

*(This doctrinal statement was prepared by Pastor Brad Potter for his ordination at the First Baptist Church of Grafton, Illinois in June of 2000. These beliefs represent the beliefs of Shepardsville Baptist Church.)*

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## The Testimony of Brad Potter

I was saved at the Southern Baptist church in Otterville, Illinois when I was nine years old. No one wrote down the day that I was saved and I do not have a record of the exact date. Nonetheless, I remember the Lord convicting me of my sin and my need of a Savior. I had been convicted in previous services at the church and one Sunday morning I went forward during the invitation and accepted Jesus Christ as my Savior. I was baptized shortly after my conversion.

Unfortunately, My family stopped attending church not long after my conversion. Therefore, I did not grow as a believer. I spent most of my teenage years living for the things of the world. However, as I reflect on my life during that time, there was not a lot of joy.

It was not until after I was married and living in Grafton, Illinois that my wife and I decided to start attending church again. We started attending the First Baptist Church of Grafton in 1993 and it did not take long for the Lord to get our attention. My wife and I realized that we were not living a life in accordance with God's word. The Lord started to deal with many things in my life and I finally started to grow in Christ.

After growing under Pastor Hendrick's leadership for about three years, I started to feel God calling me to preach. Each message that was preached would give me a greater and greater awareness of God's call on my life. Whether it was pastor Hendricks or another preacher, I always received the same message of the Lord, that message was, "Preach!" During revival meetings in March 1997, I surrendered to preach. Brother Herb Hoover preached out of Acts chapter five (the story of Ananias and Sapphira) and asked that question, What are you holding back from God? I would often ask myself the question, Wouldn't everyone be a preacher if they were totally surrendered to God? I knew that at least for myself this was true. I asked in the following week for God to confirm His call on my life. As I read that week in Joshua Chapter one, I came across verse nine and it seemed to leap out at me. It said, *Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.* This absolutely convinced my that God had called me to preach and to pastor. I have spent the last three years of my life preparing for the ministry at Heritage Baptist University. Two of those years I have pastored Bible Baptist Church of Highland Heights in Indianapolis, Indiana. I am still convinced today that God has called me to pastor and, with His grace, I will continue to do so until He calls me home.

(Written by Brad Potter in June of the year 2000.)

## **The Testimony of Tammy Potter**

I had the great blessing of having two aunts that loved the Lord and were faithful to Him. When I was younger, I loved to spend the night at Aunt Sue's and Aunt Tab's and I was always welcome. I don't think I remember a time that I asked if I could stay and they said No. Therefore, I spent a lot of time at their house. One thing that you learned to accept when you stayed at their house was if it was Sunday or Wednesday, you would be going to church. As a child, I never gave it too much thought, but as an adult, I am very thankful. Aunt Tab's was fun to stay at because she had cousins to play with and good food, but I liked staying at Aunt Sue's because she was always teaching you something new to do. Sometimes we would sew, sometimes we would cook, sometimes we would just play outside or go for a walk, but always, when it was time for bed, we would hear a Bible story and she would pray. I remember one evening very well, or at least part of it. It was time for bed and, as usual, Aunt Sue had us sit on the couch for some Bible time. It was my cousins, Tabi and Tuesday and myself. I couldn't tell you which stories from the Bible that Aunt Sue had told us and I'm not even sure what one she told that night, but I remember well her talking about hell and what an awful place it was. I remember her talking about Jesus and how he had died on the cross for our sins. He had taken our place. I remember her telling us that we all deserved hell, but we didn't have to go there if we would accept what Jesus did for us. She also told us how Jesus would come back one day to take those who had accepted Him home to be with Him in heaven. I remember after she was done talking, she asked my cousins if they wanted to pray and ask Jesus to be their Saviour. I right away knew that was something I wanted to do. However, when I told my Aunt Sue that I wanted to pray too, she told me I was too young. I remember that I started to cry. Aunt Sue asked me what was wrong and I remember telling her that if Jesus came back right now I would go to hell. And best of all, I remember her taking me with her to her bedroom and kneeling with me beside her bed, and helping me pray to ask Jesus to be my Savior and forgive me for my sins. It wasn't until I was older that I realized how young I was. Aunt Sue let me have her old Bible and I read in it "Tammy Jean Hayes asked Jesus to be her savior, January 22, 1977 at 8:19pm" I had just turned 4 the Nov. before.

When I was about 6, my parents started attending church on a regular basis, so I got to go to church even when I wasn't at Aunt Tab or Aunt Sue's. We went to Bible Baptist in Jerseyville. At that time, they met in an old house. The Pastor's name was Elder. On my 7<sup>th</sup> birthday, my parents were baptized at that church. That was the first time I remember hearing about baptism and I started asking questions. I wanted to get baptized with them that night, but I found that grown ups weren't very spontaneous and since it hadn't been planned for me to be baptized, I couldn't seem to convince them to let me in the water. But the next month when they did a baptismal service, I was on the roster!

It wasn't too long after we were baptized that we moved to Grafton and my parents fell away from church. I went with my aunts when I could, but it wasn't until I was a young teen that I really started being faithful. I had a youth group leader at Bible Baptist in Jerseyville

named Debbie Woolsey and she took me under her wing and made me feel like part of the family. Unfortunately, I think I looked forward to spending time with the people at the church instead of learning about God. Therefore, when I started college I fell away from church because my focus had been on the wrong thing. It was on people and not on God.

When I was 19 I married Brad. We were both saved, but neither of us had any idea what it meant to “live” a Christian life. We went to church occasionally, but only if there was nothing else to do and we never got up early enough to attend Sunday school. When our 1<sup>st</sup> child was about 18 months, we decided to try to go to church more because we wanted to make sure she knew the Lord Jesus Christ as her savior. We weren’t sure where we should go, so we first visited the church that most of Brad’s family attended, it was also where we had gotten married. It didn’t take me long into the service to realize that it wasn’t the church I wanted to attend. The people were very nice, but the book that the preacher was reading from didn’t match what my Bible said. I later found out it was an NIV. We decided to try First Baptist in Grafton because it was close to home and the Pastor’s daughter, Becky, had graciously played the piano at our wedding when we contacted her at the last minute and it was her birthday and because some of my family went there.

It was under the preaching of Pastor Hendricks that I started learning about the Bible. I started learning why I believed what I believed. I enjoyed going to church to see the people, but also to hear God’s word. The way I thought about life started to change. I realized that all I did should be God honoring. We would get together with other couples from the church and we found that they lived different than we were used to. Their music was different, the shows they would watch were different and their conversation was about the Lord. I learned that just going to church didn’t help if you didn’t listen and learn and follow up at home with actions. It didn’t seem like very long and the Lord started telling me in my heart that we wouldn’t be in Grafton forever. That was a weird feeling for me. Brad and I had both grown up here and we planned on living in Mason Hollow until we were old and gray and people would pass by the little red house and say there’s the Potter house. Then one day Brad told me he felt called to preach. The Lord had me prepared, it didn’t surprise me. I was ready. But he asked me to pray about it. He started back to college to finish his electronics degree and I didn’t hear anything else about it until the day he graduated. He came home from his last day of college and said, “I still feel called to preach!” I said, “I guess you better go then!”. Well, he still wanted to pray some more. That summer, Evangelist Herbert Hoover preached a week of meetings at our church and Brad finally surrendered to preach. I remember he came to me like he had bad news. After he told me, I was just glad that he had finally surrendered.

Brad started reminding me of Gideon and his fleece. He still wanted to be sure the call was from the Lord. We needed to sell our house before we could move and we only had a month before classes would start and I knew it would take that long for the paper work to be done. On Sunday afternoon, Brad put a sign up on a tree in our front yard. We lived on a dead end street, so the only traffic you usually got was the people that lived past us, which wasn’t many. We got a call early Mon. morning saying that they wanted to see the house. They came on Wed. afternoon and bought it! Finally, Brad was satisfied and we were on our way to Bible college.

Since we have been in Indiana, the Lord has helped me grow in many areas of my life. I've been able to serve him not only as a Pastor's wife, but as a Sunday school teacher, nursery worker, cleaner of the church, pot-luck organizer, and piano player (which I don't do very well at). Being in a small church, I've learned to do my services for the Lord and not for man. I've always been a person that liked to be on my home turf. When I got older, I no longer like to stay other places. I like to be at home. I didn't know how I would do making the move to Indiana, but I've found that as long as I'm where God wants me, I have peace. I don't know what He has in store for our family, but I'm willing to go and to serve Him in any way that He wants me to.

