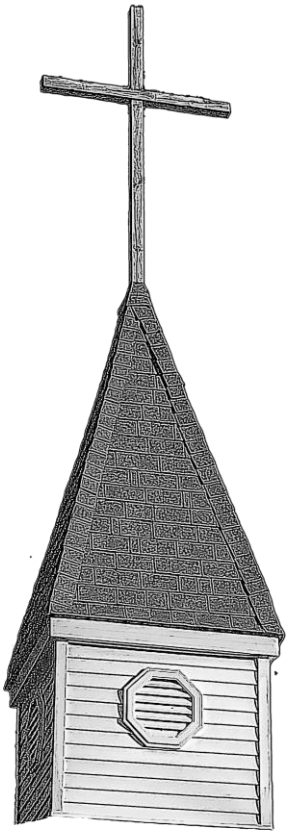
Doctrinal Statement

of Chapel of the Lakes Bible Church



Doctrinal Statement

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BIBLIOLOGY

The doctrine of the Bible

Scriptures

The Bible, which is comprised of the 66 books of the Old and New Testaments of the Holy Scriptures, is the verbally [1], plenarily [2], inspired [3] Word of God [4]. It is the perfectly sufficient and ultimate authority [5] for all matters pertaining to faith and life [6], inerrant and infallible in the original writings [7], and sovereignly preserved [8].

1 "every word"
2 "every concept"
3 "divinely influenced"; "God-breathed"
4 Proverbs 30:5; 2 Peter 1:20-21
5 "*Sola Scriptura*"
6 Joshua 1:8; Psalm 119:9-11; Romans 15:4; 2 Timothy 3:16-17
7 Psalm 119:160; John 17:17
8 Matthew 5:18; 24:35; 1 Peter 1:23-25

Revelation

General revelation is the revealing of the existence and nature of God to humanity through creation. General revelation cannot save, but clearly presents the existence of a divine Creator God through the ubiquitous display of His glory [1] such that all recognize Him [2], recognize sin [3], and are made accountable to seek and honor Him [4], being condemned whether or not they receive special revelation [5].

Special revelation is the revealing of specific messages and truths about God to humanity by His direct spoken and written Word. Salvation necessitates special revelation [6], requiring belief and faith in the person and ministry of Jesus Christ alone [7]. Special revelation was once delivered through God's spoken Word and His prophets, but is now wholly, exclusively provided through His Scriptures [8].

1 Psalm 19:1-4; 66:1-4; Acts 14:17
2 Romans 1:19-20
3 Romans 8:19-23
4 Romans 1:18, 21
5 Romans 2:12
6 Romans 10:14, 17
7 John 3:18; 3:36; 14:1-6; Acts 4:12; 1 John 5:12
8 Romans 16:25-27; Hebrews 1:1-4; Revelation 22:18-19

Hermeneutics

The Scriptures are to be studied and interpreted only with a proper literal, historical, grammatical, contextual hermeneutic [1] approach. The Scriptures present only one meaning [2], which believers are made able to discern via the Holy Spirit's work of illumination [3]. The Bible is the ultimate standard by which all truth is measured [4].

1 "a system of principles and methods for interpreting Scripture"
2 2 Peter 1:20-21
3 1 Corinthians 2:1-16
4 John 17:17; Colossians 2:4-8

THEOLOGY

The doctrine of God

Godhead

There is one Living and True [1], Triune [2] God in the unity of which there are three distinct persons: Father, Son, and Holy Spirit, eternally existing in harmony and perfection in nature and power. This triune Godhead is over all things and the Creator of all things [3].

The Lord is spirit [4], and is eternal [5], faithful [6], holy [7], immutable [8], just [9], loving [10], merciful [11], omnipotent [12], omnipresent [13], omniscient [14], self-existent [15], sovereign [16], true [17], and God alone [18]. His nature is incomprehensible to men as finite created beings [19].

1 Jeremiah 10:10; 1 Thessalonians 1:9
2 "One Being; three Persons"; 2 Corinthians 13:14
3 Genesis 1-2; Isaiah 40:28; John 1:3; Acts 17:24; 1 Corinthians 8:6; Colossians 1:16; Hebrews 1:2; 11:3; Revelation 4:11
4 "immaterial being"; John 4:24; Luke 24:39
5 Genesis 21:33; Deuteronomy 33:27; Psalm 41:13; 90:2-4; John 8:58; 17:5; 1 Timothy 1:17; Revelation 1:8; 22:13
6 Psalm 119:89-90; Lamentations 3:22-23; 1 Corinthians 1:9; 10:13; 2 Thessalonians 3:3; 2 Timothy 2:13
7 Isaiah 6:3; 1 Peter 1:16; Revelation 4:8
8 "unchanging"; Numbers 23:19; Malachi 3:6; Hebrews 13:8; James 1:17
9 Deuteronomy 32:4; Psalm 33:5; 89:14; 111:7; Luke 18:7-8
10 Psalm 36:7; 42:8; 86:15; 143:8; 2 Corinthians 13:11; Ephesians 2:4; 1 John 4:8, 16
11 Psalm 86:5, 15; 103:8-10; 145:8; Isaiah 55:7; Micah 7:18-19; Romans 5:20-21; 15:9; Ephesians 2:4
12 "all powerful"; God possesses infinite power; Job 38; 42:2; Daniel 2:21; Mark 9:23; Ephesians 3:20; Revelation 19:1
13 "all present"; God exists in all places everywhere; Psalm 46:1; 139:7-12; Isaiah 57:15; Jeremiah 23:24; Colossians 1:17
14 "all knowing"; God knows all things; Psalm 139:1-4, 15-16; 147:5; 1 Kings 8:39; Acts 1:24 Hebrews 4:13; 1 John 3:20
15 Also "aseity"; God is independent and uncaused; Exodus 3:14; John 8:58; Colossians 1:16-17
16 Psalm 83:18; Isaiah 46:10; Jeremiah 10:10; 1 Timothy 1:17; 6:15; Revelation 19:16
17 Psalm 31:5; Isaiah 65:16 Jeremiah 10:10; 1 Thessalonians 1:9; Titus 1:2; Hebrews 6:18
18 Deuteronomy 4:35, 39; 32:39; 1 Samuel 2:2; Isaiah 37:16, 20; 43:10-11; 44:6-8; 45:6, 21-22; 46:9
19 Job 9:10; 11:7-9; 36:26; 37:5; Psalm 139:6; 145:3; Isaiah 40:28; Romans 11:33

Trinity

God is three Persons, but only one Being. There is only One God [1].

God is only one Being, but three Persons [2]. This is evident in the plural nature of the Lord's pronouns [3] and clear in the interactions, traits, and roles of each Person of the Trinity [4]; the Father, Son, and Holy Spirit are each unique but distinct, co-equal, and co-eternal.

God the Father is God, God the Son is God, and God the Holy Spirit is God, but God the Father is not the Son or Spirit, God the Son is not the Father or Spirit, and God the Spirit is not the Son or Father.

1 Deuteronomy 6:4; Isaiah 46:9; Malachi 2:10; Mark 12:29; 1 Corinthians 8:4-6; Galatians 3:20; 1 Timothy 2:5; James 2:19
2 2 Corinthians 13:14
3 Genesis 1:1, 26; 3:22; 11:7; Isaiah 6:8
4 Matthew 3:16-17; 28:19; Mark 1:10-11; John 14:16-17; Acts 5:9; 2 Corinthians 3:14-18; Ephesians 1:3; 1 Peter 1:2

THEOLOGY

(Continued)

God the Father

The Triune Godhead includes unique positions of authority. Harmony and co-equality do not preclude subordination. Jesus Christ the Son is God [1] and yet is obedient to the will of the Father [2]. The Holy Spirit is God [3] and yet proceeds from God the Father [4].

