
STATEMENT OF DOCTRINAL BELIEFS

The Bible Church of Owasso

SECTION I – THE HOLY SCRIPTURES

God's complete written revelation to man consists of the sixty-six books of the Bible. The Scriptures were given to us by the Holy Spirit¹ through verbal, plenary² inspiration³ as objective, propositional truth.⁴ God used human authors to compose and record His exact revelation to man through His superintendence of their unique personality, background, circumstances, and writing style as they composed the original manuscripts, and that every part of the Bible, in its original documents, is inerrant, infallible, the very Word of God.⁵ The Scriptures were written in such a way that its teachings are able to be clearly understood by all who have a heart to follow what it says.⁶

Since the purpose of the Scripture is to instruct mankind, and is absolutely necessary for knowing the Gospel and God's will, it is the duty of every Christian to regularly and diligently search the Scriptures to understand their meaning.⁷ This meaning is best discovered through use of a literal, grammatical, historical method of interpretation under the enlightenment of the Holy Spirit.⁸ Though there is only one true interpretation, there may be many faithful applications to life's varied circumstances.⁹

Since the Bible comprises the only authoritative and inerrant rule of salvation and a life pleasing to God, it is an entirely accurate and sufficient communication of God to mankind, and is the measure by which all men will be judged on the last day.¹⁰

SECTION II – GOD

A. THE TRINITY

The Lord our God is the only living and true God.¹¹ He is infinite in perfection and independent.¹² His essence cannot be fully comprehended by anyone but Himself, and yet He has chosen to reveal Himself through His Word.¹³ He is an immortal Spirit¹⁴ that dwells in unapproachable light.¹⁵ He is unchangeable;¹⁶ personally present

¹ John 16:12-13

² meaning equally inspired in all parts (see Matthew 5:18)

³ 2 Timothy 3:16; 2 Peter 1:20-21

⁴ John 17:17

⁵ Psalm 19:7; 1 Thessalonians 2:13; 2 Peter 1:19-21

⁶ 1 Corinthians 2:14-16

⁷ Acts 17:11; Romans 10:13-17; Colossians 3:16

⁸ 1 Corinthians 2:7-16

⁹ Joshua 1:8; 2 Tim 2:15

¹⁰ John 12:48; 2 Timothy 3:16-17; Hebrews 4:12-13; 2 Peter 1:3; Revelation 22:18-19

¹¹ Deuteronomy 6:4; Isaiah 45:5-7

¹² Jeremiah 10:10; Isaiah 48:12

¹³ Exodus 3:14; John 12:49-50, 17:7-8 Hebrews 1:1-3

¹⁴ John 4:24

¹⁵ 1 Timothy 6:16; Deuteronomy 4:15-16

¹⁶ Malachi 3:6 (immutable in His essence, attributes, knowledge, & plans)

everywhere,¹⁷ eternal,¹⁸ almighty,¹⁹ holy,²⁰ all knowing,²¹ and wise.²² He works all things according to the counsel of His own immutable righteous will.²³ He is compassionate and gracious; slow to anger, and abounding in loving kindness and truth. He forgives iniquity, transgression, and sin, and rewards those that diligently seek Him, but will by no means clear the guilty.²⁴ He is just in all His judgments,²⁵ hating all those enemies of God who transgress His law.²⁶

God is unique in being all-sufficient both in Himself and to Himself.²⁷ Though He is glorious in and of Himself, He has freely chosen to demonstrate His own glory through His creation, and yet His glory is in no way dependent upon His creation.²⁸ He is the Creator, from whom, through whom, and to whom are all things,²⁹ and He has absolute sovereign dominion over all creatures to do to them, for them, or with them as He pleases.³⁰ In His sight all things are open and laid bare.³¹ His knowledge is infinite, infallible, and not dependent upon any other source, so that nothing for Him is contingent or uncertain.³² He is holy in all His words and in all His works.³³ Therefore, all creatures are obligated to Him for whatever He requires of them,³⁴ owing Him complete allegiance, worship, service, and obedience.³⁵

The one God eternally exists in three Persons (Trinity): the Father, the Son, and the Holy Spirit.³⁶ Each is fully God and is the same in essence and substance, and yet they are distinct individuals and not just different manifestations of the same person. The Son is eternally begotten (not created) Son of the Father,³⁷ and the Holy Spirit proceeds from the Father and the Son.³⁸ Each person of the Godhead is distinguished in the Scriptures by the design and exercise of their work.

B. GOD, THE FATHER

God the Father is the first Person of the Trinity who created all things and causes all things to work together according to His sovereign plan, and yet does so in such a way that He is neither the author nor approver of the sinful actions of men.³⁹ As the Creator and supreme Ruler of the universe, His sovereignty extends over all things

¹⁷ 1 Kings 8:27; Jeremiah 23:23

¹⁸ Psalms 90:2

¹⁹ Genesis 17:1

²⁰ Isaiah 6:3

²¹ 1 John 3:20

²² Job 12:13; Romans 11:33

²³ Psalms 115:3; Isaiah 46:9-10; Ephesians 1:11

²⁴ Exodus 34:6-7; Hebrews 11:6

²⁵ Deuteronomy 32:4

²⁶ Psalms 5:5-6

²⁷ Acts 17:24-25

²⁸ Job 41:11; Psalm 50:12; John 17:5; Isaiah 43:7

²⁹ Romans 11:34-36

³⁰ Daniel 4:24-25, 34-35

³¹ Hebrews 4:13

³² Psalm 139:1-6; Isaiah 55:9

³³ Psalms 145:17

³⁴ 2 Corinthians 5:9-10, Acts 17:30-31

³⁵ Revelation 5:12-14

³⁶ Matthew 28:19; 2 Corinthians 13:14

³⁷ John 1:14, 18 (“one and only” is a better translation of Greek word *monogenes*, commonly translated “only begotten”)

³⁸ John 15:26; Galatians 4:6

³⁹ James 1:13, 17; Job 1:22; Habakkuk 1:13

including creation and redemption.⁴⁰ His character is most profoundly and uniquely seen in the demonstration of His sovereign grace, in His choosing to redeem individuals from the due punishment of their sin and mercifully providing the means for that redemption through His only Son, Jesus Christ.⁴¹

C. JESUS CHRIST, THE SON

Jesus is the second Person of the Trinity, possesses all the attributes of deity, and is co-equal, co-existent, and co-eternal with the Father and the Holy Spirit.⁴² Although sharing equality with the Father, the Son is submissive to Him in the execution of the Father's will. The Father created all things through the Son in literal six, 24-hour days, and the Son is the One by whom all things continue in existence and operation.⁴³

The Son became incarnate man by willingly taking on limitations to His divine attributes and prerogatives according to the will of God by uniting His divine nature with sinless human nature in an indissoluble union, forever becoming the God-man.⁴⁴ The means of the incarnation was through the Holy Spirit supernaturally overshadowing the virgin Mary, such that Jesus was virgin-born, fully God and fully man.⁴⁵

