan. 12:1-2; Matt. 19:28; Rev. 20:4-6). Israel will accept Jesus Christ as their Messiah (Zech. 12:10; Rom. 11:25-31) and will experience the complete fulfillment of the covenants made with them (Jer. 30-33; Zech. 12-14): they will inhabit Palestine in peace and prosperity (Ps. 72; Isa. 9:7; 11:1-9; Jer. 23:5) under the rule of Messiah their King on David's throne. Despite an enforced peace, not everyone will trust in Christ: at the end of the Millennium, Satan will be loosed to gather the world together for one final rebellion against God (Rev. 20:7-9). Yet they will all be defeated with fire from heaven (Rev. 20:9); Satan and his angels will be cast into the Lake of Fire for eternity (Rev. 20:10).

Great White Throne Judgment

I believe after Satan's final condemnation, all the unrighteous dead will be resurrected to face judgment (Dan. 12:2; Rev. 20:5, 11-15) by Christ (John 5:21-29; Acts 17:31). Those whose names not written in the Lamb's Book of Life will be thrown into the Lake of Fire for all eternity (Rev. 20:15).

Eternal State of Unbelievers

I believe all people will experience an eternal existence (Matt. 25:46): either eternal life in God's presence (John 3:16) or eternal death apart from God's presence (Dan. 12:2). There is no such thing as annihilation. Those who reject Christ's salvation (John 3:18; I John 5:12) will suffer the Second Death (Rev. 20:14; 21:8) in the Lake of Fire or *gehenna* (Isa. 33:14; Mark 9:43-44) forever (Matt. 25:41; II Thess. 1:9). It seems there are degrees of punishment proportionate to one's rejection of divine revelation (Matt. 11:22; Rev. 20:13), but all the wicked will consciously suffer severe physical torment (Matt. 8:12; 13:49-50; Rev. 14:11; 20:10) forever.

Eternal State of Believers

I believe those who have accepted Christ as Savior will live in His presence forever (Matt. 25:34; John 14:1-4; Rev. 21:3); this is the culmination of a believer's salvation (Rom. 5:9), sanctification (Eph. 5:27), and glorification (Rom. 8:17; I John 3:2). Christ will destroy the present creation (II Pet. 3:7, 10) and create a New Heaven and New Earth (Isa. 65:17; Rev. 21:1-2). Eternal life will have no effects of sin (Rev. 21:27; 22:3) and its curses such as sickness and death (Rom. 8:18; Rev. 21:4); rather it will be characterized by great majesty and glory (Rev. 21:11-21; 22:2), highlighting eternal fellowship with Christ (Luke 22:18; II Cor. 1:7-9) and His followers (Rev. 5:11; 19:1), as well as eternal worship and service to Him (Dan. 7:13-14; Phil. 2:9-11; Rev. 4:8-11; 22:3-5), for He the Lamb is eternal glory (Rom. 11:36; Rev. 21:22-23), to the praise of the Father's glory and grace (I Cor. 15:28; Eph. 1:3-6).

PRACTICAL MATTERS

Salvation Experience

I was saved when I was five in Grand Rapids, Michigan. I grew up in a missionary pastor's home and had heard the gospel many times. One night I could not sleep and told my parents. They understood the Lord to be dealing with me and sat me on the couch and led me to the Lord. I had an immediate change of attitude and manners. I doubted my salvation in high school when I could not recall my thoughts and prayer when I was five. I came to realize, however, that I needed to trust God that He keeps His Word and not trust my own finite memory of exact method and prayer used. God's Word reassured me that indeed I was saved; I have not doubted again since then. I was later baptized by immersion.

Ministry Call

I grew up on the mission field assuming I would return as a missionary myself. I enrolled as a Bible major at BJU in 1992, having my call to ministry confirmed during a sermon by Dr. Bob Wood about desiring the office of pastor. My call had not come in an instant, but rather over the course of time as I experienced ministry on the mission field and in various churches through preaching, evangelism, as a Sunday School teacher of various ages, camp counselor, assistant pastor, missionary pastor, Mission Prayer Band officer, extension leader, and in other ministries. I have not been satisfied doing anything else, despite being willing to do or work however the Lord would lead. After listening to Pastor Minnick's sessions on the call to ministry, I have again been confirmed in my heart of my compelling desire to lead others to Christ and disciple people as a full-time minister of the gospel.

Call to Military Chaplaincy

For a long time I have been interested in the military, specifically the work of the military chaplain. I had not given it much thought for myself for two reasons: God was leading me to the mission field and I was not American. Yet interestingly, I never had peace about any particular field until after I was married and had begun the process of becoming American. Through various circumstances God began revealing to me that the *military chaplaincy* was the mission field that He actually desired for me. Through gifts and desires to preach, disciple, counsel, administrate, write, and teach, as well as desires of patriotism, duty, and honor, in addition to family needs and the advice of trusted friends and church leadership, God was increasing my burden and desire to minister to our sailors, marines and coast-guardsmen; over the course of the past few years, God was opening the door to do just that.