God the Father is, while in equality and harmony with both God the Son and God the Holy Spirit, the first Person of the Trinity and the authoritative head of the Trinity. God the Father is the Father of Jesus Christ [5], and sent His Son to be the Savior of the world [2], while also sending the Spirit to be the Comforter of His children [4].

When we pray appropriately, we pray *to* the Father [6], *in* the Spirit [7], *through* the Son [8]. When we evangelize, disciple, and baptize, we do so "in the name of the Father and the Son and the Holy Spirit" [9].

1 Matthew 11:27; John 1:1-2; 5:17-18; 10:30; Romans 9:5; Colossians 2:9; 1 John 5:20
2 Luke 22:42; John 4:34; 5:30, 36-37; 6:38; 8:42; 12:49; 14:31; 15:26; Philippians 2:8; Hebrews 10:7; 1 John 4:14
3 Acts 5:3-4; 1 Corinthians 3:16; 2 Peter 1:21
4 John 14:16, 26; 15:26
5 John 1:14, 18; 3:16; Romans 5:10; 8:32
6 Matthew 6:6, 9; Luke 11:1-2
7 Romans 8:26; Ephesians 2:18; 6:18
8 Ephesians 2:13-18; 3:11-12; Hebrews 4:14-16; 7:18-19; 10:19-22
9 Matthew 28:19

CHRISTOLOGY

The doctrine of Jesus Christ

God the Son

Jesus Christ is both God the Son and the eternal Son of God [1], and is He through whom God the Father can be known [2]. He was active in Creation [3] and remains active in sustaining all Creation [4].

God the Father sent the Son to be the Savior of the world [5]: Jesus Christ descended from Heaven [6] and became fully man while still fully God [7], being conceived by the Holy Spirit in the virgin Mary [8]. Here, while tempted like we are [9], He lived a perfect sinless life [10], and died on the cross as a representative substitutionary sacrifice [11], satisfying the wrath of God upon sin for all who believe in Him [12]. This atonement is sufficient for the entire world [13] but is only made efficient [14] for those who accept Christ as their personal Savior [15].

The redemption offered by the blood of Jesus Christ is assured by His victory over death [16]. The Lord Jesus Christ is alive—literally and bodily risen from the dead three days after His death on the cross as foretold [17], ascended to Heaven [18], and now sitting as our High Priest at the right hand of God [19], interceding before God the Father on behalf of all those who have placed their faith in Him [20].

1 John 1:1-2; 5:17-18; 10:30; Matthew 28:19; Romans 9:5; Colossians 2:9; 1 John 5:20
2 Matthew 11:27; Luke 10:22; John 1:18; 14:6-11; Colossians 1:15
3 John 1:1-3; 1 Corinthians 8:6; Ephesians 3:8-9; Colossians 1:15-16
4 Colossians 1:17; Hebrews 1:3
5 1 John 4:14; Also see Luke 22:42; John 4:34; 5:30, 36-37; 6:38; 8:42; 12:49; 14:31; Philippians 2:8; Hebrews 10:7;
6 John 3:13, 16-17, 31; 6:38; 16:27-28
7 fully possessing both natures; Luke 1:35; John 1:14; Philippians 2:5-7; Hebrews 2:17
8 Isaiah 7:14; Matthew 1:18-25; Luke 1:35
9 Matthew 4:1-11; Luke 4:1-14; Mark 1:12-13; Hebrews 2:18; 4:15
10 2 Corinthians 5:21; 1 Peter 1:18-19; 2:22; 1 John 3:5
11 Isaiah 53:5-6, 12; Luke 22:37; Romans 3:24-25; 4:25; 8:3; 2 Corinthians 5:21; Hebrews 10:1-10; 1 Peter 2:24; 3:18
12 John 3:36; 5:24; Romans 5:9; 8:1; 1 Thessalonians 1:9-10; 5:9-10
13 Isaiah 53:6; John 3:16-17; 12:47; Romans 5:12-21; 2 Corinthians 5:14-15; 1 Timothy 2:5-6; Hebrews 2:9; 1 John 2:2
14 "producing an effect"; causative to salvation
15 Mark 16:16; John 1:12-13; 3:3, 18; Romans 6:23, 10:9, 13; Ephesians 1:3-7; 1 John 1:9
16 John 14:19; Romans 4:24-25; 5:10; 8:11; 14:9; 1 Corinthians 15:20-22; Ephesians 1:18-20; 2:4-7, 13; 2 Timothy 1:10; 1 Peter 1:3-5, 21
17 Matthew 16:21; Mark 8:31; 9:31; 10:34; Luke 24:36-40; John 2:19-21; Acts 1:3; Romans 8:11; 1 Corinthians 15:3-8
18 Acts 1:1-2, 9; Mark 16:19; Luke 24:51; Ephesians 4:8-10; Hebrews 9:24
19 Mark 16:19; Acts 2:33; 7:55-56; Romans 8:34; Colossians 3:1; Hebrews 2:17; 8:1; 12:2; 1 Peter 3:22
20 Romans 8:27, 33-34; 1 Timothy 2:5; Hebrews 2:17; 4:14-16; 7:24-25; 1 John 2:1

CHRISTOLOGY

(Continued)

Preeminence

Jesus Christ—His nature, person, and ministry—is the ultimate subject of thought or consideration [1]. God has highly exalted Him, and He reigns over all things, and all things exist for His glory [2]. He will be given total authority [3] and eternal glory and dominion [4]. Every knee will bow before Him [5], King of Kings and Lord of Lords [6].

Knowing Christ, becoming more like Him, and advancing our relationship with Him is our highest calling, noblest endeavor, and supreme imperative [7]. Nothing is more important, worthy, relevant, or meaningful than to pursue a deeper knowledge of our God through Jesus Christ [1]. We know the Father through the Son [8], and we must know the Son through His Holy Word—the Bible [9].

1 Matthew 10:37; 1 Corinthians 2:2; Philippians 3:7-11, 14; Colossians 3:1-2
2 Ephesians 1:9-14; 2:4-7, 10; Philippians 2:9-11; Colossians 1:15-18; Revelation 1:4-8
3 Matthew 28:18; John 5:26-27; 17:1-2; Ephesians 1:18-23
4 Isaiah 9:6-7; Daniel 7:13-14; Luke 1:32-33; Romans 16:27; Ephesians 3:21; 1 Timothy 6:14-16; 1 Peter 4:11; 5:10-11; Jude 1:25
5 Isaiah 45:23; Romans 14:11; Philippians 2:9-11; Revelation 5:13-14
6 1 Timothy 6:14-16; Revelation 17:14; 19:16
7 John 17:3; Ephesians 1:17-18; 3:17-19; 4:12-16, 20-24; Philippians 1:21; 2:1-5; Colossians 1:9-10; 3:10; 2 Peter 1:2-8; 3:18
8 Matthew 11:27; Luke 10:22; John 1:18; 14:6-11; Colossians 1:15
9 Mark 1:1-3; Luke 1:1-4; John 20:30-31; Acts 1:1-2; Romans 10:17; Ephesians 1:13-14; 2 Timothy 3:14-15; 1 Peter 1:22-25; 2 Peter 1:16-19

PNEUMATOLOGY

The doctrine of the Holy Spirit

God the Holy Spirit

The Holy Spirit is God and the third Person of the Godhead [1], and is equal with and identical in nature to God the Father and God the Son, possessing godly attributes [2]. He was active in Creation [3].