Jesus lived out His earthly life with sinless perfection⁴⁶ exactly as recorded in the Scriptures.⁴⁷ He was put to death by order of Pontius Pilate, buried for 3 days, physically resurrected from the dead by the power of God,⁴⁸ appeared alive to disciples over a period of 40 days,⁴⁹ and then ascended into heaven as ruler over all.⁵⁰

The Son is the only Mediator between God and man⁵¹ (His physical death, burial, and resurrection providing the only means through which God justifies sinners),⁵² and He is now seated at the right hand of the Father as advocate for all the redeemed.⁵³

Jesus Christ is the Head of the church⁵⁴ and the promised Messiah who will reign on the throne of David as the universal King.⁵⁵ He is also the One through whom God will judge all mankind,⁵⁶ issuing reward to those who follow Him, and eternal punishment to those who do not.⁵⁷

D. HOLY SPIRIT

The Holy Spirit, the third Person of the Trinity, possesses all the attributes of deity and is co-equal, co-existent, co-eternal with the Father and the Son.⁵⁸ The Holy Spirit is a divine Person, eternal, uncreated, possessing all the

⁴⁰ Genesis 1:1-31; Psalm 103:19, 145:8-9; Habakkuk 1:13; Matthew 20:15; Romans 3:19, 8:28, 11:36; 1 Corinthians 8:6; Ephesians 1:11, 3:9-11; Revelation 4:11

⁴¹ John 1:12, Ephesians 1:4-6

⁴² John 5:17-18, 8:58, 10:30, 14:9-10; Colossians 1:19, 2:9

⁴³ John 1:3; Colossians 1:15-17; Hebrews 1:2-3

⁴⁴ John 1:1,14; Philippians 2:5-8; Colossians 2:9; Revelation 5:6-9

⁴⁵ Isaiah 7:14; Micah 5:2; Matthew 1:23,25; Luke 1:26-35; Galatians 4:4-5

⁴⁶ Hebrews 4:15

⁴⁷ John 21:24-25

⁴⁸ Luke 24:19-24, 46-48; Acts 4:27-28

⁴⁹ Acts 1:3

⁵⁰ Acts 1:9; Ephesians 1:20-23 (cf. Psalm 2:7-9)

⁵¹ 1 Timothy 2:5-6; Hebrews 7:25

⁵² Romans 5:9; John 1:29; John 14:6

⁵³ Philippians 2:9-11; 1 John 2:1-2

⁵⁴ Colossians 1:18; Ephesians 1:22-23

⁵⁵ Isaiah 9:6; Luke 1:31-33

⁵⁶ John 5:22-24; Acts 17:30-31

⁵⁷ John 3:36; 2 Corinthians 5:10

⁵⁸ Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34; Hebrews 10:15-17.

attributes of personality and deity including intellect,⁵⁹ eternity,⁶⁰ omnipresence,⁶¹ omniscience,⁶² omnipotence,⁶³ and truth.⁶⁴

The Holy Spirit's special role in the church age began at Pentecost, when He came from the Father as promised by Christ⁶⁵ to initiate and complete the building of the body of Christ, which is His church.⁶⁶

The work of the Holy Spirit is to execute the divine will with relation to all mankind. This includes His sovereign activity in creation,⁶⁷ the incarnation of the Son,⁶⁸ the written revelation of God,⁶⁹ and the work of salvation.⁷⁰ In this present age, the Holy Spirit was sent forth from the Father and the Son to initiate and complete the building of the church, to speak of and glorify the Son, and to convict the world of sin, righteousness, and judgment.⁷¹ The Holy Spirit is the supernatural and sovereign Agent in regeneration who draws men to Jesus Christ and enables every believer to possess faith.⁷² Jesus Christ baptizes all believers with the Holy Spirit at the moment of salvation, at which time the Holy Spirit indwells them with all fullness.⁷³ The Holy Spirit also sanctifies them, instructs them, empowers them for service, seals them unto the day of redemption, and transforms them into the image of Christ.⁷⁴ The Holy Spirit is the divine Teacher who guided the prophets and apostles to write God's special revelation, the Bible.⁷⁵ He administers spiritual gifts to the church but neither glorifies Himself nor His gifts by ostentatious displays. Instead, the Holy Spirit glorifies Christ by implementing His work of drawing the elect and building up believers in the most holy faith.⁷⁶

The Scriptures teach the calling of all saints to the work of ministry.⁷⁷ The Holy Spirit facilitates this by personally indwelling each believer and by providing differing spiritual gifts. First, He gives equipping gifts to men chosen for the purpose of equipping the saints for ministry,⁷⁸ and He also gives unique and special spiritual serving gifts to each member of the body of Christ.⁷⁹ These gifts are sovereignly distributed to each individual believer for the common good of the body.⁸⁰ As believers serve in the local body they should begin to recognize, develop, and deploy their unique spiritual giftedness within the context of a local church.⁸¹

The Scriptures indicate that there were certain gifts given to the early church that are no longer normative for today. Gifts of divine revelation and miraculous wonders occurred during periods of the Old Testament (Moses,

⁵⁹ 1 Corinthians 2:10-14

⁶⁰ Hebrews 9:14

⁶¹ Psalm 139:7-10

⁶² Isaiah 40:13-14

⁶³ Romans 15:19

⁶⁴ John 16:13

⁶⁵ John 14:16-17; 15:26

⁶⁶ 1 Corinthians 12:13

⁶⁷ Genesis 1:2

⁶⁸ Matthew 1:18, 20; Luke 1:35

⁶⁹ 2 Peter 1:20-21

⁷⁰ John 3:5-8

⁷¹ John 14:16, 26, 15:26, 16:7-11, 13-14; Acts 1:5, 2:4; Ephesians 2:19-22

⁷² John 6:44,63; 2 Corinthians 3:6

⁷³ Matthew 3:11; John 3:34;14:17; Romans 8:9,11; 1 Corinthians 12:13

⁷⁴ Romans 8:29; 2 Corinthians 3:6,18; Ephesians 1:13; 4:7-13,30; 1 John 2:20-27

⁷⁵ John 16:13; Acts 1:8; 2 Timothy 3:16; Hebrews 1:1; 1 Peter 1:10-12; 2 Peter 1:19-21

⁷⁶ John 16:13-14; Acts 1:8; Romans 12:6-8; 1 Corinthians 12:4-11; 2 Corinthians 3:18

⁷⁷ 1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12

⁷⁸ Ephesians 4:7-12

⁷⁹ Romans 12:1-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11

⁸⁰ 1 Corinthians 12:7,11; 1 Peter 4:10

⁸¹ Romans 12:3-8; 1 Peter 4:10-11; 1 Timothy 4:14

Elisha, Elijah), and during the Apostolic era of the early church. These gifts were given temporarily for the purpose of delivering direct divine revelation and confirming the authenticity of the revelation and those that revealed it. As the New Testament Scriptures were completed as the final revelation of God for the church, revelatory and confirmatory gifts were no longer necessary and were removed by the Spirit from use within the church.⁸² Despite the cessation of the ongoing ministry of certain supernatural gifts by individuals in the church, God still sovereignly works in the world by whatever means He may choose. For instance, though the confirmatory spiritual gift of healing is no longer normative, God has promised to hear the prayer of faith and will answer in accordance with His own perfect will and His own glory for the sick, suffering, and afflicted.⁸³

The Holy Spirit played a unique role prior to the church age. He took part in creation,⁸⁴ He guided and protected Israel,⁸⁵ He spoke through the prophets to produce the OT Scriptures,⁸⁶ and He selectively and conditionally came upon and empowered certain people.⁸⁷ The Spirit's temporary residence upon OT saints was specifically related to enabling a certain task.