Current Plans

Having been denied an active duty position, I am presently a Navy Reserve Chaplain. We still desire to seek active duty status, but the Navy desires more recent senior church leadership experience. We are praying for the Lord to open a door of church ministry should He so desire. In the mean time, God has a great ministry for me as a Reserve Chaplain.

Support of Family in Ministry (Barbara)

“My involvement in my husband's ministry has been primarily to pray faithfully for him, enable him to have the time to participate in ministry opportunities, serve alongside him whenever appropriate, and to ensure that his children are taught to respect and obey him as the leader of our family. I have served with my husband in Sunday School, Children's Church, and hosting people in our home for meals of fellowship or encouragement.”

“God has given me the privilege and great responsibility of being wife to Shawn and mother to our children. Shawn and I agree that our home life and childrearing responsibilities are best met by my being at home "full-time." This allows for me to be available to help my husband at a moment's notice with anything and everything God purposes for him to do, as well as to focus on teaching our children through the normal routines of life. My children are able to serve alongside me as we prepare a meal to bring to someone who is ill or just had a baby, make cards for unsaved relatives and friends, pray throughout the day for Daddy and learn that we are to honor God in all that we do, in our home and outside in our community. I am pleased and honored to be able to dedicate my life to serving alongside my husband in whatever God has for him as well as rearing the next generation to love the Lord our God.”

Philosophy of Ministry

The military chaplaincy will no doubt challenge me to remain unspotted from the world, from false teachers, and from my own hindrances (Heb. 12:1). Being in ministry for the military is very different from church. I will be ministering to our armed forces along side other chaplains who may not be born again believers. Much prayer and biblical study is vital to remain firmly grounded, to be salt and light in a corrupt world, and to minister effectively in a politically charged arena of people who are desperately looking for hope.

Below are some issues of importance that might arise in the chaplaincy. Only the aspects of these topics below that are not mentioned in my main statement will be discussed here.

Personal Separation

God calls upon me to be "unspotted from the world" and to be holy, for He is holy. I must reject worldly advice, man-centered thought processes, clear wickedness such as adultery, evil attitudes such as pride. Standards themselves do not make a person holy or in more favor with God, since righteousness comes from the heart. Standards are also not to be used for criticizing others who have different (either higher or lower) ones. Let every man be persuaded in his own mind (Rom. 14:5) in faith (Rom. 14:23). Yet standards are beneficial. I personally practice standards for three reasons: 1) keeping myself as far from sin as possible; 2) training my children and others to do the same; and 3) being a witness and testimony in front of others (believers and non-believers) for the sake of Christ. Testimony and risk to my family's purity are vital. This will be challenged, but as a husband, father, and chaplain, I have a great opportunity to set the example of holy living (I Tim. 4:12).

Evangelism

Everyone is called to evangelize and go into all the world. Some are called to do this full-time, whether as preachers, evangelists, church planters, teachers, etc. One of the most important goals is to establish a body of local believers. Social gospel missions which teach enhancing the quality of life as an end in itself are not in keeping with leading people to repent of their sins, turn to Christ, and become His disciples. God does not prescribe exact methods or programs, but He does give us principles and examples in Scripture. We are to go out to the highways and reach them. We are to be open to opportunities that come our way. We are to be associated with the lost as neighbors and fellow citizens. We are to have compassion on the lost. We are to pray for the lost. We are to partner with others to reach the lost (Prov. 11:30; Luke 14:23; Mark 6:7-12; I Cor. 9:19-23; Jas. 5:20). I have personally had experience in door-to-door visitation, street witnessing, discipleship, youth clubs, nursing home ministries, tract distribution, and speaking up for the Lord at work.

The military prohibits direct proselyzation, much like public schools. However, a chaplain is not limited in the ways God can use him to evangelise unbelievers: by being an example of joyful godly living, by being in the world (available) as a clear light (testimony), by being instant in season and out of season to boldly yet graciously give biblical advice when asked, by preaching biblically during appointed times, and by giving a word of encouragement everywhere he goes. A chaplain should always encourage individual sailors and marines to get involved in a local church whenever possible.

Baptism

Baptism in the military is in a setting very different from that of a local church. Christ does not mandate that baptism be observed merely in a local church setting; however, as a chaplain, I must clearly explain the purpose of baptism: symbolizing a believer's becoming part of the body of Christ in a public confession of faith. Baptism is administered by the chaplain under the authority of his home church.

Lord's Supper

Communion in the military is in a setting very different from that of a local church. Christ does not mandate that communion be observed merely in a local church setting; however, as a chaplain, I must clearly "hedge the table" by explaining its purpose as being only for believers who have examined themselves carefully. The Lord's Table is administered by the chaplain under the authority of his home church.