The Holy Spirit performs ministries of convicting the world of sin [4], restraining sin [5], initiating salvation via spiritual regeneration [6], bestowing belief [7], revealing truth [8], and sealing unto redemption [9].

The Holy Spirit indwelled individuals in the Old Testament [10] temporarily [11]. But the Holy Spirit is the promised Comforter [12] and at Pentecost [13] His indwelling ministry [14] became permanent [15]. Believers are baptized in the Holy Spirit [16] instantly at salvation [17], and are not to grieve the Spirit [18], but to be filled [19] and led [20] by Him. As believers grow spiritually, indwelling is evidenced in works [21].

1 Matthew 28:19; John 14:17; 15:26; 16:13-14; Romans 8:10-11; 1 Corinthians 12:11; 2 Corinthians 3:17-18; Hebrews 9:14
2 Psalm 139:7; Isaiah 40:13-14; Luke 11:13; John 16:13; Romans 15:13; 1 Corinthians 2:10-11; Hebrews 9:14; 1 John 5:6
3 Genesis 1:2; Job 33:4; Also see "breath" in Job 26:13; Psalm 33:6
4 John 16:7-11
5 2 Thessalonians 2:3-8
6 John 1:12-13; 3:5-6; Titus 3:5-6
7 Romans 8:5-8; 1 Corinthians 2:14; 12:3; 1 Thessalonians 1:5-6
8 John 14:26; 15:26; 16:13-15; 1 Corinthians 2:10-16; Ephesians 1:17-18; 1 John 2:27
the Holy Spirit also ministered through the inspiration of the Holy Scriptures; c.f. 2 Peter 1:21
9 2 Corinthians 1:22; Ephesians 1:13-14; 4:30
10 Genesis 41:38; Exodus 31:2-3; Numbers 27:18; 1 Samuel 10:10; 16:13; Daniel 4:8
11 Judges 16:20; 1 Samuel 16:14
12 "παράκλητος" (*Paraklētos*); Helper, Counselor, Comforter; John 14:16-20, 26; John 15:26; John 16:7
13 Acts 2:1-4
14 John 7:38-39; 14:17; Acts 2:33; Romans 5:5, 8:9-11, 15; 1 Corinthians 3:16; 6:19; 12:13; 2 Corinthians 3:5-6; 6:16; Ephesians 1:13-14; 2:21-22; 4:30; Galatians 3:13-14; 4:6; 2 Timothy 1:14; 1 John 3:24; 1 John 4:4, 13-16
15 Matthew 28:20; John 14:16; Romans 8:31-39; Hebrews 13:5
16 Joel 2:28; Mark 1:8; Luke 3:16; Acts 1:5; 2:17; 1 Corinthians 12:13
17 Ephesians 4:4-6; Also see "all" in Romans 6:1-4; 1 Corinthians 12:13
18 Isaiah 63:10; Acts 5:3; Ephesians 4:30; 1 Thessalonians 5:19
19 Ephesians 5:18
20 Romans 8:9-17; Galatians 5:16, 25
21 Galatians 5:22-23

PNEUMATOLOGY

(Continued)

Spiritual Gifts

Upon salvation, the Holy Spirit bestows enabling spiritual gifts to all believers [1] for the purpose of rendering spiritual service [2].

Apostolic sign gifts—healing, prophecies, tongues, interpretation of tongues, and miracles—[3] whose unique and express purpose was to authenticate the apostolic message [4], gradually ceased in accordance to the coming of "that which is perfect" [5]: the completed canon of Holy Scripture [6], which rendered these sign gifts obsolete [7].

1 Romans 12:6-8; 1 Corinthians 12:4-11, 28; Ephesians 4:11; 1 Peter 4:10
2 1 Corinthians 14:12, 26; Ephesians 4:12; 1 Peter 4:10-11
3 Acts 2:4-11; 5:12-16; 1 Corinthians 12:10, 28; 14:1-40
4 Joel 2:27-30; Acts 2:12-16, 22, 36; 8:13; 1 Corinthians 14:22
5 "τέλειος" (*teleios);* brought to its end, that which is perfect; c.f. 1 Corinthians 13:8-10
6 Revelation 22:18-21; Also c.f. use of τέλειος in the "perfect law" in James 1:23-25, "maturity" via the "Word of God" in Hebrews 5:12-14; the "Word of God" presenting every man "complete" in Colossians 1:25-28
7 the completed Holy Scripture fulfills the purpose that the sign gifts once served;
note that the sign gifts are referenced numerous times in Acts and 1 Corinthians, but not thereafter.

ANGELOLOGY

The doctrine of angels

Angels

Angels are spirit beings [1] created by God [2] to serve [3] as watchers [4], ministers [5], messengers [6], protectors [7], and harbingers of judgment [8]. The elect angels [9] worship God [10], but refuse worship themselves [11]. They watch over us [12] and are attentive to the Church's ministry [13].

The angels existed at the dawn of time and witnessed creation [14]. There are many angels [15] but only four are mentioned by name: Gabriel [16], Michael [17], Abaddon [18] or Apollyon [18], Lucifer [19] or Satan [20]. Types of angels mentioned in Scripture include the Cherubim [21], Seraphim [22], Archangels [23], as well as Principalities and Powers [24].

1 "immaterial being"; Hebrews 1:14; c.f. Luke 24:39
2 Nehemiah 9:6; Psalm 148:2-5; Colossians 1:16
3 Psalm 103:20-21; 1 Peter 3:22; Revelation 22:9
4 Daniel 4:13; 17, 23
5 Hebrews 1:14
6 Genesis 28:12; Acts 7:53; Hebrews 1:7; 2:2
7 Genesis 19:11; 2 Kings 6:13-17; Daniel 6:20-23; Acts 5:19; 12:5-10
8 Genesis 19:1; Acts 12:22-24; Revelation 7:1; 8:2
9 1 Timothy 5:21
10 Job 38:6-7; Psalm 148:1-2; Isaiah 6:3; Luke 2:13-14; Hebrews 1:6; Revelation 4:8; 5:8-13
11 Revelation 22:9
12 Matthew 18:10
13 1 Corinthians 4:9; 11:10; Ephesians 3:10; 1 Peter 1:12
14 Job 38:4-7
15 Hebrews 12:22; Revelation 5:11
16 Daniel 8:16; 9:21; Luke 1:18-19, 26-38
17 Daniel 10:13, 21; 12:1; Jude 1:9; Revelation 12:7-10
18 Revelation 9:11
19 Isaiah 14:12
20 Luke 10:18
21 Genesis 3:24; 2 Kings 19:15; Pslam 80:1; 99:1; Isaiah 37:16; Ezekiel 10; 11:22
22 Isaiah 6:1-7
23 1 Thessalonians 4:16; Jude 1:9
24 Luke 21:26; Romans 8:38; Ephesians 1:21; 3:10; 6:12; Colossians 1:16; 2:10, 15; 1 Peter 3:22

DEMONOLOGY

The doctrine of demons

Satan

The angel known as Lucifer [1] or Satan [2] was created a holy cherub [3], intensely beautiful and wise [4]. But sin originated in him [5]—he became prideful [6] and violent [7], and sought to usurp God's glory [6].

And so Satan was cast out of Heaven [8]. It was he that took the form of a serpent and deceived Eve [9], where he was doomed for his sin [10].