SECTION III – MAN

Man was directly, immediately, and uniquely created by God in His image and likeness,⁸⁸ distinct from the beasts,⁸⁹ free of sin,⁹⁰ having a rational nature, intelligence, volition, self-determination, and moral responsibility to God.⁹¹

God created man in two parts – the material part (body, members, flesh),⁹² and the immaterial part (soul, spirit, heart, conscience, mind, will).⁹³

God's intention in the creation of man was that man should glorify God,⁹⁴ enjoy God's fellowship,⁹⁵ live in dependent obedience to God,⁹⁶ and thereby accomplish his purpose as the pinnacle of God's creation in the world.⁹⁷

In Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence,⁹⁸ incurred the penalty of physical and spiritual death,⁹⁹ became subject to the wrath of God,¹⁰⁰ and became inherently corrupt in all of his faculties, and utterly incapable of choosing or doing that which is acceptable to God.¹⁰¹ This total depravity in

⁸² 1 Corinthians 13:8-12, 14:21-22; 2 Corinthians 12:12

⁸³ Psalm 115:3; Luke 18:1-6; James 5:13-16; 1 John 5:14-15

⁸⁴ Genesis 1:2; Job 33:4; Psalm 104:30

⁸⁵ Isaiah 63:10-14

⁸⁶ 1 Peter 1:11; 1 Peter 1:20-21

⁸⁷ Genesis 41:38; Numbers 27:18; 1 Samuel 10:6-10, 16:13, 16:14; Psalm 51:11

⁸⁸ Genesis 1:26; James 3:9

⁸⁹ Genesis 1:28-29; Psalm 8:6-8; Matthew 6:26

⁹⁰ Romans 5:12; Eccl. 7:29

⁹¹ Genesis 2:7, 15-25

⁹² Romans 7:18, 23-24

⁹³ Matthew 10:28; Luke 1:46-47; Eccl. 12:7

⁹⁴ 1 Corinthians 10:31; Isaiah 43:7

⁹⁵ Psalm 73:25-28, John 14:1-3

⁹⁶ Deuteronomy 13:4

⁹⁷ Genesis 1:28; 1 Corinthians 6:3; Hebrews 1:14; Colossians 1:16; Revelation 4:11

⁹⁸ Genesis 3:9-11

⁹⁹ Genesis 2:16-17, Romans 3:23, 6:23, 8:7-8

¹⁰⁰ John 3:36; Ephesians 2:3, 1 Thessalonians 1:10

¹⁰¹ Romans 3:23, 8:7-8; 1 Corinthians 2:14

unregenerate man does not mean that every man is as bad as he could be,¹⁰² but rather every part of unregenerate man is so corrupted by sin that his heart,¹⁰³ mind,¹⁰⁴ will,¹⁰⁵ and emotions¹⁰⁶ will never cause him to seek God in and of himself. Enslaved to sin¹⁰⁷ with no ability to rescue himself, man is hopelessly lost¹⁰⁸ except by divine intervention.¹⁰⁹

The consequence of Adam's sin has been transmitted or put to one's account (imputed) to all men of all ages, and to all of their faculties, Jesus Christ being the only exception.¹¹⁰ All men are sinners by divine declaration,¹¹¹ by nature,¹¹² and by choice.¹¹³

Once redeemed, man is a new creation.¹¹⁴ He has been born again,¹¹⁵ indwelt by the Holy Spirit,¹¹⁶ and no longer a helpless slave to sin.¹¹⁷ The "old man" and his associated sin nature is crucified and gone, as the new man walks in newness of life.¹¹⁸ Sin can only gain a foothold in a believer's life through the flesh (body or members)¹¹⁹ which remains until our mortal body is transformed in glory.¹²⁰

SECTION IV – SALVATION

Salvation is the work of God whereby a guilty sinner is made fit to be and finally brought into the presence of a holy God solely on the basis of God's grace through the finished work of Jesus Christ, and not on the basis of any human effort.¹²¹ It is judicially accomplished by the merit of Christ's shed blood¹²² and righteous life¹²³ being applied to the account¹²⁴ of the one who comes to the Lord in humble repentance¹²⁵ and sincere faith or belief.¹²⁶ This work of God will necessarily result in a change of the recipient's life,¹²⁷ from one of willful rebellion¹²⁸ to one

¹⁰² Luke 11:13

¹⁰³ Genesis 6:5; Jeremiah 17:9; Romans 1:21

¹⁰⁴ Romans 1:28; 2 Corinthians 4:4; Romans 8:5-8; Ephesians 4:17-18; Titus 1:15; 1 Corinthians 2:14

¹⁰⁵ John 8:44; John 1:12-13;

¹⁰⁶ John 3:19-20; 1 John 3:10; Romans 1:30

¹⁰⁷ John 8:34, 44; Romans 6:6, 17-18

¹⁰⁸ Romans 5:6; Ephesians 2:1-3

¹⁰⁹ 1 Thessalonians 1:10; 1 Corinthians 12:3; Matthew 19:25-26; John 8:36; John 1:12-13; James 1:18; 1 Peter 1:3; Ephesians 2:4-5

¹¹⁰ Romans 5:12 & 19; 2 Corinthians 5:21; John 8:46

¹¹¹ Romans 3:9-18; Romans 5:18-19

¹¹² Ephesians 2:3

¹¹³ Psalm 14:1-3; James 1:14-15; Ephesians 2:3

¹¹⁴ 2 Corinthians 5:17

¹¹⁵ John 3:3; 1 John 2:29, 3:9, 4:7, 5:1,4,18

¹¹⁶ 1 Corinthians 3:16, 6:19; Romans 8:9

¹¹⁷ Romans 6:6-7, &14

¹¹⁸ Romans 6:3-11

¹¹⁹ Romans 6:12, 7:18, 23-24

¹²⁰ 1 Corinthians 15:50-57

¹²¹ Ephesians 2:8-9; Titus 3:5; 2 Timothy 1:9; Isaiah 64:6

¹²² 1 Peter 1:18-19; Acts 20:28;