### **III. Bibliology – The Doctrine of the Scriptures**

#### **A. Inspiration**

##### *1. Defined:*

- a. Inspiration literally means, “God-breathed.”
- b. It is the work of God by which He guides the writers, in such a way, that they record exactly what He wants them to.
- c. It is the scriptures that are inspired and not the writers.
- d. Scriptures: II Timothy 3:16, II Peter 1:21, II Samuel 23:1-2.

##### *2. The Extent of Inspiration:*

- a. Verbal - Inspiration extends not to the mere message of scripture, but to the very words. The Greek word for scripture, γραφή, means “writings.”
- b. Plenary – Every word of scripture is completely and equally inspired of God.
- c. Scriptures: Psalm 12:6-7, Matthew 4:4, Matthew 5:18, Matthew 24:35, Luke 16:17, II Timothy 3:16.

#### **B. Preservation**

##### *1. Defined:*

- a. Within the scriptures themselves, God has promised to preserve His word. He used the O. T. Priesthood to preserve the Masoretic Hebrew Text. And when Christ’s death, burial and resurrection abolished this priesthood, the universal priesthood of New Testament believers was used to preserve the N. T.
- b. Today we have faithful and accurate copies of the original manuscripts. These copies are found in the Hebrew Masoretic text and the Greek Textus Receptus.

- c. The Bible shows us preservation in II Timothy chapter three, when Paul referred to the COPIES of the scriptures that Timothy had as “Holy Scriptures.” He also attributes inspiration to these copies.
- d. It is logical that if God gave us His inspired word that He would also preserve it.
- e. Scriptures: Psalm 12:6-7, Psalm 119:152, 160, Isaiah 40:8, Matthew 5:18, Matthew 24:35, John 16:13, Romans 3:2, I Peter 1:24-25.

2. *Bible Translations:*

- a. While I do not believe that God has directly inspired a translation of the Bible, I do believe that faithful translations into other languages, (such as the KJV), derive their inspiration from the correct Hebrew and Greek texts.
- b. I do not believe that the KJV translators were inspired. However, I do believe that God raised them up for a particular task during a believing age and God providentially guided them in their work.
- c. I believe that God has placed his seal of approval on the KJV by its continued use among English speaking Bible believers for over the last 350 years.
- d. I am not a Ruckmanite!

3. *Modern English Translations:*

- a. I do not and would not endorse any Bible version that translates from anything other than the Masoretic and TR texts. This would eliminate all English versions from 1881 to the present, including the NKJV.
- b. There are serious separation problems with the modern English versions. The new versions are based upon a Greek text which was edited by heretics and unbelievers (Bruce Metzger, Eugene Nida, Cardinal Martini and Kurt Aland). Also, the principles underlying textual criticism were formed by modernists.

## **C. Interpretation**

1. *Proper Method:*

- a. I believe in a literal, grammatical, historical, interpretation of the Bible. It says what it means and means what it says.
- b. This is the only consistent way to interpret the Bible. It is also the only way in which believers can check the interpretations of others.
- c. The only time when literal interpretation would not be used is when figurative language is being used. For instance when the words “like” or “as” are used in the book of the Revelation.
- d. The O. T. prophecies that have been fulfilled, thus far, have been fulfilled literally.
- e. Scriptures: Nehemiah 8:1-18, Jesus also interpreted the scriptures literally in Matthew 19:3-6, Matthew 22:29-32, 42-45. Jesus also taught that Adam, Eve, Moses, Daniel, Jonah and others were real people and that the events recorded in scripture were real events.

#### **D. Characteristics**

##### *1. Inerrant/infallible:*

- a. I believe that the Bible is without error or fault. By this, I do not just mean in theological matters, but in whatever area it speaks about: history, science, geography, and any other.

##### *2. Complete:*

- a. I believe that the Bible is the complete revelation of God to man. I do not believe that we need any new revelation today.

##### *3. Sufficient:*

- a. I believe that the Bible is sufficient to deal with any problem in life. I believe it, along with the Holy Spirit giving understanding, is all that is needed to mature and perfect the believer. This does not mean that Pastors are not used in that process, they most definitely are, however, the tool that they use is the Bible.

4. Scriptures: Psalm 119:128, 160, I Corinthians 13:10, II Timothy 3:16-17, II Peter 1:19-21.

## **E. Summary**

1. I believe the Bible to be inspired in its entirety. From Genesis to Revelation. All 66 books, 39 in the old and 27 in the new. I believe in Verbal Plenary inspiration; Every word is equally inspired of God. I do not believe that just the thoughts are inspired, but the very words. I believe that holy men of old spoke as they were moved by the holy spirit. I believe that God in his providence watched over the writings and that they are free from any error or inconsistency. I believe that any supposed error in the Bible is due to our limitations and not due to the Bible itself. I believe that God has inspired His word and has preserved it down through every age. I believe that God has done so through the Masoretic Hebrew text and Greek Textus Receptus. I believe that the King James Version is the Bible to be used by English speaking believers. I believe that all modern English versions (Post 1881) are corrupt.

## **IV. Theology – The Doctrine of God**

### **A. The Existence of God**

#### *1. The existence of God:*

- a. God's existence is taken for granite in the scriptures. In Genesis 1:1, the Bible simply states, "In the beginning God..."
- b. Scripture also says that only a fool would say that there is no God, Psalm 14:1.

#### *2. The Seven Rational Arguments for God:*

- a. There are seven rational arguments often given in books on theology. However, these arguments will most likely convince no one. It will only be the preaching of God's word that convinces. However, they are given below:
  - i. Cosmological Argument – Cause and effect
  - ii. Teleological Argument – Design and order
  - iii. Ontological Argument – Being or existence
  - iv. Anthropological Argument – Moral argument

- v. Argument from Universality of belief
- vi. Argument from Congruity – All arguments combined
- vii. Argument from Scripture

## **B. The Nature of God**

### *1. God is a Spirit:*

- a. He is not made of divisible parts such as a physical body.
- b. Anthropomorphisms are used to describe the characteristics of God in human elements. God is said to have hands, feet arms, eyes, ears, etc. These terms are used to help finite man understand an infinite God.
- c. Scriptures: John 4:24, Luke 24:39, Colossians 1:15.

### *2. The “image of God” in which man was made:*

- a. Since God is a Spirit, it is unlikely that man was made in the physical form of God.
- b. Man was created in the moral image of God.
- c. Scriptures: Colossians 3:10, Ephesians 4:24.

### *3. The Unity of God:*

- a. The Bible teaches that God is one God, Deuteronomy 4:35, Deuteronomy 6:4, Isaiah 44:8, I Corinthians 8:4.

### *4. The Trinity of God:*

- a. The Bible also reveals three distinct persons of the Godhead; The Father, the Son and the Holy Ghost.
- b. Each is God and possesses the same attributes, they are of the same essence.
- c. The trinity is something that finite man cannot clearly comprehend or explain. Nevertheless, scripture teaches that God is three persons and yet these three are one.

- d. Scriptures: Genesis 1:26, Genesis 11:7, Isaiah 6:8, Matthew 3:16-17, Matthew 28:19, John 14:16, John 15:26, John 10:30, 1 Peter 1:2, I John 5:7.

**C. The Attributes of God: (The first five are natural attributes, which only God possesses. The last five are moral attributes, these can also be possessed by man.)**

*1. Omniscient:*

- a. This refers to the perfect and complete knowledge which God possesses.
- b. God knows everything that has ever happened, everything that is happening and everything that will ever happen.
- c. Scriptures: Psalm 139:6, Psalm 147:5, Job 37:16, Matthew 10:29, Romans 11:33.

*2. Omnipotent:*

- a. This refers to the ability of God to do anything that He desires. There is nothing too hard for Him; He is all powerful.
- b. Scriptures: Genesis 18:14, Job 42:2, Jeremiah 32:7, Matthew 19:26.

*3. Omnipresent:*

- a. This refers to the ability of God to be everywhere present at the same time.
- b. This attribute of God should give the believer great comfort. It is also a warning to all men, that God knows his works.
- c. Scriptures: Psalm 139:7-8, Jeremiah 23:23-24, Amos 9:2-4, John 1:48.

*4. Eternal:*

- a. God is eternal; He has no beginning and will have no end.
- b. This is another attribute that mankind cannot comprehend, but is one that scripture teaches.
- c. Scriptures: Deuteronomy 33:27, Psalm 90:2, Psalm 93:2, Habakkuk 1:12, I Timothy 1:17, Revelation 1:8.

5. *Immutable:*

- a. God does not and cannot change in His character and person.
- b. It is not possible that God possesses an attribute at one point in time and not in another point in time.
- c. God remains forever the same.
- d. Scriptures: Numbers 23:29, Malachi 3:6, Hebrews 13:8, James 1:17.