Satan has many names, including the devil [11], Beelzebul [12], Belial [13], and the prince of the power of the air [14]. He is a ruler over demons [15], and he is the present ruler of this world [16], over which he roams [17]. Satan is active in it, hateful, and seeks to destroy whoever he can [18], tempting [19], deceiving [20], scheming [21], attacking [22], and accusing [23]. He afflicts, hinders [24], and wields the power of death [25]. Satan holds captive the minds of the unsaved [26], who are called his children [27].

However, God is infinitely greater [28], and Satan will flee those who resist him in His power [29]. Satan's doom in eternal fire is coming [30] and he knows it [31]. His defeat was already accomplished by Jesus Christ [32] and will be made final at the end of the Millennial reign [33].

1 Isaiah 14:12
2 Luke 10:18
3 Ezekiel 28:14-16
4 Ezekiel 28:11-14
5 Ezekiel 28:15; John 8:44; 1 John 3:8
6 Isaiah 14:13-14; Ezekiel 28:17
7 Ezekiel 28:16; John 8:44
8 Isaiah 14:15; Ezekiel 28:16-17; Luke 10:18
9 Genesis 3:1-5; 2 Corinthians 11:3; Revelation 12:9; 20:2
10 Genesis 3:15; Romans 16:20
11 Matthew 4:1-11; Luke 4:1-13; Jude 1:9; Revelation 12:9; 20:2; etc
12 Matthew 12:24
13 2 Corinthians 6:15
14 Ephesians 2:2
15 Matthew 12:24; 25:41; Revelation 12:3-9
16 John 12:31; 2 Corinthians 4:4
17 Job 1:7; 2:2
18 1 Peter 5:8; Revelation 12:12
19 1 Chronicles 21:1; Matthew 4:3; John 13:2; 1 Corinthians 7:5;1 Thessalonians 3:5; Revelation 2:10
20 Genesis 3:1-5; John 8:44; 2 Corinthians 4:4; 11:14; Revelation 12:9; 20:3, 10
21 2 Corinthians 2:11; Ephesians 6:11
22 Job 1:12; 2:6-7; Luke 22:31-32; 1 Peter 5:8
23 Job 1:9-11; 2:4-5; Zechariah 3:1; Revelation 12:10
24 Luke 13:16; 1 Thessalonians 2:18; Jude 1:9
25 Hebrews 2:14
26 2 Corinthians 4:4; 2 Timothy 2:26
27 John 8:44; Acts 13:10; 1 John 3:7-10
28 1 John 4:4
29 James 4:7
30 Matthew 25:41; Revelation 20:10
31 Revelation 12:12
32 John 12:31; Romans 16:20; Hebrews 2:14-15; 1 John 3:8
33 Matthew 25:41; Revelation 12:7-9; 20

DEMONOLOGY

(Continued)

Demons

When Satan rebelled against God and fell from Heaven [1], one third of the angels in heaven rebelled—and fell—with him [2]. These fallen angels are called demons. Some have been confined to darkness and reserved for judgment [3]. Others remain free and serve Satan [4].

Demons are evil [5] or unclean [6] spirits [7]. They vie with angels for control over the world [8] and are able to afflict individuals with sickness and possession [9]. Some even influence entire nations [10]. They labor at deception [11] and spread heresy and false doctrine [12], receiving worship through the worship of the idols they inspire [13].

Demons are able to influence believers [14] and even attack believers [15], but are unable to possess believers—who are already possessed by the Holy Spirit [16]. As with Satan, demons fear God [17] and know that they are doomed [18]. Their defeat was already accomplished by Jesus Christ [19] and will be made final at the end of the Millennial reign [20].

1 Isaiah 14:15; Ezekiel 28:16-17; Luke 10:18
2 Jude 1:6; Revelation 12:3-4, 9
3 1 Corinthians 6:3; 2 Peter 2:4; Jude 1:6
4 Mark 5:1-20; Revelation 12:9
5 1 Samuel 16:14-16, 23; 18:10; 19:9; Acts 19:15-16
6 Matthew 10:1; 12:43; Mark 1:23, 26-27; 3:30; 5:2, 8; 7:25; 9:25; Luke 4:33; 8:29; 9:42; 11:24; Rev 18:2
7 "immaterial being" c.f. Luke 24:39
8 Daniel 10:13; Revelation 12:7-9
9 1 Samuel 16:14-15; 18:10-11; 19:9-10; Job 1:12; 2:6-7; Luke 8:2; 13:11-16; Matthew 9:32-33; 12:22; 17:18; Mark 5:1-20; 7:26-30; 16:9; Luke 4:33-36; Luke 8:29; 22:3; Acts 16:16-18
10 Daniel 10:13; Revelation 16:13-14
11 2 Corinthians 11:14-15
12 1 Timothy 4:1
13 Leviticus 17:7; Deuteronomy 32:17; Psalm 106:37; 1 Corinthians 10:20
14 Matthew 16:23; Mark 8:33
15 Ephesians 6:12; 2 Corinthians 12:7; 1 Peter 5:8
16 1 John 4:4
17 Mark 5:6-7; Luke 8:27-28; James 2:19
18 Matthew 8:29; Luke 8:27-31
19 Colossians 2:15
20 Matthew 25:41; Revelation 12:7-9; 20

ANTHROPOLOGY

The doctrine of humanity

Creation

God created the world and all that is in it [1] in six literal days [2], out of nothing [3], by His word [4]. All that God made He declared good [5]. There was no hardship [6], sickness, violence, or death [7] in Creation.

1 Genesis 1-2; Isaiah 40:28; John 1:3; Acts 17:24; 1 Corinthians 8:6; Colossians 1:16; Hebrews 1:2; Revelation 4:11
2 c.f. "יום" (*yow*m) meaning "day" as defined by numeration and "morning" and "evening" in Genesis 1:5, 8, 13, 19, 23, 31
3 "*Ex Nihilo"*; out of nothing; c.f. Hebrews 11:3
4 Psalm 33:6, 9; 2 Peter 3:5; Also c.f. "And God said" in Genesis 1:3, 6, 9, 11, 14, 20, 24, 26
5 Genesis 1:31; Also c.f. Genesis 1:4, 10, 12, 18, 21, 25
6 Genesis 3:16-19
7 Genesis 2:16-17; 3:19; c.f. Romans 5:12, 17; 6:23; 1 Corinthians 15:21-22

Humanity

The sixth day God created man from dust [1] and woman from man [2]. God created them in His own image [3], and with His own breath [4]. Adam and Eve were placed in Eden [5] and assigned stewardship over Creation [6]. They were created in innocence [7] and given one law [8].

Adam and Eve illustrate God's objective, authoritative precedent for gender distinction [9], equality [10], unique roles [11], and marriage [12].

The chief end of man is to glorify God and enjoy Him forever [13].

1 Genesis 2:7
2 Genesis 1:27; 2:18-25
3 Genesis 1:26-27; c.f. Colossians 3:10; Ephesians 4:24
4 Genesis 2:7
5 Genesis 2:8-16
6 Genesis 1:26-30
7 Genesis 2:17, 25
8 Genesis 2:16-17; 3:2-3
9 gender is unique and assigned by God biologically; Genesis 1:27; Matthew 19:4
10 both men and women are created in God's image and are responsible to each other; Genesis 1:27; Ephesians 5:22-30
11 both men and women have unique roles assigned to them by God; Genesis 3:16; Ephesians 5:22-28; 1 Timothy 2:8-15
12 marriage is one man and one woman, made one inseparable flesh; Genesis 2:23-25; Matthew 19:4-6; Malachi 2:16
13 "*Soli Deo gloria*"; Isaiah 43:6-7; Matthew 5:16; John 5:44; 1 Corinthians 10:31; Philippians 1:19-23; Colossians 1:16; 3:17; 1 Peter 2:12; 4:11

The Fall

In Eden, Adam and Eve [1] were tempted by Satan [2] to disobey God [3]. They ate of the fruit of the Tree of the Knowledge of Good and Evil [3] and in doing so gained spiritual knowledge [4]. But they had sinned against God [5], incurring the Curse [6], bringing death into the world [7], and inflicting a sin nature upon all of humanity after them [8]. After committing their sin, Adam and Even were banished from Eden [9].