¹²³ Romans 5:18-19

¹²⁴ Romans 8:3-4, 5:19; 2 Corinthians 5:21

¹²⁵ Luke 24:47-48; Acts 2:38, 3:19, 17:30, 20:21, 26:20

¹²⁶ John 3:16, 3:18, Galatians 2:16, Ephesians 2: 8-9

¹²⁷ Romans 8:29; 2 Corinthians 5:17; Ephesians 2:10; Hebrews 12:14; James 2:14-26

¹²⁸ John 3:19-20; Ephesians 2:1-3; Colossians 1:21

of growing in humble obedience.¹²⁹ Though the sinner receives the benefit, the purpose of salvation is to the praise of the glory of God's grace.¹³⁰

Salvation can be broken down into many elements since they are separately spoken of in Scripture. Some of them can be placed in a definite order because Scripture is clear on the matter.¹³¹ Other elements, however, are not as clearly delineated by God's Word as to their sequence. Some indeed, probably occur almost simultaneously as one comes to Christ in saving faith. We have placed our discussion of the various elements of salvation in the order that can most easily be supported by Scripture and fits best with a God centered process of salvation in which He and not man is glorified.¹³²

ELECTION

Before the foundation of the world God sovereignly and graciously chose in Christ those whom He would save.¹³³ God's election was not caused by any human initiative or will,¹³⁴ or in response to His anticipation of what man would do as He looked into the future (aberrant definition of foreknowledge). Indeed, foreknowledge means that God chose to have an intimate relationship¹³⁵ with certain individuals before time began.¹³⁶ God's election is based solely on His sovereign grace and mercy.¹³⁷ God's election is in perfect harmony with His other attributes, especially His omniscience, justice, holiness, and wisdom.¹³⁸ Sovereign election does not contradict nor negate the responsibility of man to repent and trust Jesus Christ as Savior and Lord,¹³⁹ nor does it negate the Christian's responsibility to boldly proclaim the gospel to all men.¹⁴⁰

ATONEMENT

The atonement is the necessary¹⁴¹ work that Christ accomplished in His life¹⁴² (in that He showed Himself qualified to be the perfect sacrifice) and death¹⁴³ to earn the salvation of His elect. The atonement showed Christ's love¹⁴⁴ and justice¹⁴⁵ as He took our sins upon Himself.¹⁴⁶ Christ's death was an actual atonement for the elect and not a potential atonement for everyone.¹⁴⁷ Four terms are seen commonly in Scripture that show how the atonement met the needs that we have as sinners. First, because we deserve to die as a just penalty for our sin,¹⁴⁸ Christ died

¹²⁹Luke 9:23; 1 Peter 1:2

¹³⁰Ephesians 1:6, 12 & 14; Philippians 2:13; 2 Thessalonians 1:11-12

¹³¹Romans 8:29-30

¹³²Ephesians 1:6, 12 & 14

¹³³1 Peter 1:1-2; Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 1:9

¹³⁴John 1:12-13; Romans 3:10-12, 9:16

¹³⁵Jeremiah 1:5; Matthew 1:25, 7:23; John 10:27, 13:18; Romans 11:2, 8:29; 1 Peter 1:2

¹³⁶Ephesians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9

¹³⁷Titus 3:4-7; Romans 9:15; Ephesians 1:4-7

¹³⁸Romans 9:11-14

¹³⁹Ezekiel 18:23 & 32, 33:11; John 3:16, 18 & 36, 5:40; Acts 17:30-31 Romans 10:9-11; 2 Thessalonians 2:10-12;

Revelation 22:17

¹⁴⁰Romans 10:13-17; Matthew 28:19-20

¹⁴¹Luke 24:25-26; Hebrews 2:17, 9:23, 25-26

¹⁴²Romans 5:19; Hebrews 4:15, 7:26 & 28

¹⁴³John 3:16; Romans 3:24-25, 5:8

¹⁴⁴John 3:16; Romans 5:8

¹⁴⁵Romans 3:25-26

¹⁴⁶Isaiah 53:6; John 1:29; 2 Corinthians 5:21; Galatians 3:13; Hebrews 9:28; 1 Peter 2:24

¹⁴⁷Isaiah 53:4-6, 8b, 10-11, 12b; Matthew 1:21, 20:28; John 6:37, 39, 44, 10:11, 15, 25-30, 11:51-52, 17:6, 9, 20;

Acts 20:28, Ephesians 5:25; Hebrews 10:28;

¹⁴⁸Genesis 2:17; Ezekiel 18:4; Romans 1:32, 5:12, 6:21 & 23, 8:13; Ephesians 2:1,4-5

as a *substitutionary sacrifice* for us.¹⁴⁹ Second, because we deserve to bear Christ's wrath against us,¹⁵⁰ Christ died as a *propitiation* (the sacrifice that appeased or satisfied the wrath of God) for our sins.¹⁵¹ Third, because we are separated from God by our sins,¹⁵² Christ death *reconciled* us to God.¹⁵³ Fourth, because we are in bondage to sin and the kingdom of Satan,¹⁵⁴ Christ died to *redeem* us out of that bondage,¹⁵⁵ and make us slaves to righteousness.¹⁵⁶

GOSPEL CALL

Scripture speaks of two types of "gospel calls."¹⁵⁷ The "external/general call" to salvation and the "internal/effectual" call to salvation can be clearly discerned from God's Word. Both calls are required for salvation to occur. They can be defined as follows:

The external/general call is when anyone hears the proclamation of the gospel message. All believers are commanded by God to evangelize everyone.¹⁵⁸ This general call was modeled by Christ,¹⁵⁹ the apostles,¹⁶⁰ and others,¹⁶¹ and should be done at all costs¹⁶² by believers as they are God's instruments of spreading the gospel.¹⁶³ Many do not respond and in fact reject this gospel call.¹⁶⁴

The internal/effectual call is a supernatural act of God in which He uses the verbal proclamation of the gospel¹⁶⁵ to summon His elect¹⁶⁶ to Himself in such a way that they will respond in saving repentant faith¹⁶⁷ as He builds His church.¹⁶⁸ This call is invincible in that all whom the Father calls will come in repentant faith,¹⁶⁹ and all who come in repentant faith the Father will receive.¹⁷⁰

REGENERATION

Regeneration is a supernatural work of God, primarily of the Holy Spirit, by which a new spiritual nature and life are given.¹⁷¹ It is instantaneous and accomplished solely by the power of God, and not the human will,¹⁷² through

¹⁴⁹Isaiah 53:4-6, 12; 2 Corinthians 5:21; Galatians 3:10-13; Hebrews 9:26-28; 1 Peter 2:24, 3:18

¹⁵⁰Psalms 7:11; John 3:36; Romans 1:18, 9:22; Ephesians 2:3, 5:6; Colossians 3:5-6; 1 Thessalonians 1:10