6. *Holy:*

- a. If there was any attribute of God that should be stressed above the others, it would be the holiness of God.
- b. When Moses, Job and Isaiah saw their visions of God the one thing that stood out to them was the holiness of God.
- c. This means that God is entirely separate from anything that is sinful. Likewise He is everything that is good.
- d. Scriptures: Leviticus 11:44, Leviticus 19:2, Isaiah 6:3, I Peter 1:16, Revelation 4:8.

7. *Righteous and Just:*

- a. God always does what is right. This is shown in the following:
  - i. The punishment of the wicked, Psalm 11:4-7.
  - ii. Forgiving the sins of the repentant, I John 1:9.
  - iii. Keeping His word and promises, Nehemiah 9:7-8.
  - iv. Vindicating His people from their enemies, Psalm 129:1-4.
  - v. Rewarding the righteous, Romans 6:12-14, 22.
- b. Scriptures: Ezra 9:15, Nehemiah 9:33, Psalms 116:5, Daniel 9:14.

8. *Merciful:*

- a. God is merciful in not giving to mankind what he deserves, which is an eternity in the lake fire.

b. Scriptures: Psalm 103:8, Psalm 116:5, Romans Ephesians 2:4

9. *Loving:*

a. The Love of God refers to Him always seeking the well being of mankind.

b. God's love is revealed in the sacrifice of His Son for the sins of mankind.

c. Scriptures: John 3:16, Romans 5:8, I John 4:8-12

#### **D. Summary**

1. I Believe that God is revealed to us in three persons: the Father, the Son and the Holy Ghost. I believe that these three are one God. Each has the same attributes and are equally God. They are all of one essence. I reject the Oneness Pentecostalism/Apostolic view of the Godhead.

### **V. Christology - The Doctrine of Jesus Christ.**

#### **A. The Deity of Christ**

1. *Divine Names Ascribed to Him:*

a. God, John 1:1 & 14, I Timothy 3:16, Hebrews 1:8.

b. Son of God, Matthew 14:23, Mark 1:1, Luke 1:35, John 19:7.

c. Lord, Luke 2:11.

d. The First and the Last, Isaiah 44:6, Revelation 1:8 & 21:6.

e. The Holy One, Isaiah 40:25 & 43:3, Mark 1:24, Acts 2:27.

f. Emmanuel (God with us), Matthew 1:13.

g. I AM, John 8:58 compared with Exodus 3:14.

2. *Divine Attributes Ascribed to Him:*

- a. Omnipotence, Matthew 28:18, Revelation 1:8.
- b. Omniscience, Matthew 9:4, Luke 11:17, John 4:16-19.
- c. Omnipresence, Matthew 8:13 & 18:20.
- d. Eternality, Micah 5:2, John 8:58 & 17:5, I John 1:1.
- e. Immutability, Hebrews 1:12 & 13:8.
- f. Holiness, Acts 2:27.

3. *Divine Acts Ascribed to Him:*

- a. Creation, John 1:3, Ephesians 3:11, Colossians 1:16.
- b. Sustainer, Colossians 1:17.
- c. Ability to forgive of sin, Mark 2:5-10 Luke 7:47-50, John 8:1-11.
- d. Judge of all men, John 5:22, Acts 17:31.

4. *Divine Worship Ascribed to Him:*

- a. The wise men worshipped Him, Matthew 2:11.
- b. A leper worshipped Him, Matthew 8:2.
- c. A certain ruler worshipped Him, Matthew 9:18.
- d. The woman of Canaan worshipped Him, Matthew 15:25.
- e. Zebedee's wife worshipped Him, Matthew 20:20.
- f. The disciples worshipped Him, Matthew 28:9.
- g. The Maniac of Gadarene worshipped Him, Mark 5:6
- h. All the angels are commanded to worship Him, Hebrew 1:6.
- i. Multitudes worship Him in the book of the Revelation.
- j. It should be noted that men (Cornelius, Peter, The angel who spoke to John in the Revelation) forbid others to worship them, however, Christ never rebuked anyone for worshipping Him.

- k. In John 5:23, Jesus said that all men should honor the Son, even as they honor the Father. And whoever doesn't honor the Son is not honoring the Father.

## **B. The Humanity of Christ**

### *1. He Possessed a Human Parentage:*

- a. Jesus Christ had a human mother, who was a virgin, Matthew 1:18 & Matthew 2:11, Romans 1:3.

### *2. Human Names Ascribed to Him:*

- a. Jesus, Matthew 1:21.
- b. Son of Man, Matthew 8:20.

### *3. He Grew in Wisdom and Stature:*

- a. When Jesus became a man, He voluntarily laid aside the exercise of some of His divine attributes. He did not cease to be God, but became man and God at the same time.
- b. He subjected Himself to the limitations of man, Luke 2:20, 46, 52.

### *4. He Was Subject to the Sinless Infirmities of the Human Nature:*

- a. He hungered, Matthew 21:8, Luke 4:2.
- b. He thirst, John 19:28.
- c. He grew weary, John 4:6.
- d. He slept, Mark 4:38.

### *5. He Experienced Everything a Natural Man Will Experience:*

- a. Hebrews 4:15 says that Jesus was not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
- b. This means that He knows what it is like to be a man, not from mere knowledge, but from experience as well.

## **C. The Work of Christ**

### *1. Facts Concerning the Death of Christ:*

- a. It was decreed by God, I Peter 1:20.
- b. It was absolutely necessary for man to be saved, Matthew 26:39, Hebrews 10:10-14.
- c. It was a ransom (payment paid to release a prisoner), Matthew 20:28, I Timothy 2:6.
- d. It was a propitiation (satisfactory agent which met a holy God's demands), Isaiah 53:11, Romans 3:25, I John 2:2 & 4:10.
- e. It was a reconciliation (removes the enmity between the sinner and God and brings them together), Romans 5:10, Colossians 1:20, Hebrews 2:17.
- f. It was a substitution (Christ died in the sinners place), Isaiah 53:4-8, I Peter 2:24 & 3:18.
- g. It was to take place in a specific manner (crucifixion), Psalm 22:16.
- h. It was not only His death, but also His shed blood that purchased the redemption of mankind, Ephesians 1:7, Colossians 1:7, Hebrews 9:18-23.
- i. It was a sacrifice for the sins of mankind, I Corinthians 5:7, Ephesians 5:2, Hebrews 9:28 & 10:12.

### *2. The Extent of the Death of Christ (For whom He died):*

- a. The whole world, I Timothy 2:6, I John 2:2.
- b. Each individual, Hebrews 2:9.
- c. The church, Ephesians 5:25-27.
- d. Sinners, Romans 5:8.
- e. Christ died that every man may be saved, NOT JUST THE ELECT.

### *3. The Importance of Christ's Resurrection:*

- a. It is unique to Christianity. No other religion bases their faith on the resurrection of its founder.
- b. It is the prominent theme in the Apostles preaching in the book of Acts.
- c. If the resurrection did not happen the Bible believer's faith is vain, I Corinthians 15:12-19.

4. *The Nature of Christ's Resurrection:*

- a. Jesus died, literally and physically died, John 19:33-37, Luke 23:46.
- b. His physical body was raised from the dead, Matthew 28:6, John 20:1-2.

5. *The Nature of Christ's Resurrection Body:*

- a. It was a real body, not a ghost or phantom type body, Luke 24:36-43, John 20:24-29.
- b. It was also more than just a natural body, we can see this by some of the things Jesus was able to do in His resurrection body.
  - He passed through a door without opening it, John 20:19.
  - He was not recognizable at times, John 20:14, Luke 24:13-16.
  - He was able to vanish, John 20:19.

**D. The Ascension and Exaltation of Christ:**

1. *The Fact of It:*

- a. Christ ascended bodily into Heaven, Acts 1:9-11.
- b. God gave Christ a place of power at His right hand, Philippians 2:9.

2. *The Purpose of It:*

- a. To enter heaven as our forerunner, Hebrews 6:20.
- b. To prepare a place for His people, John 14:2.

- c. To be our intercessor, Hebrews 9:24.
- d. To await the end of God's purpose, Hebrews 10:13.

3. *The Results of It:*

- a. Assures believers access to God, Hebrews 4:14-16
- b. Assures believers of their state after death, II Corinthians 5:1-8.
- c. Christ is the head of the church, Ephesians 1:22.