1 Genesis 3:6
2 Genesis 3:1-5
3 Genesis 2:16-17; 3:2-3
4 Genesis 3:5, 7-13, 22
5 Job 31:33; Romans 5:12, 19
6 Genesis 3:14-19
7 Genesis 2:16-17; 3:19; c.f. Romans 5:12, 17; 6:23; 1 Corinthians 15:21-22
8 Psalm 51:5; 58:3; Jeremiah 17:9; Romans 3:10-12; 5:12-14, 19; 8:7
9 Genesis 3:22-24

HAMARTIOLOGY

The doctrine of sin

Sin & Death

Sin includes anything contrary to God's law or His righteousness [1]. Because He is holy [2], He hates sin [3] and all those who commit sin [4], and is storing up a holy wrath which He will pour out against sin [5].

The just penalty of sin is death, both physically and spiritually [6]. Sin separates us from God [7] and merits eternal punishment in Hell [8].

1 1 John 3:4; 5:17
2 Psalm 5:4; Isaiah 6:3; 1 Peter 1:16; See responses in Isaiah 6:5; Luke 5:8
3 Deuteronomy 12:31; 16:22; Leviticus 20:1-23; Proverbs 6:16-19
4 Psalm 5:4-6; 11:5; Malachi 1:3; Revelation 2:6
5 Zephaniah 1:14-15; John 3:36; Romans 1:18; 2:5; Ephesians 5:6; Revelation 6:15-17
6 Genesis 2:16-17; 3:2-3, 17-19; Proverbs 14:12; Ezekiel 18:4, 20; Romans 5:12-21; 6:23; Ephesians 2:1, 5; Colossians 2:13; 1 Timothy 5:6; James 1:15; 1 John 3:14
7 Isaiah 59:2; 64:6; Habakkuk 1:13
8 Matthew 13:41-42; 25:41, 46; John 5:28-29; 2 Thessalonians 1:8-9; Revelation 20:12-15

Sin Nature

Although man was created in the image and likeness of God [1], in Adam's sin the entire human race fell and inherited a sin nature [2]. Every single being born of man is born a sinner [3], and commits sin [4].

In sin we are totally depraved: spiritually dead [5] and unable on our own to remedy our lost condition or pay the penalty for our sins [6]. Our wills [7] are enslaved [8] to sin [9] which deceives [10], manipulates [11], oppresses [12], and defiles us [13], and makes us the enemies of God [14]; wholly incapable of pleasing [15], understanding [16], or seeking Him [17].

1 Genesis 1:26-27; Colossians 3:10; Ephesians 4:24
2 Romans 5:12-21; 1 Corinthians 15:21-22
3 Psalm 51:5; 58:3; Jeremiah 17:9
4 Ecclesiastes 7:20; Psalm 14:1-3; Romans 3:10-18, 23; 8:7; Ephesians 2:1-3
5 Ephesians 2:1-5; Colossians 2:13; 1 John 3:14
6 Galatians 2:16; Hebrews 9:22; 10:1-4; c.f. John 14:6; Acts 4:12; Romans 8:3; Ephesians 1:7
7 "the faculty by which a person decides on and initiates action" or "volition"; our ability to think, perceive, choose
8 either to sin (see 9) or God/righteousness; c.f. Romans 6:16-23
9 John 8:34; Romans 6:6, 16-23; Galatians 4:7-8
10 Proverbs 14:12; Romans 6:20-21
11 Galatians 5:17; Romans 7:15, 18, 23
12 Psalm 38:4; 40:12
13 Isaiah 64:6; Mark 7:20-23
14 Romans 5:10; Philippians 3:18; James 4:4
15 Isaiah 64:6; Romans 8:7-8; Hebrews 11:6
16 John 14:17; 1 Corinthians 1:18; 2:14; 2 Corinthians 4:3-4
17 Psalm 14:1-3; John 6:44, 65; Romans 3:10-12; 1 Corinthians 12:3

SOTERIOLOGY

The doctrine of salvation

Atonement & Propitiation

In the fullness of time God sent His Son to offer redemption for sin [1]: to descend from Heaven [2], take the form of a man [3], born of a virgin [4], to die on the cross [5], and rise again in resurrection three days later [6].

In doing so, Jesus Christ was made an atonement [7] for sin: Because the debt [8] of sin is death [9], He became a sinless sacrifice [10] to which all sin was credited [11] and finished [12] through His death upon the cross [13].

Jesus Christ also made propitiation [14] for sin [15]: In His substitutionary death, Jesus satisfied God's holy demands toward sin [13], so that all those that are covered by His atonement [16] are spared God's wrath [17].

Atonement and propitiation are provided for all [18] but are limited in application to those who accept Christ as their personal Savior [16].

1 Galatians 4:4-5; Ephesians 1:9-10; 1 John 4:14
2 John 3:13, 16-17; 3:31; 6:38; 16:27-28
3 Luke 1:35; John 1:14; Philippians 2:5-7; Hebrews 2:17
4 Isaiah 7:14; Matthew 1:18-25; Luke 1:35
5 Matthew 27; Mark 15; Luke 23; John 19
6 Matthew 28; Mark 16; Luke 24; John 20
7 "redemption"; "reparation"; "reconciliation"
8 or penalty, or price, or wages
9 Romans 6:23; Hebrews 9:22
10 2 Corinthians 5:21; Hebrews 10:9-10; 1 Peter 1:19; 2:22; 3:18; 1 John 3:5
11 Isaiah 53:4-6; Luke 22:37; Romans 4:25; 8:3 2 Corinthians 5:21; 1 Peter 2:24
12 "τελέω" (*teleō*); finished, or "paid in full"; John 19:30
13 Isaiah 53:4-6; 1 Corinthians 6:20; Galatians 3:13; Ephesians 1:7; Colossians 2:13-14; 1 Peter 1:18-19; 3:18; 2 Peter 2:1; Hebrews 9
14 "appeasement" or "satisfaction of God's wrath"
15 Romans 3:24-25; Hebrews 2:17; 1 John 2:2; 4:10
16 Mark 16:16; John 1:12-13; 3:3, 18; Romans 6:23, 10:9, 13; Ephesians 1:3-7; 1 John 1:9
17 Romans 5:9-10; 1 Thessalonians 1:10
18 Isaiah 53:6; John 3:16-17; 12:47; Romans 5:12-21; 2 Corinthians 5:14-15; 1 Timothy 2:5-6; Hebrews 2:9; 1 John 2:2

Election & Predestination

Man's sin nature renders him unable to accept or choose Christ [1]. But God unconditionally [2] elects [3] sinners [4], having predestined [5] them unto salvation [6] or condemnation [7] according to His purpose [8]. Faith to believe originates with God [9] and is delivered effectually [10] to His elect unto salvation within His power through the Gospel [11].