¹⁵¹Romans 3:24-25; Hebrews 2:17; 1 John 2:2, 4:10

¹⁵²Isaiah 59:2; Ephesians 4:18; Colossians 1:21

¹⁵³Romans 5:10; 2 Corinthians 5:18-19; Colossians 1:19-21

¹⁵⁴John 8:34 & 44; Romans 6:6, 17-18; Ephesians 2:2; 1 John 3:8, 5:19

¹⁵⁵Acts 20:28; Romans 3:24; Galatians 3:13, 4:4-5; Ephesians 1:7; Colossians 1:14; 1 Timothy 2:5-6; Titus 2:14; Hebrews 9:11-15; 1 Peter 1:18-19

¹⁵⁶Romans 6:17-22; Titus 2:14

¹⁵⁷Matthew 22:14

¹⁵⁸Matthew 28:19-20; Luke 24:46-48; 2 Corinthians 9:19-23

¹⁵⁹Matthew 7:13-28; 11:28; Mark 1:14-15

¹⁶⁰Acts 2:14-41; 3:12-26;

¹⁶¹Acts 7, 8:4

¹⁶²2 Timothy 2:9 & 10

¹⁶³Romans 11:14-15; 2 Corinthians 5:18-21; 2 Thessalonians 2:14

¹⁶⁴Matthew 7:13-14, 22:14; John 3:18-20;

¹⁶⁵Romans 1:16, 10:17; 2 Thessalonians 2:14

¹⁶⁶2 Thessalonians 2:13-14; 2 Timothy 1:9; Hebrews 9:15

¹⁶⁷John 6:37; Acts 2:39; 13:48

¹⁶⁸"Church" is literally "called out ones" – 1 Corinthians 1:2; Romans 1:5-6, Romans 8:28 ("the called" definite article);

1 Peter 2:9

¹⁶⁹John 6:37, 44; John 17:12; Romans 8:29-30

¹⁷⁰John 1:12, 6:37

¹⁷¹John 3:3-8; 1 Peter 1:3 & 23; Ephesians 2:5; Colossians 2:13; Titus 3:5; Ezekiel 36:26-27

¹⁷²John 1:12-13;

the instrumentality of the Word of God,¹⁷³ so that the believer is spiritually born again to be a new creation.¹⁷⁴ This work of the Holy Spirit combined with the effectual calling of the Father¹⁷⁵ secures voluntary obedience to the gospel.¹⁷⁶ Regeneration is evidenced by man exercising faith and repentance (conversion), and a pattern of righteous living.¹⁷⁷

CONVERSION (FAITH/REPENTANCE)

Conversion occurs when an individual, after being regenerated¹⁷⁸ and having received the internal effectual call of God, willingly responds to that gospel call.¹⁷⁹ It involves one's repentance from sins¹⁸⁰ and placing one's faith or belief¹⁸¹ in Jesus Christ alone¹⁸² as Savior¹⁸³ and Lord¹⁸⁴ for salvation. Our salvation, including the aspects of repentance and faith, is a gift from God.¹⁸⁵ Repentance is an acknowledgement of one's own sin against God,¹⁸⁶ a heartfelt sorrow for that sin,¹⁸⁷ a renouncing of it, and a sincere commitment to God to forsake it and walk in obedience to Christ.¹⁸⁸ True faith or belief is more than knowing the facts of the gospel or believing them to be true.¹⁸⁹ It is a complete trust in, reliance upon, or commitment to those facts of the gospel, embracing Jesus Christ and His work on the cross in all of their fullness as they are presented in God's Word.¹⁹⁰ Christ is presented in God's Word as Prophet (the one whose words are true and tell us the way of salvation),¹⁹¹ as Priest (the sacrifice for our sins),¹⁹² and King (the one to whom we owe our allegiance as Savior and Lord).¹⁹³

JUSTIFICATION

Justification is a legal act of God in which He declares us to have a righteous standing before Him.¹⁹⁴ This verdict from God pardons us from the guilt and penalty of sin,¹⁹⁵ and imputes Christ's righteousness to our account.¹⁹⁶

¹⁷³James 1:18; John 5:24; 1 Peter 1:23

¹⁷⁴2 Corinthians 5:17

¹⁷⁵John 6:37, 44 & 65; 2 Thessalonians 2:14

¹⁷⁶Acts 16:14

¹⁷⁷1 John 2:29, 3:9, 4:7, 5:1-4

¹⁷⁸Acts 16:14; 1 John 5:1 — John's reasoning throughout 1 John describes the actions of those that *have been* "born again". This includes a decreased pattern of sin (3:9); love for the brethren (4:7); the ability to overcome temptation (5:3-4); protection from Satan (4:4 & 5:18); and belief (5:1).

¹⁷⁹Matthew 11:28

¹⁸⁰Isaiah 55:6-7; Matthew 4:17, 9:14; Mark 1:4-5; Luke 13:3; Acts 2:37-38, 3:19, 8:22, 14:15, 17:30, 20:21; Revelation 9:20-21, 16:8-11

¹⁸¹John 1:12, 3:16, 3:18; Romans 10:9; Galatians 2:16; Ephesians 2:8-9

¹⁸²Matthew 7:13-14, Luke 13:24; John 10:1-9, 14:6; Acts 4:12

¹⁸³Luke 2:11; John 4:42; Acts 5:31; Ephesians 5:23; Philippians 3:20; 2 Timothy 1:10; Titus 3:4 & 6; 1 John 4:14

¹⁸⁴Romans 10:9-10; Jude 4 ("Lord" here is gr. *despotes* – master, Lord, one with supreme authority – same in 2 Peter 2:1 – both passages are describing *false teachers* that deny the Lordship of Christ)

¹⁸⁵Daniel 9:13; John 4:10; Acts 5:30-31, 11:18; Romans 2:4, 5:15-16, 6:23; Ephesians 2:8-9; Philippians 1:29; 2 Timothy 2:25; Hebrews 6:4

¹⁸⁶Psalms 51:1-4; Acts 3:26, 26:18

¹⁸⁷Matthew 11:20-21; 2 Corinthians 7:10

¹⁸⁸Isaiah 55:6-7; Matthew 3:8; Acts 14:15, 26:20; 1 Thessalonians 1:9

¹⁸⁹James 2:19

¹⁹⁰1 Corinthians 15:1-4;

¹⁹¹John 1:14, 6:35, 14:6; Acts 3:22-23

¹⁹²Hebrews 3:1, 4:14-16, 10:11-14

¹⁹³Mark 8:34-37; Luke 14:24-33; Acts 16:31; Romans 10:9; 2 Peter 2:1; Jude 4; Revelation 19:16

¹⁹⁴There is a sense of "declared righteous" vs. "made righteous" in Deuteronomy 25:1; Proverbs 17:15; Isaiah 5:23; Luke 7:29; Romans 3:20, 26 & 28, 4:5, 5:1, 8:30, 33-34, Galatians 2:16, 3:6, 3:24

¹⁹⁵Psalms 32:2; Romans 4:5-8, 5:1, 8:1, 33-34; 2 Corinthians 5:19

¹⁹⁶Romans 4, 5:16-17

Justification comes to us entirely as a gift by grace through repentant faith, completely apart from any works righteousness or merit on our part.¹⁹⁷