## **E. The Impeccability of Christ**

1. *The Argument for Christ's Impeccability:*

- a. Impeccability refers to the inability of Christ to sin. While some argue that Christ could have sinned if He would have wanted to, Scripture seems to teach the opposite. Even though Christ was truly tempted by Satan, He being God could not have given in to the temptations. Christ was tempted from without (by Satan) and not from within (a sin nature). If Christ never ceased to be God and God cannot sin (Titus 1:2), how could Christ have sinned? The answer, of course, is that He could not. Jesus is said to be the same yesterday, today and forever (Hebrews 13:8) and if He was unable to sin prior to His incarnation and after His ascension, He must have been unable to sin during His earthly ministry.

## **F. Summary**

1. I believe that Jesus Christ is the eternal Son of God who became man, without ceasing to be God. I believe that He was conceived of the virgin Mary in order that He might redeem sinful man. I believe that He was offered for a sacrifice for the sins of the whole world and that He was raised from the dead after being in the grave for 3 days and 3 nights. I believe that anyone who by faith looks to Christ's finished work will receive everlasting life. I believe that Christ ascended to heaven and is there today making intercession for believers, awaiting His return.

## **VI. Pneumatology - The Doctrine of the Holy Spirit.**

## **A. The Personality of the Holy Spirit**

### *1. Proofs of the Personality of the Holy Spirit:*

- a. He is given names that imply personality, i.e. Comforter, John 14:16 & 16:7.
- b. As Christ speaks of the Holy Spirit, He uses the masculine definite article, and thus, teaching His personality.
- c. The Greek masculine pronoun *εκεινος* (that one, He) is used of the Holy Spirit. See John 16:7, 8, 13-15.
- d. He is identified with the Father and Son in a way to indicate personality, Matthew 28:19, II Corinthians 13:14.
- e. Personal characteristics ascribed to Him:
  - Intelligence, John 14:26.
  - Will, Acts 16:6-7.
  - Emotions, Isaiah 63:10
- f. Personal acts are ascribed to Him:
  - Speaks, Revelation 2:7.
  - Makes intercession, Romans 8:26.
  - Teaches, John 14:26.
  - Convicts John 16:8.

## **B. The Deity of the Holy Spirit**

### *1. Divine Names Given to Him:*

- a. God, Acts 5:3-4.
- b. Lord, II Corinthians 3:18.

2. *Divine Attributes Ascribed to Him:*

- a. Eternal, Hebrews 9:14.
- b. Omnipresent, Psalm 139:7-10.
- c. Omnipotent, Luke 1:35.
- d. Omniscient, I Corinthians 2:10-11.

3. *Divine Works Ascribed to Him:*

- a. Creation, Genesis 1:2, Psalm 104:30.
- b. Regeneration, John 3:5-8, Titus 3:5.
- c. Resurrection, Romans 8:11.

4. *His Name is Used With the Father and Son:*

- a. Baptismal Formula, Matthew 28:19.
- b. Apostolic Benediction, II Corinthians 13:14.

**C. The Work of the Holy Spirit**

1. *In Relation to Humanity As a Whole:*

- a. Convicts of sin, John 16:8-9
- b. Witnesses of the righteous standard of Christ, John 16:8 & 10.
- c. Witnesses of the judgment of sin and Satan, John 16:8 & 11.

2. *In Relation to Believers:*

- a. Regenerates the believer, John 3:3-6, Titus 3:5.
- b. Indwells the believer, I Corinthians 6:19, Romans 8:9.
- c. Baptizes the believer into the body of Christ, I Corinthians 12:12-13.

- d. Seals the believer, Ephesians 1:13-14.
- e. Empowers the believer, Luke 24:49, Acts 1:8, Galatians 5:22-23, Romans 8:2 & 9-11.
- f. Guides the believer in life, John 16:13, Acts 8:26-29 & 16:6-7.

3. *In Relation to the Scriptures:*

- a. He is the author of the scriptures, I Peter 1:20-21.
- b. He is the illuminator of the scriptures, John 16:13, II Corinthians 2:9-14, I John 2:27.

4. *In Relation to Jesus Christ:*

- a. Jesus was conceived of the Holy Spirit, Luke 1:35.
- b. Jesus was led by the Holy Spirit, Matthew 4:1.
- c. Jesus was anointed by the Holy Spirit for service, Luke 4:18, Acts 10:38
- d. Jesus was raised by the power of the Holy Spirit, Romans 1:4 & 8:11.
- e. Jesus bestowed the Holy Spirit, John 16:7, Acts 2:33.

**D. Offences Against the Holy Spirit**

1. *Committed by the Unbeliever:*

- a. Resisting the Holy Spirit, Acts 7:51.
- b. Insulting the Holy Spirit, Hebrews 10:29.
- c. Blaspheming the Holy Spirit, Matthew 12:31-32.

2. *Committed by the Believer:*

- a. Grieving the Holy Spirit, Ephesians 4:30-31.

- b. Lying to the Holy Spirit, Acts 5:3-4.
- c. Quenching the Holy Spirit, I Thessalonians 5:19.

## **E. Summary**

1. I believe that the Holy Spirit is a person of the Godhead and is just as much God as the Father and the Son. He convicts the world of sin, righteousness and judgment. He is the super-natural agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. I do not believe that the baptism of the Holy Spirit is a separate event from the gift of the Holy Spirit upon believing on Christ unto salvation. Every believer is commanded to be filled (controlled) by the Holy Spirit (Ephesians 5:18).

## **VII. Anthropology – The Doctrine of Man**

### **A. The Creation of Man**

#### *1. Man Was Created in the Image of God:*

- a. Since God is a spirit (John 4:24), it is unlikely that scripture means that Man was created in the physical image of God.
- b. Looking at scriptures such as Ephesians 4:23-24 and Colossians 3:10, it seems as though the “image of God” consists of a moral likeness rather than a physical likeness.

#### *2. Man Was Created With Intelligence:*

- a. Man was created as an intelligent being, unlike the original man purposed by evolutionists, Genesis 1:26-30, 2:15-19, 23.
- b. Adam had the ability to work, reason and communicate.

#### *3. Man Was Created With Moral and Spiritual Senses:*

- a. Adam had the power to resist or to yield to moral evils, such as Satan’s temptation, Genesis 3.

- b. It seems from scripture that Adam and Eve were given a probation period which extended from the creation until their fall.

4. *Man Was Not Created by Evolution: Natural or Theistic:*

- a. Man came into being by a direct act of God, Genesis 1:27.
- b. Genesis portrays Adam and Eve as fully developed and mature adults. God did not create a swamp and leave man to develop into what he is today.
- c. The New Testament points to Adam and Eve as literal, historical figures, Luke 3:38, Romans 5:14, I Corinthians 15:22, I Timothy 2:13-14, Jude 1:14.

**B. The Nature of Fallen Man**

1. *The Fall of Man:*

- a. There is no scriptural reason to discount the literal interpretation of the fall. It is not an allegory, but a true story of two real people and their conscious decision to disobey God's command to not eat of the tree of the knowledge of good and evil.

2. *The Nature of the Fall:*

- a. It seems to be instigated from without, i.e. Satan, and not from within their nature, Genesis 3:1.
- b. It was a voluntary act of their will, Genesis 3:2-3 & 6.

3. *The Results of the Fall:*

- a. The Serpent was cursed, Genesis 3:14.
- b. The Devil was cursed, Genesis 3:15.
- c. The Women was cursed, Genesis 3:16.
- d. The Man was cursed, Genesis 3:17-19.
- e. The Ground was cursed, Genesis 3:17-18.

4. *The Human Race in General:*

- a. With the Fall of Adam and Eve, sin entered the human race. Without the scriptural narrative, we have no way to explain the natural inclination of man to sin.

5. *How Did the Fall of Adam Effect the Human Race:*

- a. I reject the Pelagian idea which believes that Adam's fall only effected himself and there were no consequences to mankind in general.
- b. I also reject the Semi-Pelagian idea which believes that Adam's fall only "semi-effected" mankind. This view believes that man does not possess an original righteousness, but can attain it if he will cooperate with a special gift of God's Spirit given to him at the start of consciousness.
- c. I believe that the fall of Adam effected the entire human race. I believe that all men are born sinners before God and none are righteous, nor do they have the ability to be righteous in and of themselves, Psalm 14, Isaiah 53:6, Romans 3:9-23.
- d. Romans chapter five declares that because of one man's sin, death entered the world and was passed on to every man. It is clear that Adam's sin effected the whole human race.
- e. The Human race is guilty before God by both nature and deed, Romans 5:12-21.

### **C. Summary**

1. I believe that Man was created by God as an intelligent and mature adult. I believe that Adam's disobedience brought sin into the entire human race and caused the nature of man to be sinful, without the ability to do good in the eyes of God. Therefore, man is born dead in trespasses and sins; He is spiritually dead and at enmity with God. I believe that man cannot know God apart from God revealing Himself to man. I believe that man must make his own decision to receive Christ when he realizes his sinful condition and need for a Savior, Genesis 3:1-19, John 6:44, Romans 3, Romans 5:14, Ephesians 2:1, Colossians 2:13.