1 Psalm 14:1-3; John 6:44, 65; Romans 3:10-12; 1 Corinthians 12:3
2a Mark 13:20; John 1:13; Romans 3:20; 9:8-18; 11:5-6; Ephesians 2:8-9; 2 Timothy 1:8-9; Titus 3:5
2b God's election is not based on any "foreknowledge" of worthiness, merit, or acceptance on the part of the sinner.
* Romans 8:29-30 uses the word "foreknew" (προγινώσκω, *proginōskō*) meaning "predestinate"
* 1 Peter 1:1-2 uses the word "foreknowledge" (πρόγνωσις, *prognōsis*) meaning "pre-arrangement"
these passages refer not to God *fore-seeing* His elect, but to God *fore-ordaining* His elect.
3 "chooses"; "selects"
4 we did not choose Him, He chose us; Mark 13:20; John 1:13; 5:21; 13:18; 15:16; Romans 9:16; 10:20; Ephesians 1:3-6; Colossians 3:12; 2 Thessalonians 2:13-14; 2 Timothy 2:10; Titus 1:1; 1 Peter 2:9
5 before time began; Ephesians 1:3-14; Romans 9:23-24; 2 Thessalonians 2:13-14; Titus 1:1-2; Revelation 13:8; 17:8
6 Acts 13:48; Romans 8:29-30; Ephesians 1:3-14; 2:10; 1 Thessalonians 5:9; 1 Peter 1:1-2
7 Proverbs 16:4; Romans 9:18-24; 1 Peter 2:7-8; Jude 1:4
8 Romans 9:11; Ephesians 1:5, 11; Philippians 2:12-13; 2 Timothy 1:9
9 John 1:13; 1 Corinthians 12:3; 2 Corinthians 4:3-6; Ephesians 2:8-10; Philippians 2:13; 2 Timothy 2:25; Hebrews 2:10; 12:2; 2 Peter 1:3
10 or "Irresistibly"; the elect unto salvation will always be saved; Acts 13:48; John 6:37-39; 10:16; Romans 8:30
11 John 10:16; Romans 1:16; 2 Timothy 2:10

SOTERIOLOGY

(Continued)

Regeneration & Salvation

Because sinful man is spiritually dead [1], in order to accept Christ [2] he must be born again [3]—born of God [4]. God acts upon His elect unto salvation [5] to make them alive [6] through spiritual regeneration [7] by the Holy Spirit [8]. Regenerated man is a new creature [9], whose God-given faith [5] responds unto salvation [10] in repentance of sins [11] and confession of faith in Jesus Christ as their Lord and Savior [12].

Salvation is exclusively by grace [13] through faith [14] in Christ alone [15]. Believers are eternally secure in their salvation [16], yet are not to use their salvation as liberty to sin [17], but live to the glory of God [18].

Every Christian possesses two natures: their old carnal nature and a new spiritual nature [19]. The old nature cannot be extricated in this present life [19], but provision for victory over it is supplied by the indwelling power of the Holy Spirit [20]. Christians are commanded to live a lifestyle in which their new spiritual life is manifest [21].

1 Ephesians 2:1-5; Colossians 2:13; 1 John 3:14
2 Psalm 14:1-3; John 6:44, 65; Romans 3:10-12; 1 Corinthians 12:3
3 John 3:3-7; 1 Peter 1:3, 23
4 John 1:13; 1 John 3:9; 4:7; 5:1, 4, 18
5 John 6:44, 65; Romans 1:6-7; 8:29-30; 2 Corinthians 4:6; Ephesians 2:8-10; Philippians 2:13; 2 Peter 1:3
6 John 5:21; 6:63; Ephesian 2:4-7; Colossians 2:13
7 spiritual "renewal" or "restoration"
8 Titus 3:5
9 2 Corinthians 5:17
10 "deliverance" from God's judgment
11 1 John 1:9
12 John 1:12; Romans 6:23; 10:9-10, 13 1 Corinthians 15:3-4

13 "*Sola Gratia*"; Acts 15:11; Romans 3:23-24; 4:16; 5:1-2; 11:6; Ephesians 2:5, 8-9; 2 Timothy 1:9; Titus 3:7
14 "*Sola Fide*"; John 3:16; Romans 3:28; 4:1-5, 16, 23-25; 5:1-2; Galatians 2:16; 3:7-9, 13-14, 24-26; Ephesians 2:8-9
15 "*Sola Christo*"; John 3:36; 14:6; 17:3; Acts 4:12; Colossians 1:18; 1 Timothy 2:5; Hebrews 4:14; 1 John 5:11-12
16 believers are sealed in their salvation; 2 Corinthians 1:22; Ephesians 1:13-14; 4:30
salvation is *eternal* life; John 3:15-16, 36; 5:24; 6:40, 47; 10:28; 17:3; Romans 6:22-23; 1 Timothy 1:16; 1 John 2:25; 5:11
salvation cannot be lost or rescinded; John 6:37-40; 10:28-29; Romans 8:1; 31-39; 11:29; 1 Peter 1:3-4
God perseveres, or perfects, our faith; 1 Corinthians 1:4-9; Philippians 1:6; 1 Peter 1:5; Hebrews 7:25; 12:2; Jude 1:24-25
17 Romans 6; Galatians 5:13; Titus 2:11-14; 1 Peter 2:15-16; 1 John 3
18 "*Soli Deo gloria*"; Isaiah 43:6-7; 1 Corinthians 10:31; Philippians 1:19-23; Colossians 1:16; 3:17; 1 Peter 4:11
19 Romans 7:14-25; Galatians 5:17; Ephesians 4:22-24; Colossians 3:9-10
20 Romans 8:12-14; Galatians 5:16-18; Ephesians 5:17-21
21 Romans 6; 7:5-6; 8:12-13; Galatians 5:19-25; Ephesians 4:24; 2 Corinthians 7:1; 1 Peter 1:14-16

SOTERIOLOGY

(Continued)

Justification & Adoption

Through atonement and propitiation the believer's sin is imputed [1] to Christ [2], and in regeneration and salvation Christ's righteousness is imputed [1] to the believer [3]; they are made justified [4] before God [5], Jesus Christ interceding for them [6] as High Priest [7]. Because their sin—past, present, and future—has already faced the wrath of God in Christ [2], there is no further condemnation for them forevermore [5].

Having received Christ's righteousness [3], believers are adopted by God [8] and become His children [9] and heirs [10], siblings with Christ [11].

1 "ascribed"; "attributed"; "credited"
2 Isaiah 53:4-6; Luke 22:37; Romans 4:25; 8:3; 2 Corinthians 5:21; 1 Peter 2:24
3 Romans 3:21-30; 5:18-19; 1 Corinthians 1:30; 2 Corinthians 5:21; Galatians 2:20
4 "declared, rendered, or shown to be righteous"
5 John 3:18; Romans 3:21-30; 5:1, 9; 8:1, 29-39; 1 Corinthians 6:11; Galatians 2:16; 3:24; Titus 3:7; James 2:24
6 Romans 8:27, 33-34; 1 Timothy 2:5; Hebrews 2:17; 4:14-16; 7:24-25; 1 John 2:1
7 Hebrews 2:17; 8:1
8 Romans 8:15, 23; Galatians 4:5; Ephesians 1:3-6; 2:19-22; Hebrews 2:10-15
9 John 1:12-13; Romans 8:14-16; Galatians 3:26; 4:4-7; 1 John 3:1-2; Revelation 21:7
10 Romans 8:17; Galatians 3:27-29; 4:7; Ephesians 3:6; Titus 3:4-7; James 2:5
11 Matthew 12:50; Romans 8:29-30; Hebrews 2:10-15

Sanctification & Glorification

At salvation, believers are sanctified [1] positionally [2], and throughout their lives undergo progressive sanctification in which the Holy Spirit conforms them to the image of Christ [3]. All believers will be finally [4] sanctified when they receive their resurrection bodies [5], being glorified in union with God [6] at the coming of Jesus Christ [7].