ADOPTION

Adoption is an act of God, that occurs in conjunction with our conversion (faith and repentance),¹⁹⁸ whereby He makes us His children.¹⁹⁹ Our resultant relationship from being adopted into God's family has many implications including:

- 1) We have the privilege of relating to God as a good and loving Father.²⁰⁰
- 2) We have the privilege of being heirs with Christ.²⁰¹
- 3) We have the privilege of being led by the Holy Spirit.²⁰²
- 4) We have the privilege of being disciplined by a loving Father.²⁰³
- 5) We have the privilege of relating to fellow believers as brothers and sisters in Christ.²⁰⁴
- 6) We have the privilege of imitating our heavenly Father in His holiness,²⁰⁵ and of honoring our heavenly Father to bring glory to Him.²⁰⁶
- 7) We are no longer children of wrath.²⁰⁷

SANCTIFICATION

At the moment of salvation, every believer is *positionally sanctified* (set apart from sin to be a dedicated possession to God)²⁰⁸ by the work of Jesus Christ, and is therefore identified as a saint ("holy one").²⁰⁹

There is also, by the believer's submitting to the work of the Holy Spirit and obedience to the word of God, a progressive sanctification by which the believer's life is continually brought into increasing conformity with the reality of his position in Christ – in essence becoming transformed into the image of our Lord Jesus Christ.²¹⁰

Every saved person is involved in a daily conflict – the new creation in Christ doing battle with the flesh. The struggle stays with the believer and is never completely ended all through this earthly life. While the total eradication of sin (sinless perfection) is not possible in this life, we are no longer slaves to sin and adequate provision is made for victory in every temptation through the power of the indwelling Holy Spirit.²¹¹

ETERNAL SECURITY

¹⁹⁷ Isaiah 64:6; Galatians 2:16; Romans 3:25-28, 4, 5:1; Ephesians 2:8-9; 2 Timothy 1:9; Titus 3:5

¹⁹⁸ John 1:12; Galatians 3:26

¹⁹⁹ John 1:12; Romans 8:14-17; Galatians 4:4-7; 1 John 3:1-2

²⁰⁰ Psalm 103:13-14; Matthew 6:9, 32, 7:11; Romans 8:15-16; Galatians 4:7

²⁰¹ Romans 8:17; Galatians 4:7; 1 Peter 1:4

²⁰² Romans 8:13-14

²⁰³ Hebrews 12:5-6

²⁰⁴ Matthew 12:50; Romans 1:13, 8:12, 16:1; 1 Corinthians 1:10, 6:8, 7:15; 1 Timothy 5:1-2; James 1:2, 2:15

²⁰⁵ Ephesians 5:1; 1 Peter 1:14-16;

²⁰⁶ Matthew 5:16; Philippians 2:14-15; 1 Peter 3:7

²⁰⁷ Ephesians 2:3

²⁰⁸ Titus 2:14; 1 Peter 2:9

²⁰⁹ John 1:12; Acts 10:32; 1 Corinthians 1:2, 6:11; Hebrews 10:10, 13:12

²¹⁰ John 17:17 & 19; Romans 6:1-22; Corinthians 3:18; Colossians 3:8-10; 1 Thessalonians 4:3-8, 5:23

²¹¹ Romans 6, 7:14-25; Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9; 1 Peter 1:14-16;

1 Corinthians 10:13; 1 John 1:8-10

It is the privilege of God's children to be completely sure of their eternal security in Christ. As we deal with the issue of our eternal security in Christ, it is important that we understand four terms – eternal security, preservation, perseverance, and assurance.

Eternal security means that all who were chosen by God, redeemed by Christ, and granted faith and repentance by the Holy Spirit, cannot fall from grace and are eternally saved.²¹²

Preservation is what God does through His almighty power as He “preserves” the faith that He has given us and causes us to persevere in the faith until the end.²¹³

Perseverance of the saints is what we as believers do and means that all those who are truly born again will remain true to the faith – not only in *word*, but also in *deed* until the end of their lives or the rapture of the saints.²¹⁴ It also means that *only* those who persevere to the end were ever truly born again.²¹⁵ When God saves an individual they are truly changed²¹⁶ and therefore it would be inconsistent with their new nature to use their liberty in Christ as a license for sinful living and carnality.²¹⁷

Assurance means that we are able to know with certainty the reality of our salvation through the objective testimony of Scripture²¹⁸, the supernatural internal testimony of the Holy Spirit²¹⁹, and the increasing fruit of righteousness observed in one's own life.²²⁰

DEATH AND THE INTERMEDIATE STATE OF THE BELIEVER

Physical death is the means (prior to the rapture) by which the believer is brought into the presence of the Lord, and therefore it is something that we should eagerly anticipate.²²¹ Death for the believer is not an expression of God's wrath or condemnation.²²² Our death does not result in any loss of our immaterial consciousness²²³, our soul will pass immediately into the presence of Christ,²²⁴ and our corruptible body will undergo decay on the earth.²²⁵ As our soul is separated from our body, all of the sinful propensities that are associated with in our flesh (body, members) will be forever gone.²²⁶ Until our complete glorification, our redeemed souls will remain in joyful fellowship with our Lord Jesus Christ.²²⁷

GLORIFICATION

²¹²John 3:16, 3:36, 5:24, 6:38-40, 10:27-30; Romans 8:38-39; Ephesians 1:13-14; 1 Peter 1:3-5

²¹³John 17:11 & 15; 1 Corinthians 1:6-9; 1 Thessalonians 5:23-24; 2 Timothy 4:18; Hebrews 7:25; 1 Peter 1:3-5;

Jude 1:24-25

²¹⁴Matthew 24:13; Mark 13:13; John 8:31-32, 15:6; Romans 11:22; Colossians 1:21-23; 2 Timothy 2:12; Hebrews 3:14;

James 2:14-17

²¹⁵1 John 2:19

²¹⁶Romans 6; 2 Corinthians 5:17; Colossians 3:9

²¹⁷Romans 6; 1 Corinthians 6:19-20; 2 Corinthians 6:14-7:1; Galatians 5:13; Ephesians 2:10; Titus 2:11-14

²¹⁸John 3:16, 3:36, 6:38-40, 10:27-30; Romans 8:38-39; Ephesians 1:13-14; 1 Peter 1:3-5; 1 John 5:13

²¹⁹Romans 8:16-17

²²⁰Matthew 3:8-15, 7:15-20, 13:3-23; John 14:21, 15:1-11; Romans 8:1; 1 John 2:3

²²¹2 Corinthians 5:8; Philippians 1:23

²²²Romans 8:1

²²³Revelation 6:9-11

²²⁴Luke 23:43; 2 Corinthians 5:8; Philippians 1:23

²²⁵1 Corinthians 15:35-50

²²⁶Romans 6:11-19, 7:13-25, 8:23, 12:1-2; 1 Corinthians 9:27, 15:50-57; Philippians 3:20-21; James 4:1;