## VIII. Soteriology – The Doctrine of Salvation

### A. The Need of Salvation

#### 1. *Jesus Demands It:*

- a. Jesus Said, “Ye must be born again.” It is a divine imperative.

#### 2. *The Sinfulness of Man Demands It.*

- a. “That which is born of the flesh is flesh,” and it cannot please God, John 3:5, Romans 8:8.
- b. Can the Ethiopian change his skin, or the leopard his spots? Neither can the sinner His nature, it takes an act of God, Jeremiah 13:23, II Corinthians 5:17.
- c. The Law has declared all to be guilty before God, Romans 3:19.
- d. Jeremiah 17:9 says, “*The heart is deceitful above all things, and desperately wicked: who can know it?*” The heart of man must be changed.

#### 3. *The Holiness of God Demands It:*

- a. Hebrews 12:14 says, “*Follow peace with all men, and holiness, without which no man shall see the Lord:*”
- b. In Ezra 9:15, the people of Israel realized that they could not stand in the presence of God because of their sinfulness and because of God’s holiness.

### B. The Way of Salvation

#### 1. *Negatively Considered:*

- a. The Law cannot save, Romans 3:20, Galatians 2:21, 3:10-24.
- b. Good works cannot save, Ephesians 2:8-9.
- c. Partial obedience cannot save, James 2:10.

2. *Positively Considered:*

- a. Jesus alone can save, John 14:6, Romans 10:4
- b. It is faith in the finished work of Christ that saves. A complete trust in what He has done for you, rather than trusting in your own righteousness. I Corinthians 15:1-4, Romans 4:3-8, Hebrews 12:2.

3. *Three Elements involved in the Saving of a Soul:*

- a. Divine Element – The Holy Spirit, John 6:44, John 16:8.
- b. Human Element – A Man of God, Romans 10:13-16.
- c. Biblical Element – The Word of God, Romans 10:17, James 1:18, I Peter 1:23.
- d. Scriptural examples: Ethiopian eunuch (Acts 8), Paul (Acts 9), and Cornelius (Acts 10).

## **C. Repentance**

1. *The Meaning of Repentance:*

- a. A change of mind, Matthew 21:29.
  - A change of mind about self, Illustrated in Luke 15:17 and 18:13.
  - A change of mind about sin, Illustrated in Luke 13:1-5 and Luke 18:13.
  - A change of mind about the Savior and about God, Acts 2:22-40 & 14:15, I Thessalonians 1:9.

2. *The Elements of Repentance:*

- a. Intellectual – Deals with the mental understanding of sin, self and Christ.
- b. Emotional – Deals with the emotional understanding of sin, self and Christ. This is the element by which a sinner feels sorrowful for his or her sin.

- c. Volitional – Deals with the will and the actual turning away from sin toward God.

3. *The Source of Repentance:*

- a. Scripture commands us to repent, Matthew 4:17, Mark 1:15, Acts 17:30.
- b. Scripture says some refuse to repent, Matthew 11:21, Matthew 12:41, Matthew 21:32.
- c. Scripture says God gives repentance, Acts 5:30-31, Acts 11:18, II Timothy 2:25.
- d. Scripture says God wants all to repent, Acts 17:30, II Peter 3:9.
- e. In light of all of these facts, it seems as though repentance originates with God. Romans 2:4 says that the goodness of God **leadeth thee to repentance**. So, God is the author of the repentant heart, but it is the choice of each man as to whether or not he will repent at the preaching of the Word.

4. *The Results of Repentance:*

- a. There is joy in the presence of the angels, Luke 15:7 &10.
- b. Good works will follow, Matthew 3:8, Acts 26:20. Repentance, or defined as a change of mind, always results in a change of action. If not, then there was no genuine repentance.

## **D. Regeneration (New Birth)**

1. *The Nature of Regeneration:*

- a. It is not baptism, I Corinthians 1:14.
  - Though some would argue that John 3:5 and the phrase “except a man be born of water and of the Spirit” is referring to the need to be baptized by water in order to be born again, it seems clear from the context that a contrast is being made between the physical birth and the spiritual birth. Others see the water as meaning the cleansing power of the word of God and, no doubt, in other places of scripture this is how the word

is described, James 1:18 and I Peter 1:23. However, this does not seem to be what is being referred to here.

- b. It is not reformation, John 6:63, Romans 8:11, Ephesians 2:11.
  - It is more than a step forward in an individual's development. It is a supernatural act of God.
  - It is a spiritual quickening, making alive.

## 2. *The Necessity of Regeneration:*

- a. To not be born again is to be lost, John 3:3, 5.
- b. To not be born again is to be spiritually dead, Ephesians 2:1.

## 3. *The Means of Regeneration:*

- a. It is a divine work, John 1:13.
- b. The Holy Spirit is the Divine agent, John 3:5.
- c. Human side of regeneration:
  - Acceptance of the message of the Gospel, I Peter 1:23.
  - Personal acceptance of Jesus Christ, Galatians 3:26.

## **E. Justification**

### 1. *The Meaning of Justification:*

- a. It is the judicial act of God whereby He declares the sinner to be righteous.
- b. It is a change in man's relation or standing before God. It is a change from guilt and condemnation to acquittal and acceptance, Romans 5:17-21.
- c. The very nature of justification would declare the eternality of salvation. There would be no way to "un-declare" someone righteous after God has declared them to be so.

- d. The Holy Spirit's own example of justification is Abraham, Romans 4.

2. *The Method of Justification:*

- a. It does not come by the law, Acts 13:31, Romans 3:20, Gal 2:16 & 3:11.
- b. It is not based on what you think of yourself, I Corinthians 4:4
- c. It is a free gift, Romans 5:18.
- d. It is through faith in Jesus Christ, Romans 3:24-28, Romans 4:5, Galatians 3:8 & 3:22-26.
- e. It is by the blood of Christ, Romans II Corinthians 5:21.

3. *The Results of Justification:*

- a. Peace with God, Romans 5:1.
- b. Saved from God's wrath or saved from the penalty of sin, Romans 5:9.

4. *Justification – Romans Vs. James:*

- a. There has been much discussion on the epistles of Romans and James. There are some who would point to a contradiction between the two epistles, saying that Romans teaches justification by faith and James teaches justification by works. However, upon close examination, no contradiction is present. The following reasons would clear up the supposed contradiction:
  - Romans is written from a doctrinal perspective and James is written from a practical perspective.
  - Romans is written through the eyes of God and James is written from the eyes of men. In other words, in God's eyes man is justified completely by faith without works (Romans 4:5), however, it is the believers works that demonstrates his faith to others and therefore justifies him in the eyes of others (James 2:22).
  - In Romans a believer is declared righteous, in James a believer is demonstrated righteous.

- Romans 4:5 is emphasizing the fact that it is not works that justifies, but it is faith. It is not saying that those who are justified will not work, but simply that they are not justified by their works. James 2:14 declares that the man who does possess faith or GENUINE faith will work. The man who does not show any signs of genuine faith is most likely not saved.

## **F. Adoption**

### *1. The Meaning of Adoption:*

- a. Regeneration begins the new life in the soul; justification deals with the new attitude of God towards that soul; adoption admits man into the family of God.
- b. The placing of a son. It deals with the believers heirship with Christ, Galatians 4:1-7.

### *2. The Time of Adoption:*

- a. Believers are adopted and become children of God upon faith in Christ and His finished work, I John 3:2. However, our sonship will be completed and become a reality at the resurrection, Romans 8:23.

### *3. The Blessings of Adoption:*

- a. God is our Father, Romans 8:15.
- b. We have hope of a bodily resurrection, Romans 8:23, I John 3:2.
- c. As God's child, we are provided for and protected by Him, Luke 12:27-30, II Thessalonians 1:6.
- d. We become joint heirs with Christ, Romans 8:17, Galatians 4:7.
- e. We are given the Holy Spirit, Galatians 4:6.

## **G. Sanctification**

### *1. The Meaning of Sanctification:*

- a. Many who teach that you can lose your salvation have never been able to make a clear distinction between regeneration, justification, adoption and sanctification. Regeneration has to do with our nature and the indwelling of the Holy Spirit, justification has to do with our standing before God, adoption has to do with our position, as joint heirs with Christ, and sanctification has to do with our character or conduct.
- b. Justification has to do with what God does for the believer. It is objective, in that the believer has nothing to do with it. Sanctification is what God does in the believer and it is largely determined by the believers yieldedness to God, I Thessalonians 4:3-4.