1 "set apart" as holy
2 Acts 20:32; 26:18; 1 Corinthians 1:2; 6:11; Hebrews 2:11; 10:10, 14
3 John 17:17; Romans 6:19, 22; 2 Corinthians 3:18; 1 Thessalonians 4:3-7; 5:23; 2 Thessalonians 2:13; 2 Timothy 3:16-17; Hebrews 12:14; 1 Peter 3:15
4 "ultimately"; "completely"
5 John 3:1-3; 1 Corinthians 15:35-54; 1 Thessalonians 5:23
6 John 17:17-26; Romans 8:18, 29-30; 2 Corinthians 4:17
7 Romans 5:2; Philippians 3:20-21; Titus 2:13; 1 John 3:2

ECCLESIOLOGY

The doctrine of the Church

Law

The Law was given because of sin to grant men knowledge of sin, to make them accountable to God [1], and to point them to Christ [2]. It was a single and whole unit, requiring obedience in all parts [3]. But it could not save; salvation is by faith alone, and not the Law [4]. Although the purpose of the Law would never be abolished [5], Christ abolished it as a collection of commands and ordinances [6]. He is the end of the Law and its curse to all who believe in Him [7], and all believers are now no longer under the Law, but dead to it [8], being now under the law of Christ [9]: to love God and love others [10].

1 Romans 3:19-20; 7:7-14; Galatians 3:19
2 Galatians 3:19-24
3 Matthew 5:19; Galatians 3:10; 5:3; James 2:10
4 Romans 3:27-28; Galatians 2:16-21; 3:11-12, 24-26
5 Matthew 5:17-18; Romans 3:31
6 Ephesians 2:13-16; c.f. Colossians 2:13-14; Hebrews 7:18-19; 10:8-9
7 Romans 10:4; Galatians 3:13-14
8 Romans 6:15; 7:4-6; Galatians 3:24-25
9 Galatians 6:2; 1 Corinthians 9:21
10 Matthew 22:37-40

Priesthood

With the end of the Law also came the end of the Old Testament priesthood [1]. Whereas once, the high priesthood was many sinful and mortal high priests serving in temples and repeatedly offering imperfect sacrifices [2], Christ became our holy and eternal High Priest [3] having offered Himself as a perfect and eternal sacrifice [4]. The temple veil was rent [5], demonstrating that direct access to God is now available to all and that He no longer dwells in a physical temple [6], but with and within every believer [7]. All believers [8] are now priests [1] in service to the Lord their God [9], possessing priestly duties [10], and direct access to God through Jesus Christ [11] alone [12].

1 a priest is one who performs or is authorized to perform rites, ceremonies, or offerings, often distinguished within their religious institution as one who possesses direct access to their deity
2 Hebrews 7:23, 27-28; 10:11
3 Hebrews 2:17; 3:1; 4:14-15; 6:20; 7:18-22, 24-28
4 Hebrews 7:18-22, 24-28; 10:10, 12-18; 1 Peter 1:18-19; c.f. Romans 8:3; Ephesians 5:2
5 Matthew 27:51; Mark 15:38; Luke 23:45
6 Acts 17:24
7 Ephesians 2:21-22; 1 Corinthians 3:16; 6:19; 2 Corinthians 6:16
8 there is no hierarchy, or division of 'clergy' and 'laity'
9 1 Peter 2:5-9; Revelation 1:5-6
10 Romans 12:1; 15:16; 2 Timothy 2:15; 1 Peter 2:5, 9; Hebrews 12:28; 13:15
11 Ephesians 2:18; 3:12; Hebrews 4:16; 7:19; 10:19
12 there is no other mediator between God and man; c.f. 1 Timothy 2:5; Hebrews 1:1-2; 8:6; 9:15; 12:24

ECCLESIOLOGY

(Continued)

Church

The universal church [1] is the body [2] and bride [3] of Jesus Christ, who is its head [4], and is comprised of every believer [5] in the Church Age [6]. Local churches are individual assemblies [7] of believers [5] who meet regularly [8] for spiritual service [9]. Every believer is commanded to faithfully attend and serve in a local church [10], and every local church is to be an independent self-governing body [11] devoted to teaching, fellowship, communion, prayer, and praise [12], giving [13], as well as supporting [14] and sending [15] gospel teachers and ministers.

1 Matthew 16:18; Ephesians 1:22-23; Colossians 1:18
2 Romans 12:4-5; 1 Corinthians 10:16-17; 12:12-31; Ephesians 4:11-16; 5:23; Colossians 1:24; Hebrews 13:3
3 2 Corinthians 11:2; Ephesians 5:25-27; Revelation 19:7-9; 21:1-2
4 Ephesians 1:22-23; 4:15; 5:23-24; Colossians 1:18
5 Acts 2:41, 47; 1 Corinthians 12:12-13; Galatians 3:27-28
6 the period of time from Pentecost to the Rapture
7 "ἐκκλησία" (*ekklēsia*); a called-out gathering or assembly; translated "assembly", "church", or "congregation"
8 scripture offers examples of daily as well as weekly meetings; Acts 2:46; 20:7, 11; 1 Corinthians 16:2
9 Matthew 18:15-17; 1 Corinthians 12:4-11, 28-31; 14:40; Ephesians 4:11-16; Hebrews 10:23-25
10 Hebrews 10:23-25
11 there is no biblical basis for any spiritual institution below the universal church yet over the local church.
12 Acts 2:42-47
13 1 Corinthians 16:1-2; 2 Corinthians 8:1-9:7
14 1 Corinthians 9:1-14; 2 Corinthians 11:8-9; Philippians 1:3-5; 4:14-18; 1 Timothy 5:17-18
15 Mark 16:15; Acts 1:8; Romans 10:14-15; 2 Corinthians 5:19-20; c.f. Acts 11:22; 13:1-3; 15:3; 1 Thessalonians 1:8

Offices

There are two Scripture-defined positions of service in the church: elder [1] and deacon [2]. Elders are the spiritual leaders of the church, responsible for preaching [3], doctrine [4], shepherding [5], and prayer [6]. Elders are required to be men [7] that meet scriptural qualifications [8], and the Biblical model is that churches are led by teams of elders [9]. Deacons are the physical servants of the church, responsible for serving all remaining needs so as to enable the elders' ministries [3]. They must be men or women [10] that meet scriptural qualifications [11].

1 "πρεσβύτερος" (*presbyteros*) and "ἐπίσκοπος" (*episkopos*); translated "elder", "bishop", "presbytery", "overseer", or "pastor"
2 "διάκονος" (diakonos); meaning "servant", translated "deacon"
3 Acts 6:1-4
4 Acts 15:1-12; Titus 1:9
5 Acts 20:28; Hebrews 13:17; 1 Peter 5:1-4
6 James 5:14
7 Women are not to serve in roles of authority over men; 1 Corinthians 14:33-35; Ephesians 5:22-24; 1 Timothy 2:11-14; 3:1-2; Titus 1:6; 2:3-5
8 1 Timothy 3:1-7; Titus 1:5-9
9 plurality of elders; Acts 14:23; 15:2; 20:17; Titus 1:5; James 5:14
10 Deacon is not a role of authority; c.f. use of "διάκονος" in Romans 16:1; qualifications for deacons include rules for women; 1 Timothy 3:11
11 1 Timothy 3:8-13

ECCLESIOLOGY

(Continued)

Baptism

Believers are commanded [1] to be baptized [2] in the name of the Father, Son, and Holy Spirit [3] by immersion in water [4] as a testimony of their saving faith in Jesus Christ [5] and identification with His death, burial, and resurrection [6]. The Biblical model is that baptism should always occur immediately or as soon as possible after salvation [5]. All believers are authorized and commanded by Christ to baptize [3].