²²⁷2 Corinthians 5:8

For believers, our glorification is complete when our redeemed souls are reunited with our new glorified bodies in the resurrection. These bodies are incorruptible, glorious, powerful, and spiritual. We will spend the rest of eternity in our glorified state worshipping and serving our Lord and Savior Jesus Christ.²²⁸

SECTION V – THE CHURCH

UNIVERSAL AND LOCAL

All who place their faith in Jesus Christ are immediately baptized by Christ with the Holy Spirit into one united spiritual Body,²²⁹ the bride of Christ,²³⁰ the church of which Christ is head.²³¹

The formation of the Church, the Body of Christ, began on the day of Pentecost²³² and will be completed at the coming of Christ for His own at the rapture.²³³

The Church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age.²³⁴ The church is distinct from Israel,²³⁵ a mystery not revealed until this age.²³⁶

The New Testament Scriptures clearly teach that the universal Church is established and propagated through the agency of local churches²³⁷ and that the members of this one spiritual Body are directed to associate themselves together in local assemblies that conform to Scripture.²³⁸

LEADERSHIP

The one supreme authority for the Church is Christ,²³⁹ and His authority is directly mediated via His Spirit and His Word.²⁴⁰ The Biblically designated officers serving under Christ and over the assembly are elders,²⁴¹ deacons,²⁴² both of whom must meet biblical qualifications.²⁴³

These leaders lead or rule as servants of Christ²⁴⁴ and have authority in directing the church. The congregation is to submit to their leadership in all manners of church life.²⁴⁵ In general the elders are to be involved in spiritual

²²⁸ John 6:39; Romans 8:10-11, 23-25; 1 Corinthians 15:35-57; 2 Corinthians 4:14; Philippians 3:20-21; 1 John 3:1-3

²²⁹ 1 Corinthians 12:12-13; Mark 1:8; Acts 1:5

²³⁰ 2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8

²³¹ Ephesians 1:22, 4:25; Colossians 1:18

²³² Acts 2:1-21, 38-47

²³³ 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18

²³⁴ Ephesians 2:11-3:6

²³⁵ 1 Corinthians 10:32

²³⁶ Ephesians 3:1-6, 5:32

²³⁷ Acts 14:23, 27, 20:17,28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1, 2 Thessalonians 1:1

²³⁸ Hebrews 10:23-25

²³⁹ 1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18

²⁴⁰ John 14:26, 15:26; 16:13, 17:14-21; 1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18; 2 Timothy 4:1-2; 2 Peter 1:19

²⁴¹ Acts 20:28-32; 1 Peter 5:1-4

²⁴² Philippians 1:1

²⁴³ 1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5

²⁴⁴ 1 Timothy 5:17-22

²⁴⁵ Hebrews 13:7,17

shepherding such as ministry of the word and prayer, whereas deacons are involved in the day to day ministry activities of serving the body in practical ways.²⁴⁶

Each local church is autonomous in its own government, free from any external human authority or hierarchy of persons or organizations, yet all are subject to Christ.²⁴⁷ Autonomy is not meant to exclude interdependence among local churches as they cooperate with each other for the presentation and propagation of the gospel.²⁴⁸ The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well, under the guidance of God's Spirit and in accordance with the commands and principles in God's Word.²⁴⁹

PURPOSE

The purpose of the church is to glorify God²⁵⁰ by building itself up in the faith,²⁵¹ by making disciples through the proclamation of the gospel and the Word,²⁵² by fellowship with one another,²⁵³ by doing these things showing the wisdom of God to heavenly beings,²⁵⁴ by standing for the truth of God's Word,²⁵⁵ by maintaining the purity of the church²⁵⁶ to provoke Israel to jealousy,²⁵⁷ and by keeping the ordinances.²⁵⁸

ORDINANCES

Two ordinances have been perpetually committed to the local church: Baptism²⁵⁹ and the Lords Supper²⁶⁰.

Christian baptism by immersion in water²⁶¹ is an expression of the believer's faith in the crucified, buried, and risen Savior. It is the solemn and beautiful visual testimony of our union with Christ in which we portray death to sin and resurrection to a new life.²⁶² It is also a sign of initial fellowship and identification with the visible body of Christ.²⁶³ While not necessary for salvation, water baptism is commanded and an act of obedience for all who come to saving faith.²⁶⁴

The Lord's Supper is the ongoing commemoration and proclamation of Christ's death until He comes, by eating bread, signifying His body broken, and drinking the cup, signifying His blood, shed on our behalf.²⁶⁵ The Lord's Supper should always be preceded by solemn self-examination.²⁶⁶ Whereas the elements of communion are only

²⁴⁶Acts 6:1-4

²⁴⁷Acts 14:23; Titus 1:5

²⁴⁸1 Corinthians 16:1-4; 2 Corinthians 8:3-4

²⁴⁹Acts 15:19-31, 20:28; 1 Corinthians 5:5-7; 1 Peter 5:1-4

²⁵⁰Ephesians 3:21

²⁵¹Ephesians 4:13-16

²⁵²Matthew 28:19; 2 Timothy 3:16-4:2

²⁵³Acts 2:47; 1 John 1:3

²⁵⁴Ephesians 3:10; 1 Peter 1:12

²⁵⁵1 Timothy 3:15

²⁵⁶Matthew 18:15-17; 1 Corinthians 5:1-2

²⁵⁷Romans 11:11-12

²⁵⁸Acts 2:38-42; 1 Corinthians 11:23-26

²⁵⁹Acts 2:38

²⁶⁰1 Corinthians 11:23-29

²⁶¹Acts 8:36-39

²⁶²Romans 6:1-11

²⁶³Acts 2:41-42, 8:12-17, 10:47-48

²⁶⁴Acts 10:47; 1 Corinthians 1:17

²⁶⁵Luke 22:19-20; John 6:53

²⁶⁶1 Corinthians 11:28-32

representative of the body and blood of Christ, the Lord's Supper nevertheless is an actual communion with the believer and the risen Christ.²⁶⁷

SECTION VI – THE SPIRITUAL REALM

ANGELS

Angels are created beings and are therefore not to be worshipped. As a different order of being than man, they were created to serve and worship God in the spiritual realm and do not experience marriage, reproduction, or redemption.²⁶⁸

SATAN AND DEMONS

Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall,²⁶⁹ and by introducing sin into the human race by his temptation of Eve.²⁷⁰ Satan is the open and declared enemy of God and man,²⁷¹ the prince of this world who has been defeated through the death and resurrection of Jesus Christ,²⁷² and shall be eternally punished in the lake of fire.²⁷³ Although Satan and his minions are powerful beings, they are completely subservient to the sovereign will of almighty God.²⁷⁴ Although the Apostles were given power to and did exercise control over demons,²⁷⁵ believers have no power in and of themselves and have not been called to direct or order the activity of Satan and his demons, and should recognize that only God Himself is able to do so.²⁷⁶ Rather, believers are called to resist the devil and rely on the Word of God to give them strength to do battle with Satan.²⁷⁷ Since believers are called to resist Satan, we can say that believers can be *influenced and tempted* by Satan; however, believers cannot be *possessed* (or enslaved) by Satan to the point of having no ability to resist sin and temptation.²⁷⁸