2. *The Two aspects of Sanctification:*

- a. Set apart from sin, I Thessalonians 4:3-4.
- b. Set apart for service, Hebrews 9:13.
  - The O. T. uses the term to describe things that were set apart for the sacred use or for service to God. For instance, men, Vessels of the tabernacle, land, children and animals, Numbers 8:5-19, Leviticus 8:10-12 & 27:16, Numbers 8:17.
  - However the N. T. uses the term, for the most part, to refer to individuals, I Thessalonians 5:23, Hebrews 13:12.

3. *The Time of Sanctification:*

- a. Instantaneous Sanctification - At the moment of Salvation, I Corinthians 6:11, Hebrews 10:10-14.
- b. Progressive Sanctification - As a believer grows, John 17:17, II Peter 3:18, I Thessalonians 3:12 & 4:1-10.

4. *The Means of Sanctification:*

- a. Divine Side:
  - The Father's will for all who believe, I Thessalonians 4:3, 5:23-24.
  - The Son made it possible through His death, Hebrews 10:10.
  - The Holy Spirit produces the fruits of righteousness, I Peter 1:2.

b. Human side:

- Faith in the work of Christ, I Corinthians 1:30.
- Study of the scriptures and obedience to them, John 17:17, Ephesians 5:26.
- Consciously separating from all that is sinful and presenting oneself to the service of God, Romans 6:12-13 & 12:1-2.

## **H. Summary**

1. Salvation is the gift of God brought to man by the grace of God and received by personal faith in the Lord Jesus Christ, whose precious blood was shed for the remission of sins; and the instant that a person believes, they are immediately forgiven and declared righteous by God. It is impossible to add to the finished work of Christ. Good resolutions, sincere efforts, obedience to rules and regulations of any type cannot merit salvation, for salvation comes by grace and not works. The believer is justified (saved from the penalty of sin), sanctified (saved from the power of sin in his current life), and will be glorified (be saved from the presence of sin).

## **IX. Pistology – The Doctrine of Faith**

### **A. The Importance of Faith**

1. Apart from faith, it is impossible to please God, Hebrews 11:6.
2. The Just are to live by faith, Habakkuk 2:4, Romans 1:17, Galatians 3:11, Hebrews 10:38.
3. It is through faith which we are saved, Ephesians 2:8-9.

### **B. The Definition of Faith**

1. Faith is no sight, II Corinthians 5:7.
2. Faith is a trust in God, II Corinthians 1:9-10.

3. Faith is a trust in the promises of God, II Timothy 1:12.
4. Faith is based on the word of God, Romans 10:17.
5. Tyndale translated Romans 1:17 to say, “The Just shall live by acting on the promises of God.” Clearly, this is the definition implied in Hebrews chapter 11.

### **C. Faith in Connection With Salvation**

#### *1. The Element of Faith:*

- a. Knowledge – In saving faith, there must be a knowledge of man’s condition and of God’s provision for his redemption, Acts 17:16-30.
- b. Assent – In saving faith, there must be an acknowledgment the facts are true, John 4:25-26 & 9:38.
- c. Appropriation – In saving faith, the repentant sinner must appropriate or apply the truths of scripture to himself. He must exercise his will by receiving Christ as Savior, John 1:12.

#### *2. The Object of Our Faith:*

- a. It is not faith that saves, but faith in Christ, Galatians 3:26

## **X. Ecclesiology – The Doctrine of the Church**

### **A. The Definition of the Church**

1. The Greek word, *ἐκκλησία*, in its simplest form means a called out assembly. The New Testament uses the word in a general sense five times; Acts 7:38 (Referring to the assembly of Israel in the wilderness), Acts 19:32, 39, 41 and possibly Hebrews 2:12. However the New Testament attaches a more distinct meaning to the word.
  - a. *ἐκ* – out of
  - b. *καλεῶ* – to call

2. The word church never refers to the Kingdom of God, the Kingdom of heaven, Israel, a building, a denomination or a state or national church.
3. A New Testament church would be a local assembly of baptized believers. The majority of times that the New Testament uses the word church, it is referring to local churches. The epistles are written to local churches, seven letters are written to seven local churches in the book of the Revelation, there were also churchES at Jerusalem, Antioch, Cenchrea, Galatia, Judea and Asia and elders were ordained in every church.
4. There are also instances in scripture where the word church is referring to a general assembly of believers, Ephesians 5:25-27 and Hebrews 12:23. In these cases the church is seen as “in prospect.” That is, it has not yet assembled and will not assemble until after the rapture. This assembly is composed of all New Testament believers. See also, I Corinthians 12:13 and Ephesians 1:22-23. Each believer is baptized by the Holy Spirit into this body at the moment of conversion.
5. It is important in this ecumenical age with its tendency to emphasize the “universal church,” to not lose sight of the scriptures emphasis of local churches. Today we hear a lot about the Presbyterian church, the Lutheran church or the Roman Catholic church; This is an improper use of the New Testament word Church. Each church should be autonomous.
6. I see in scripture both local churches and a church in prospect (a universal church). However, I would distance myself from the use of the word universal because of the way in which many use the term today. God operates on this earth through local churches and every believer is expected by God to be a member of a local church.

## B. The Beginning of the Church

1. It does not exist in the Old Testament.
2. Founded by Christ, Matthew 16:18.
  - a. Christ could have founded the church during His earthly ministry, but this verse doesn't limit Him to doing so. He could have established it from heaven.
3. The Church is seen as futuristic in Matthew 16:18.
4. The Proper model for church discipline is given in Matthew 18:15-18.

- a. It is unclear as to whether or not the church existed at this time or not.
  - b. It could be that the church did exist or that Jesus was preparing for the day when it did.
5. The Church must have been established on the day of or prior to Pentecost, because there were people “added unto” it that day, Acts 2:41,47.
6. So, clearly the founding of the church was sometime between Christ’s earthly ministry and the day of Pentecost.
7. The following are the reasons why I believe that the church was established and empowered on the day of Pentecost:
  - a. The mission of Christ and His disciples, while He was on earth, was to the lost sheep of the house of Israel, Matthew 10:5-6, 15:24. The disciples themselves, looked for the kingdom to be established, Luke 19:11, Luke 24:21, Acts 1:6.
  - b. The New Testament, or covenant, was not in place until after the sacrifice of Christ, Hebrews 9:15-18.
  - c. The 69<sup>th</sup> week of Daniel did not end until the Messiah was cut off, Daniel 9:26. Therefore, there would be a blur in the dispensations if the church existed before Christ’s death.
  - d. The foundation of the church is the death, burial and resurrection of Christ and if that is the case the church could not have been established until after the resurrection, I Corinthians 3:11, Ephesians 2:20.
  - e. Christ was made the head of the church after His ascension, Ephesians 2:20-23.

### **C. Ordinances of the Church**

#### *1. Baptism:*

- a. The proper mode is immersion, not sprinkling or pouring, Acts 8:38-39, Romans 6:4, Mark 1:9-11.
- b. The proper candidate is a saved person, Acts 2:41 & 8:26-29.

c. The proper motive is obedience to Christ, not to merit salvation in anyway, I Peter 3:21, I Corinthians 1:14, Galatians 1:6-9.

d. The Proper authority is the local church, Matthew 28:19.

2. *The Lord's Supper:*

a. A memorial ("this do in remembrance of me"), I Corinthians 11:24-25.

b. A symbol ("ye do show the Lord's death"), I Corinthians 11:26

c. A prophecy ("till he come."), I Corinthians 11:26.

d. It does not merit salvation.

e. The bread and grape juice do not become the literal or spiritual body and blood of Christ, John 6:63.

f. It is to only be partaken of by believers who are in good standing of a local church, I Corinthians 11:28-30.

#### **D. Membership into the Church**

1. Conversion and baptism are necessary for all members, Acts 2:38-41, II Corinthians 6:14.

2. Adherence to doctrine is necessary for all members, Acts 2:41, I Timothy 6:1-5.

3. A Sign of genuine repentance is also a good qualification for allowance into membership, Matthew 3:8.

#### **E. Officers of the Church**

1. Apostles, Prophets, Evangelists, Pastors-teachers and deacons are all listed as offices within the church, Ephesians 4:11, Acts 6:3, I Timothy 3:8-13.

2. With the completion of the scriptures and the death of the Apostles, certain offices ceased, I Corinthians 13:8-10. There are no longer Apostles and foretelling prophets in the church. However, there are still Pastors, deacons, and evangelists.