1 Matthew 28:19-20; Acts 2:37-41
2 "*Credobaptism*"; believer's baptism; to be partaken of in faith by saved individuals only
3 the Great Commission; Matthew 28:19-20
4 "βαπτίζω" (*baptizō*); "to immerse" or "to submerge"; c.f. John 3:23; Acts 8:37-38; Romans 6:3-4
5 Matthew 3:5-6; Mark 1:4-5; Acts 2:37-42; 8:12-13, 35-38; 10:47-48; 16:14-15, 31-33; 18:8; 22:16 Galatians 3:26-27; Colossians 2:11-12
6 Romans 6:3-4; Colossians 2:11-12; 1 Peter 3:21

Communion

Believers are commanded [1] to regularly [2] practice the Lord's Supper [1], a ritual meal [3] involving bread to represent [4] Christ's broken body [5] and a cup to represent [4] His shed blood [6], to remember His death [7]. Communion is to be offered to all believers present [8], each of whom is individually responsible to partake in a worthy manner [9].

1 Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25
2 no specific frequency is prescribed; c.f. 1 Corinthians 11:26
3 1 Corinthians 11:20-22; 33-34
4 the elements are purely symbolic, rather than transubstantial or consubstantial; c.f. Romans 6:9-10
5 Matthew 26:26; Mark 14:22; Luke 22:19; 1 Corinthians 11:23-24
6 Matthew 26:27-28; Mark 14:23-24; Luke 22:20; 1 Corinthians 11:25-26
7 Luke 22:19; 1 Corinthians 11:23-26
8 "*Open Communion*"; available to all professing believers, whether members or non-members
9 1 Corinthians 11:27-29

ESCHATOLOGY

The doctrine of the End Times

Israel

God has not rejected or replaced Israel [1]—and care must be taken to eschatologically distinguish between Israel and the Church [2]. God will save Israel in His time [3], and return them to the promised land [4].

1 Romans 11:1-15
2 Romans 11:16-24
3 Isaiah 11:1-2, 27; 59:20-21; 62:11-12; Joel 2:28-32; Micah 4:5-13; Romans 11:25-29
4 Deuteronomy 30:1-6; Isaiah 11:1-2, 12; Ezekiel 37:14; Jeremiah 30-31

Rapture

Jesus Christ is preparing a place for His Church [1] and will return–personally [2], gloriously [3], suddenly [4], and imminently [5], before the Tribulation [6]–to resurrect [7] and rapture [8] His Church to Himself [9].

1 John 14:1-4; Philippians 3:20
2 Matthew 24:44; John 14:1-4; Philippians 3:20
3 1 Thessalonians 4:16-17; Titus 2:13
4 1 Corinthians 15:51-52
5 "without warning" and "without prerequisite"; Matthew 24:44; Hebrews 10:37; Revelation 22:7
6 Romans 8:1; 1 Thessalonians 1:10; 5:9; Revelation 3:10; note the Church's absence in Revelation chapters 4-21
7 1 Thessalonians 4:13-18
8 from the latin "*Rapturo*" of Greek "ἁρπάζω" (*harpazō*); "carry off" or "snatch away"; 1 Thessalonians 4:17

Tribulation

The Tribulation [1] will be a time of calamity [2], a pouring out of God's wrath [3] upon unrepentant Israel [4] and the unbelieving world [5] for seven years [6], fulfilling the seventieth week of Daniel's prophecy [6].

1 prophesied by Christ ; Matthew 24:21, 29
2 Jeremiah 30:7; Daniel 12:1; Zephaniah 1:14-18; Matthew 24:15-29; Revelation 6-19
3 Revelation 6:15-17; 15:1, 7; 16:1, 19; 19:15
4 Daniel 9:24; Isaiah 22; Joel 1-2; Amos 5:1-4, 18-20; Zephaniah 1
5 Revelation 6-18
6 Daniel 9:25-27; c.f. Daniel 7:25; 9:27; Revelation 13:5

Second Coming

At the end of the Tribulation, the Lord Jesus Christ will suddenly [1] return in glory [2] upon the Mount of Olives [3] to gather His elect [4] and to make war [5], destroying the kings and nations of the world [5].

1 Matthew 24:27-28
2 Matthew 24:29-30; Titus 2:13; Revelation 1:7
3 Zechariah 14:4; Acts 1:11
4 Elect unto salvation; Matthew 24:31
5 Matthew 24:40-41; Revelation 19:11-21

ESCHATOLOGY

(Continued)

Millennial Reign

After the defeat of the antichrist and nations [1], Satan will be bound for 1000 years [2], and Jesus Christ will rule over the world as King [3]. This will fulfill the Abrahamic covenant [4] and Davidic covenant [5]. His Kingdom will be righteous and peaceful and eternal [6], and His elect will rule with Him [7]. At millennium's end, Satan will be freed and lead a rebellion against Christ and Jerusalem [8]. The devil and his armies will be consumed in holy fire [9] and he will be cast into the Lake of Fire, where he and the antichrist will remain forever [10].

1 Revelation 19:11-21
2 Revelation 20:1-5
3 Isaiah 9:6-7; 11:1-5; Zechariah 14:6-11; Luke 1:30-33; Acts 2:29-36; 1 Corinthians 15:24-28; Revelation 11:15
4 Genesis 12:1-3; 15
5 2 Samuel 7:10-17
6 Isaiah 9:6-7; 11:6-10; 35; Micah 4:1-4; Zechariah 14:6-11; Luke 1:30-33; Revelation 11:15; 21-22
7 elect unto salvation; Isaiah 32:1; Matthew 19:28; Revelation 20:4
8 Revelation 20:7-9
9 Revelation 20:9
10 Revelation 20:10

Eternal State

In the end, all believers will be resurrected to eternal life [1], receiving glorified bodies [2], appearing before the Judgment Seat of Christ [3], and dwelling with Him forever [4] in the new heavens and new earth [5].

At the end of the Millennium [6], all unbelievers will be resurrected to eternal judgment [7], appearing before the Great White Throne [8], and being condemned to everlasting, conscious torment in Hell [9].

1 Daniel 12:2; Matthew 25:46; John 5:29; 11:25-26; 1 Thessalonians 4:13-17; Revelation 20:4-6
2 1 Corinthians 15:42-44, 51-54; Philippians 3:21
3 Romans 14:10-12; 2 Corinthians 5:10
4 1 Thessalonians 4:17; Revelation 21-22
5 Isaiah 65:17; 2 Peter 3:13; Revelation 21-22
6 Revelation 20:7-10
7 Daniel 12:2; Matthew 25:46; John 5:29; Revelation 20:12-13
8 Revelation 20:11-15
9 Daniel 12:2; Matthew 3:12; 25:41, 46; Mark 9:44-49; Luke 16:23-24; 2 Thessalonians 1:9; Revelation 14:9-11; 20:10, 14-15

NOTES