DEATH AND THE AFTERLIFE OF THE UNBELIEVER

All mankind will undergo a bodily resurrection after death – the saved to eternal life in heaven,²⁷⁹ and the unsaved to judgment and everlasting punishment.²⁸⁰ The souls of the unsaved at death are kept under punishment in hell until the second resurrection,²⁸¹ when the soul and a resurrection body will be united.²⁸² They shall then appear at the Great White Throne for judgment, and shall be cast into the lake of fire, cut off from the life of God forever, as a just retribution and punishment for their sins.²⁸³

²⁶⁷ 1Corinthians 10:16-17

²⁶⁸ Mark 12:25; Luke 2:9-14; Hebrews 1:6-7, 2:6-7 & 16; Revelation 5:11-14, 19:10, 22:8-9

²⁶⁹ Ezekiel 28:11-19

²⁷⁰ Genesis 3:1-15

²⁷¹ 1 Peter 5:8; Revelation 12:9-10

²⁷² Romans 16:20; Hebrews 2:14

²⁷³ Matthew 25:41; Revelation 20:10

²⁷⁴ Job 1:6-12; Luke 22:31-32; Romans 16:20; Hebrews 2:14; Revelation 12:10-11

²⁷⁵ Mark 6:7 & 13; Luke 10:1 & 17

²⁷⁶ 2 Peter 2:10-11; Jude 8-9

²⁷⁷ Matthew 4:1-11; Romans 6:4, 11, 14; 1 Corinthians 10:13; Ephesians 6:11-16; James 4:7; 1 Peter 5:9;

²⁷⁸ Luke 4:2; 2 Corinthians 12:7; Ephesians 6:12; James 4:7; 1 Peter 5:8.

²⁷⁹ John 6:39; Romans 8:19-23; 1 Corinthians 15:35-57; 2 Corinthians 4:14

²⁸⁰ Daniel 12:2; John 5:29; Revelation 20:13-15

²⁸¹ Luke 16:19-26; Revelation 20:13-15

²⁸² John 5:28-29

²⁸³ Isaiah 59:18; Daniel 12:2; 2 Thessalonians 1:7-9; Revelation 20:11-15

SECTION VII – LAST THINGS

THE RAPTURE OF THE CHURCH

The return of the Lord Jesus is imminent and will be a personal, bodily return to remove His church from the world prior to the period of the Great Tribulation.²⁸⁴

THE TRIBULATION PERIOD

Immediately following the removal of the church from the earth, the righteous judgments of God will be poured out upon an unbelieving world.²⁸⁵ These 7 years are the 70th week of Daniels prophecy.²⁸⁶

This period will also serve to purify the nation of Israel, and prepare her for entrance into the Millennial Kingdom, and Jesus Christ's literal reign on earth.²⁸⁷ These judgments will be climaxed by the return of Christ in glory to the earth, at which time He will strike down the unbelieving nations at the Battle of Armageddon.²⁸⁸ At that time the Old Testament and tribulation saints will be raised and the living will be judged.²⁸⁹

THE SECOND COMING OF CHRIST AND HIS MILLENNIAL REIGN

After the tribulation period, Christ will come to earth to occupy the throne of David²⁹⁰ and establish His Messianic kingdom for a literal thousand years on the earth.²⁹¹ During this time, the resurrected saints will reign with Him over Israel and all the nations of the earth.²⁹² This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and the removal of Satan from the world.²⁹³

The kingdom itself will be the literal fulfillment of God's promise to Israel²⁹⁴ to restore them to the land which they forfeited through their disobedience.²⁹⁵ The result of their disobedience was that Israel was temporarily set aside,²⁹⁶ but will again be awakened through repentance to enter into the land of blessing.²⁹⁷

This time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life.²⁹⁸

THE JUDGMENT OF THE LOST AND HELL

Satan will be released after the thousand year reign of Christ²⁹⁹ and will deceive the nations of the earth and gather them to battle against the saints. At that time Satan and his army will be devoured by fire from heaven.³⁰⁰

²⁸⁴ 1 Corinthians 15:50-52; 1 Thessalonians 4:15-18, 5:9

²⁸⁵ Jeremiah 30:7; Daniel 9:27, 12:1; 2 Thessalonians 2:7-12; Revelation 16

²⁸⁶ Daniel 9:24-27; Matthew 24:15-31; 25:31-46

²⁸⁷ Jeremiah 30:7; Ezekiel 20:33-38; Zechariah 13:8-9

²⁸⁸ Matthew 24:27-31, 25:31-46; 2 Thessalonians 2:7-12; Revelation 16:16, 19:11-21

²⁸⁹ Daniel 12:2-3; Revelation 20:4-6

²⁹⁰ Matthew 25:31; Luke 1:31-33; Acts 1:10-11, 2:29-30

²⁹¹ Revelation 20:1-7

²⁹² Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16

²⁹³ Daniel 7:17-27; Revelation 19:20-21, 20:1-7

²⁹⁴ Isaiah 65:17-25; Ezekiel 27:21-28; Zechariah 8:1-17

²⁹⁵ Deuteronomy 28:15-68

²⁹⁶ Matthew 21:43; Romans 11:1-26

²⁹⁷ Jeremiah 31:31-34; Ezekiel 20:33-38, 36:22-32; Zechariah 12:10, 13:8-9

²⁹⁸ Isaiah 11, 65:17-25; Ezekiel 36:33-38

²⁹⁹ Revelation 20:7

³⁰⁰ Revelation 20:9

Following this, Satan will be thrown into the lake of fire and brimstone³⁰¹ whereupon Christ, who is the judge of all men³⁰², will resurrect and judge the unsaved dead at the Great White Throne of Judgment and they will be committed to an eternal, conscious punishment in the lake of fire.³⁰³

THE ETERNAL STATE

After the closing of the millennium and the judgment of unbelievers, the redeemed will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved³⁰⁴ and replaced with a new earth wherein only righteousness dwells.³⁰⁵ The heavenly city will come down out of heaven,³⁰⁶ and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another.³⁰⁷ Our Lord Jesus Christ, His redemptive mission coming to full fruition, will then deliver up the kingdom to God the Father³⁰⁸ that in all spheres the triune God may reign forever and ever.

³⁰¹ Revelation 20:10

³⁰² John 5:27; Acts 17:30-31

³⁰³ Romans 2:5-10, 3:19; 1 Peter 1:17; Revelation 20:11-15

³⁰⁴ 2 Peter 3:10

³⁰⁵ Ephesians 5:5

³⁰⁶ Revelation 21:1-2

³⁰⁷ John 17:3; Revelation 21-22

³⁰⁸ 1 Corinthians 15:24-28