## **F. The Purpose of the Church**

1. Evangelize, baptize and teach believers, Matthew 28:19-20.
2. To help perfect the saints, Ephesians 4:12.
3. To edify and build up one another in the faith, I Corinthians 12:7, Ephesians 4:12-15.
4. The purpose of the church is not to bring in the kingdom or to prepare the earth for Christ's coming.

## **G. The Baptist Distinctives**

1. The Bible is the Sole authority for faith and practice, II Timothy 3:15-17.
2. Regenerated church membership, Acts 2:38-41, II Corinthians 6:14.
3. Believers baptism, Acts 2:36-41, Acts 8:26-40.
4. Autonomy of the local church, I Corinthians 5:12-13.
  - a. The right to appoint officers, Acts 6:1-7, Titus 1:5.
  - b. The right to discipline, I Corinthians 5:11, II Thessalonians 3:6, 14.
  - c. The right to conduct its own business, Acts 5:1-11, Philippians 4:15.
  - d. Each local church is to be self-governing, self-supporting and self-propagating.
5. Priesthood of the believers, I Peter 2:1-9.
6. Soul liberty, Romans 14:7 & 13, I Corinthians 8:9-13.
7. Separation of church and state, Romans 13:1-7,

## **H. Summary**

1. The church is used in scripture in two different ways. First, to describe all New Testament believers, the body of Christ, who will assemble at the rapture in heaven. Secondly, the majority of the times the word church is used in the New Testament it is referring to a group of baptized believers who are in agreement of doctrine and who practice the ordinances of baptism and the Lord's supper. It is the churches purpose to preach the gospel unto the lost, baptize converts and then to train them in the things of Christ. The autonomy of the local church should not be infringed upon by any association, fellowship or denomination. It should not surrender its sovereignty to any outside organization, but can and should affiliate with others of like faith on grounds of fellowship.

## **XI. Eschatology – The Doctrine of Last Things.**

### **A. The Order of Events**

1. The rapture of the church, I Thessalonians 4:13-18, Revelation 4:1.
2. The seven year tribulation period on the earth, during which the marriage of the Lamb takes place in heaven, Revelation 4:1-19:21.
3. The Revelation of Christ at the battle of Armageddon, Revelation 19:11-21.
4. Satan is bound for a thousand years, Revelation 20:1-3.
5. The one thousand year earthly reign of Christ, Revelation 20:4.
6. The loosing of Satan and the final battle, Revelation 20:7-10.
7. The Great White Throne judgment, Revelation 20:11-15.
8. The eternal kingdom - the new heaven, the new earth and new Jerusalem created, Revelation 21:1-22:5.

### **B. The Second Coming of Christ**

#### *1. Its Nature:*

- a. Personal and visible, Acts 1:11, I Thessalonians 4:16-17, Revelation 1:7.

- b. It is imminent, there is nothing that has to happen for Christ to return. He could come at any moment, I Thessalonians 5:2, Matthew 24:36.
- c. Two distinct phases:
  - Rapture – Christ comes in the air for His saints.
  - Revelation – Christ coming to the earth with His saints.

2. *Its Purpose:*

- a. Concerning the church:
  - Kept from the wrath of God, I Thessalonians 5:9, Revelation 3:10.
  - Receive a glorified body, I Corinthians 15:23-53.
  - Rewarded for labors, I Corinthians 3:11-15.
  - Marriage to the Lamb, Revelation 19:7.
  - It is the blessed hope of the church and should give comfort, I Thessalonians 4:18, Titus 2:13.
  - It should be an incentive for godly living, I John 3:2-3.
- b. Concerning the lost:
  - Judgment upon sin and unbelief, II Thessalonians 2:7-12, Revelation 6:16.
  - To try them that dwell on the earth, Revelation 3:10.
- c. Concerning Israel:
  - Prepare them for the acceptance of their Messiah, Zechariah 13:8-9.
  - God wants again turns His attention back to the nation of Israel, Daniel 24-27, Romans 11:1-24.

### **C. The Resurrection**

1. *Those Who Will Be Resurrected:*

- a. Both the bodies of saved and lost will be resurrected, John 5:28-29.

2. *When Will They Be Resurrected:*

- a. The bodies of the saved will be resurrected at the Rapture, I Thessalonians 4:13-17, I Corinthians 15:20-23 & 52.
- b. The bodies of the lost will be resurrected at the Great White Throne judgment, Revelation 20:13.
- c. It is difficult to determine when the bodies of the tribulation martyrs will be resurrected. However, from Daniel 12:1-2, it seems as though the Old Testament saints will be resurrected after the tribulation period. Perhaps, this is when the Tribulation saints will receive their glorified bodies as well.

#### **D. The Judgments**

1. *The Judgement Seat of Christ or the Bema Seat (I Corinthians 3:11-15):*

- a. It is for believers only.
- b. It is to try their works of service.
- c. It is not a judgment of sin, but of stewardship.
- d. It will bring to light motives, I Corinthians 4:5.

2. *The Great White Throne Judgment(Revelation 20:11-15):*

- a. It is for unbelievers only.
- b. It is to try their works.
  - To determine their degree of punishment, Matthew 23:14.
  - To show beyond a shadow of a doubt that they are guilty.

#### **E. Dispensations**

1. *Defined:*

- a. Dispensations are periods of time during which man is tested in respect to some specific revelation of the will of God.
- b. While some disagree with how many different dispensations there are in the Bible, most come to the conclusion of seven.
- c. I believe in the classical view of dispensations, but would reject the view known as hyper-dispensationalism, which opposes Baptism and the Lord's Supper for believers of this present age.

2. *The Seven Dispensations:*

- a. Innocence
- b. Conscience
- c. Human Government
- d. Promise
- e. Law
- f. The Church
- g. The Kingdom

3. *The Marks of a Dispensationalist:*

- a. Make a distinction between Israel and the Church.
- b. Interprets the Bible literally all of the time.
- c. Holds the Glory of God to be God's purpose on this earth.

**F. Summary**

- 1. I believe in the premillennial, pretribulational and imminent return of Jesus Christ. I believe that His coming has two phases. The first phase is the rapture, where believers are caught up in the air to meet Christ. The second phase being the revelation, where Christ comes to the earth to establish His one thousand year millennial kingdom. The two events are separated by seven years (The Great Tribulation period).

## **XII. Angelology – The Doctrine of Angels**

### **A. Their Existence**

1. The teaching of the Old Testament, Genesis 19:1, Psalms 8:5, Daniel 6:22.
2. The teaching of Jesus, Matthew 18:10.
3. The teaching of the New Testament, II Thessalonians 1:7, I Peter 3:22, Jude 9, Revelation 12:7.

### **B. Their Nature**

1. Created beings, Colossians 1:16.
2. Spiritual beings, Hebrews 1:14.
3. Mighty and powerful beings, II Peter 2:11.
4. They are of various ranks and orders, Jude 9.
5. They are innumerable, Hebrews 12:22.
6. They can fly, Daniel 9:21.
7. They are wise, but not all knowing, II Samuel 14:20, I Peter 1:12.

### **C. Their Work**

1. They worship God, Revelation 5:11, Psalm 148:2.
2. They serve and obey God, Psalm 103:20-21.
3. They minister to and protect God's people, Hebrews 1:14.
4. They watch over children, Matthew 18:6 & 10.
5. The angels will return with Christ, Matthew 24:30-31.

6. An angel will bound Satan in the bottomless pit, Revelation 20:1-3.
7. Angels guard the gates of New Jerusalem, Revelation 21:12.

#### **D. Their Fall**

1. Originally all were created good, Genesis 1:31.
2. The fall of Satan and the other angels probably occurred after the work of creation.
3. One third of the angels followed Satan in his rebellion, Ezekiel 28:13-19, Isaiah 14:12-16, Revelation 12:4.
4. The work of the fallen angels:
  - a. Oppose God's purposes, Daniel 10:10-14.
  - b. Afflict God's people, Luke 13:16.
  - c. Hinder growth in the believers life, Ephesians 6:12-16.
5. The judgment of fallen angles:
  - a. No hope of redemption, Jude 6, II Peter 2:4.
  - b. Their final doom is the lake of fire, Matthew 25:41.

### **XIII. Demonology – The Doctrine of Satan**

#### **A. His Existence and Personality**

1. He is a created angel who fell from heaven because of pride, Ezekiel 28:13-19, Isaiah 14:12-16.
2. The Bible is clear that he is a person and not just a symbol of evil, Matthew 4:5-11, Revelation 20:2.