Divorce and Remarriage

Divorce is always mentioned in Scripture as a negative situation associated with sin. The "exception clause" is unclear, but in my opinion, it refers to the Jewish custom of engagement. Regardless, I cannot endorse nor allow anything that God hates. I will not perform a wedding for anyone who has a living spouse. The Bible does not prohibit a divorcee from serving in any capacity in the church except for as a pastor or deacon. Nevertheless, for testimony sake, close scrutiny of character and attitude must be observed in deciding any public ministry. When asked to marry a couple as a chaplain, I will insist on meeting at least three times with the couple, in order to explain the biblical teachings about marriage.

FUNDAMENTALISM AND THE MILITARY CHAPLAINCY

(an essay as part of my application for FBFI chaplaincy)

Baptist Fundamentalism and the military chaplaincy--are they mutually exclusive? Can a fundamental chaplain have a godly and rewarding ministry? Today's military is not far behind secular society in its rush towards normalizing values that are contrary to God's Word. The importance of standing firm with biblical conviction in this fickle society where people are doing what is right in their own eyes is even more important for the military, the shaper of many future leaders of this country. Fundamental Baptist chaplains play a vital role in this endeavor.

MISSION

FBFI exists as a fellowship for Baptist churches, pastors, chaplains, and individuals who wish to cherish and promote the fundamentals of Baptist faith and will not compromise biblical doctrine and practice. FBFI provides chaplains with opportunities to partner with like-minded servants of God committed to God's glory through the Great Commission: seeking and discipling people by graciously proclaiming the whole truth of God in love. FBFI also provides Fundamental chaplains with encouragement from others who daily seek to live separated lives from worldly values and philosophies. The fundamental chaplain is an extension of fundamental churches and individuals who join together to reach military service members for the glory of God.

VISION

Fundamentalism and its chaplains are increasingly confronting two major problems: misunderstanding by outsiders and rejection by insiders. Society often equates Baptist Fundamentalism with extremists groups such as Islamic fundamentalists and right-wing zealots who advocate violence to further their causes. For this reason, many insiders are now rejecting the fundamental label because it is misunderstood. But future generations must not reject their heritage, but instead study carefully to retain and explain their Baptist Fundamental heritage. The next generation must be warned against rejecting fundamentalism as a result of succumbing to modern cultural thought and action that increasingly leaves God out of every aspect of life. The heritage of Baptist Fundamentalism must be continued intact and undiluted in its theology, values, lifestyles, and biblical associations. Chaplains must do this without a spirit of contention, but rather with grace and salt. They must emphasize both ecclesiastical purity and personal separation from worldly values.

CORE VALUES

Loyalty to God and His Word is the foundation for everything a believer is and does. The fundamental chaplain must know where he stands, must never compromise the gospel through worldly methods of evangelism, and must preach the whole counsel of God, even if politically damaging to one's career. An overwhelming atmosphere of ungodliness as well as the presence of unbelieving chaplains must never give room for the fundamental

chaplain to downplay biblical fundamentals such as man's complete sinfulness, his need for Christ's salvation, and a literal hell for those who reject Him.

Uncompromising fellowship--can a fundamental chaplain pray with a new-evangelical chaplain? Fellowship is simply the expression of unity and love that God's people have for each other as noted in Ephesians 4. A fundamental chaplain must recognize the difference between, for example, personal fellowship of private prayer versus corporate fellowship of accepting an invitation to be a part of a CCM evangelical outreach. The fundamental chaplain must always decide how can he best demonstrate that he is unspotted from the world both in personal and public actions. The pure gospel must never be compromised by others being confused about what the chaplain really believes and practices.

Balanced Biblical Discernment that embraces Christlikeness and shuns the ways of the ungodly comes only from knowing God and His Word intimately. The discerning chaplain knows the truth and speaks it in love. He understands the needs of his people. He is wise as a serpent and harmless as a dove. He warns people of ungodly trends. Most of all, he is able to discern the spiritual issue at hand and provide a gracious biblical answer for the need.

Separatist Baptist Fundamentalism provides the framework in which FBFI chaplains operate. The FBFI chaplain is separated from the world and unto God in His lifestyle and ministry associations. The FBFI chaplain is Baptist with an understanding of distinctives such as baptism by immersion and local church autonomy. The FBFI chaplain is fundamental in his theology of biblical basics such as Christ's virgin birth and the literal death and resurrection of Christ.

Great Commission Leadership recognizes that leading people to Christ does not stop with evangelism. Matthew 28:18-20 emphasizes making disciples. The fundamental chaplain must be aggressive in seeking out those who need help, whether believers or unbelievers. God's Word has the answers and the chaplain must be instant in season and out of season with an appropriate word from God. Programs of evangelism and discipleship are certainly necessary, but the chaplain must always prayerfully look for individual opportunities.

Vigilance for Religious Liberty--why should the fundamental Baptist chaplain fight for the Muslim to practice his beliefs? The Second Amendment of the US Constitution demands religious liberty, which has its foundation in Genesis, when God created mankind with a desire to follow God but also with a free will to choose Him or to go his own way. The chaplain must not force Christ or His Word upon anyone, for He Himself never did. Furthermore, the chaplain must be vigilant to fight against attempts by others to limit the freedom to publicly and privately worship Christ and exalt His Word in faith and practice.