## **B. His Power**

1. Fought with Michael the archangel, Jude 8 & 9.
2. He is called the prince and power of the air, Ephesians 2:2.
3. He is called the god of this world, II Corinthians 4:4.
4. He is the head of the kingdom of darkness, Colossians 1:13.
5. Christ has defeated his power, Hebrews 2:14-15

## **C. His Characteristics**

1. He is the adversary to that which is good, Zechariah 3:1, I Peter 5:8.
2. He is the wicked one, Matthew 13:19.
3. He is the tempter, Matthew 4:3, Ephesians 6:16.
4. He is the devourer, I Peter 5:8-9.
5. He is the accuser of the brethren, Revelation 12:10.

## **D. His Destiny**

1. He has but a short time, Revelation 12:12.
2. He will be cast forever into the lake of fire, Revelation 20:10.

## **E. Believers Attitude Towards Him**

1. His power is limited to that which God allows him, Job 1:9-12 & 2:4-6
2. He is to be resisted, James 4:7, I Peter 5:8-9.
  - a. By submitting to God, Romans 6:17-23, James 4:7.
  - b. By putting on the whole armor of God, Ephesians 6:10-20.

## **XIV. Heaven and Hell**

### **A. The Nature of Heaven**

1. It is the place of God's throne, Psalm 11:4, Matthew 23:22.
2. It is a place with the presence of Christ, II Corinthians 5:6, Philippians 1:23.
3. It is a place without sin, Psalm 20:6, I Corinthians 6:9-20, Revelation 21:8, 17.
4. It is a place of worship, Revelation 4:8-11.
5. It is a place of rest, Revelation 14:13.
6. It is a place without anything unpleasant:
  - a. No sorrow, pain or death, Revelation 21:4.
  - b. No hunger or thirst, Revelation 7:16.
  - c. No darkness, Revelation 22:5.
7. Much could be said. It simply is a place of everything good and nothing bad.

### **B. The Nature of Hell**

1. It is a place of fire, Matthew 18:8 & 25:41, Revelation 14:11, 20:10, 21:8.
2. It is a place of darkness, Matthew 8:12, Matthew 25:30.
3. It is a place of torment, Luke 16:23, Revelation 14:11.
4. It is a place of punishment, Matthew 25:26.
5. It is a place where the "worm dieth not," Mark 9:44-48.
6. It is a place absent of mercy, Revelation 14:10
7. It is the eternal abode for the lost:

- a. Matthew 25:46 – “...**Everlasting** punishment...”
- b. Revelation 14:11 – “...their torment ascendeth up **for ever and ever**”
- c. Revelation 20:11 - “...shall be tormented **day and night for ever and ever.**”
- d. Compare Revelation 19:20 and 20:10, the false prophet and the beast were still in the lake of fire 1000 years after thrown in. There is no annihilation.

### **C. What About an Intermediate State?**

1. There is no intermediate state after death, i.e. purgatory.
2. A person either goes strait to heaven or strait to hell depending on whether or not they have trusted Jesus Christ as their personal Savior.
3. In Luke 16, the rich man and Lazarus died and rich man was instantly taken to hell and Lazarus to paradise, (Which was where Old Testament saints went until the crucifixion.
4. In Luke 23:43, the thief on the cross is told, “To day thou shalt be with me in paradise.” There was no purgatory to pass through first.

## **XV. Eternal Security**

### **A. The Nature of Salvation**

1. God promises ETERNAL and EVERLASTING life to those who trust Christ. Don't these terms mean what they say?
2. Many who believe that someone can lose their salvation, seem to be confused about what happens when someone is saved.
  - a. When a person is saved they are born again and how can this new birth be reversed?
  - b. When a person is saved they are declared righteous by God. This is the new believers standing before God. Though no one is practically

righteous on this earth, those who are saved are positionally righteous. God does not strip this position away from his children when they sin, He simply calls them to repent (I John 1:9) in order to restore their fellowship with Him.

- c. When a person is saved they become a child of God. Can an earthly father disown his son? Then would a heavenly Father disown His?
3. To understand the security of the believer we must understand the difference between:
    - a. Relationship and fellowship.
    - b. Standing and State.
    - c. Justification and sanctification.
    - d. Position and practice.
  4. Hebrews 6:6 declares that it is absolutely impossible for someone to be saved twice, so either salvation is permanent or else when you lose it, it can never be regained.

## **B. The Scriptures Teaching on the “sinning saint.”**

1. Many accuse those who teach the security of the believer with teaching that a Christian can live in any fashion in which they chose. This is untrue.
2. God, as a righteous Father, would not allow His children to live in a life of sin without instructing and disciplining them.
  - a. God disciplines His Children. Hebrews 12:4-11 makes it clear that if a person is living in sin and there is no chastisement, then they are a bastard (not a child of God).
  - b. God can reach a point with a believer, when they will no longer respond to His correcting hand, that He takes them home. See I John 5:16-17, Acts 5:1-11, I Corinthians 11:30.

## **C. Profession vs. Possession.**

1. It is clear from scripture that all who claim to be saved are not, Matthew 7:21-23.
2. There are many who make professions of faith, but are not truly born again. This would account for the many who profess to be saved, but have never had one inclination towards the things of God. Scripture tells us that those who are saved will not turn away from God permanently, Hebrews 10:38-39, I Peter 2:22, Proverbs 26:11.

## **XVI. Current Issues**

**A. Separation** – The Bible teaches that there is to be both a personal separation and an ecclesiastical separation in the believers life. There is no room in scripture for fellowship with those who are contrary to the fundamental doctrines of the Bible. For this reason, I could not associate with organizations such as Promise Keepers, National Council of Churches, World Council of Churches, the local Ministerial Association and any other organization that it in clear disagreement with the above doctrinal statement. The believer is to separate from:

1. False Doctrine, Romans 16:17, II Thessalonians 3:14.
2. False teachings about Jesus Christ, II John 1:9-11.
3. False Gospels, Galatians 1:6-9.
4. Professing believers who are living in sin and will not repent, I Corinthians 5:9.
5. Believers should have no relationships with unbelievers, II Corinthians 6:14.

**B. Ecumenicalism** – The prevailing philosophy today is to join all professing believers together in unity regardless of doctrinal integrity. Ecumenical means worldwide or universal. The ultimate goal of this movement is to bring all religious groups together in a one world church. This is warned of in Revelation chapter 17. This is the plan of Satan and not of God. Believers are not to compromise doctrine for the sake of unity. There can be no true unity without correct doctrine, Acts 2:42, I Corinthians 1:10, Ephesians 4:1-14.

- C. Charismatic Movement** – The modern charismatic/Pentecostalism movement is not based on an accurate working of the Holy Spirit in the life of a New Testament believer. The sign gifts that they so frequently display were only for the verifying of the message of the apostles and were a warning specifically to the Jews. These gifts have passed away. This movement seems to be based on emotion and an unscriptural use of the sign gifts.
- D. Homosexuality** – Due to the increase in the ungodly act of sodomy (homosexuality) I feel it necessary to state my stance on the issue. The government is on the verge of accepting the lifestyle and privileging them above others. With them not being content to contain their sin in their own homes, Bible believers must stand against this wicked sin. I believe that sodomy is an abomination before God and I will continue to preach against it from the pulpit. I will not knowingly admit a sodomite into a church where I belong and if one is found, they will be disciplined out of the church. At the same time I understand that a sodomite can be saved from their sin and would welcome into my services anyone who desires to look into the things of God, Genesis 19:1-5, Judges 19:22, I Kings 14:24, II Kings 23:7, Romans 1:26-32, I Corinthians 6:9-11.
- E. Women Preachers** – Due to the ongoing push to ordain more women to the ministry today, I see the need to comment on the subject. I believe that the Bible plainly forbids women to usurp authority over men, especially by teaching them, I Timothy 2:9-14). This would most definitely exclude women from pastoring a church. They should not even teach Sunday school classes where adult men are present. Some may argue that many women have a greater ability to teach than men. However, this does not negate the command of the scriptures. We also read in I Timothy 3:2 that a bishop (an overseer or a pastor) is to be the husband of one wife. How is that possible for a woman? It is not! God has ordained that men be in leadership roles and if we are to be obedient to God's commands we must exclude women from the role of a pastor.
- F. Creation** – I believe in the literal account of the Genesis story. I reject the evolutionists views, whether it be naturalistic evolution or theistic evolution. I believe that God created the universe in seven literal days. I believe that those days were twenty-four hour days. I do not believe in a gap theory.
- G. The Five Fundamentals of the Faith That Are Often Cited (A fundamentalist would not restrict the fundamentals of the faith to these five things).**

1. Inerrancy of the scriptures.
2. The virgin birth of Christ.
3. The substitutionary death of Christ.
4. The bodily resurrection of Christ.
5. The imminent return of Christ.