

DOCTRINE OF GOD

God Owns Everything

The earth: Ge.14:19,22; Le.25:23; Ex.9:29 19:5; Deut.14; Jos.3:11,13, 2:11; 1Chr.29:11; Job 41:11; Ps. 24:1, 89:11; Is.54:5; Lu.10:21 **Animals:** Ps.50:10; **People:** Ez.18:4; Ps. 24:1; 22:28; Acts 17:24 **Riches:** Hab. 2:8

Sovereign

Over All Creation: I Chr.29:12; Jb.42:2; Ps.47:2; 87:18; 115:3; 136:6; Da.2:21; Is.46:7,10, Ph.3:21 **All Mankind:** Ps.33:9-11; 47:8; Is.43:13; 45:9; Da.2:21; 4:17; 4:35; Acts17:26 **Thoughts and Wills of People:** Ex. 12:36; 14:17; Ezra 6:22; Isa.2:25; 1Chr.20:6; Is. 37:29; Pr. 21:1; Jn.6:37,44,65; 8:20; 12:39-40; Ro. 9:16-20; Rev.17:17 **Over evil:** a) Betrayal and Crucifixion of Jesus: Mt. 21:42; 26:31; Jn.18:11; Acts 4:27--28 Pilate: Jn.19:10-11 b) Unbelief of Jews Ordained by God. Ro.11:11; c) The King of Assyria: Is. 10: 5-15; d) Betrayal of Joseph: Ge.45:5, 8; 50:20 e) Cursing David: 2Sa.16:10-17 f) Rebellion of the Canaanites: Jos.11:20; Deut.2:36 **H. g)** Sin of David in Numbering Israel: 2Sa.24:1 (But Attributed To Satan in IChr.21:1) **h)** God Causes Sickness Ex.4:11 i) Natural Disasters: Amos 3:6 **j)** Saul's Suicide 1Chr.10:4,14 **k)** Evil Spirits Controlled by God.: IK.22:20-23; Is.16:14; Jud.9:22; Ps.78:49-50 **l)** Absalom's Incest: 2Sa.12:12; Cf. 2Sa.16:21-22 **m)** Division of the Kingdom: IK. 12:20;11:31 **n)** Hatred by the Egyptians: Ps.105:25 **o)** Prosperity of the Wicked: Job 12:6-9 **p)** Rebellion of Jeroboam: Lk.11:23 **q)** Accidental Homicides Are Acts of God.: Ex.21:13; Deut.19:5 **r)** Cyrus, Pagan King, Chosen by God: Is. 45:1-5 **s)** Assassination of Senecharib: Is.37:7; 38

Immutability of Divine Decrees Ps.33:11; Pr.19:21; Job 23:13; 33:13; 42:2; Is.14:27; 46:10; Da.4:35; Mt. 10:29-30; 21:42; Lu.22:22; Acts 2:23; 4:28; 5:38; 13:36; 5:39; Eph.1:11; Heb.6:17; 11:3

DOCTRINE OF SALVATION

Total Depravity of Man

Ge.8:21; Ps.58:3; Ps.94:11; Ro.3:9-11; 8:7; I Co.2:14; Eph..2:1-3; Col.1:13; 1Ti.2:24-26; 2Co.4:4

Election:Jn.13:18; Mk.13:20; Ro. 9:11-24; I Cor. 1:27-28; Eph.1:1-11; Col.3:12; Ti.1:1; I Thess.1:4; 2:12-13; 2Ti.1:9

Reprobation: Deut.2:30; Ps.5:5; Is.63:17; Pr.16:4; Mt. 11:25-26; 13:11; Jn.10:26;12:37; Ro.9:11-14; 17-22; 11:7; I Pe.2:8; 2; Pe.2:12

Foreknowledge = Foreordained

a) Declarative Not Predictive: Pr.16:33; Is.46:10; Acts 2:23&4:27-28; Ro.11:36&13:1; Eph.1:11; Heb. 6:17,11:3

b) Example of Christ: Acts 2:23; 4:27-28;1Pe.1:20;2:4 Cf. 2:9

c) No Consistent Relationship Between Foreknowledge and Predestination: a. Israel Chosen Despite Divine Foreknowledge of Rebellion: jRo.10:20-11:2 b. Some Rejected Despite Foreknowledge of Potential Obedience: Mt.11:21-23; 1Co.2:7-8; Ez.3:6; Is.28:9-13

d) Nothing Positive in Man To Foreknow. Faith Itself Is A Gift. Acts 13:48; 18:27; Jn.6:65; Ro.3:9-11

Effectual Call

a) Based on Predestination: Ro.8:30; Ro.9:11; 2Ti. 1:9

b) Irrevocable: Ro.11:19; Jn.6:37 Cf. 44, 65; Rev.19:9

Difference Between Effectual Call And General Call: 1Co.1:23-24; Ro.9:24 **a) God Decides Who Receives It:** b) 1Co.1:26-29

Sanctification Guaranteed Based on It: 1Th. 5:23-25; 2Th.2:13-14; Jude 1

Basis of Justification: Ro.8:30

Eternal Life Is for the Called Only: Heb.9:15; 1Ti. 6:12; 2Th.2:13-14; Rev.19:9

Basis of Preservation: Jude 1; 1Co.1:8-9

Evidence Of Reality of It Is Holy Living: Eph. 4:1&4; 1Pe.1:15; 2Pe.1:10

Suffering for Christ is Part of the Effectual Call: 1Pe.2:21; 3:9; 5:10

Regeneration

a) Results in Saving Faith: Deut.30:6; Is.44:22; Jer. 24:7; Ez. 11:19-20; 16:62; 36:26--27; Is.59:21; Jn.3:3 (Note Order of Cause & Effect)

b) Based on God's choices: Jn.1:13; 5:21; Ja.1:18; Ps. 65:4

Proven By Love and a Righteous Life: 1Jn.2:29; 3:9; 4:7

Irrevocable: 1Pe.1:3-5

c) Faith and Repentance Are Gifts Jn.6:44,65; 8:42-43; Acts 3:16; 11:18; 13:48; 18:27; 1Ti.1:14; Ti. 1:1; Ro.12:3; Phil.1:29; 2Ti.2:25; 2Th.1:11; 2Pe.11

Justification

a) A Legal Term: (Gk=Dikaioo (Declare Righteous) Deut.25:1; Pr.17:15; Is.5:23; Lk.7:29; **b) The Basis Is the Righteousness of Christ:** Ro.3:21-24; 4:5-6; 10:4; 1Co.1:30; 1Co.5:21; Phil.3:9; Jer.23:6 **c) Faith Is the Means:** Ro.3:21-28; 5:1; Ga.2:16 (Gk. Never "Dia Ten Piston", Always "Dia Pisteos" Or "Ek Pisteos")**d) Includes Forgiveness of Sins, Past Present and Future and Cannot Be Repeated.** Ro.4:5-8; 5:18-21; 8:32-34; He.10:14; Peace With God, Ro.5:1,2 Eternal Inheritance, Acts 26:18; Eternal Life, Ro.8:30 (See 'Imputation'): Ro.4:5-8; 22-25

Limited Atonement

Mt. 1:21; 20:28; 26:28; Jn.10:10,15; 11:51-52; 15:13-14; 17:9; Acts 20:28; Ro.8:32-34; Eph.5:25; Heb. 2:17; 9:15; Is.53:11-12; Ps.111:9

Preservation

Pr.2:8; Ps.37:28; 97:10; Jn.6:39; 10:26-29; 18:9; 17:11-12; Ro.5:8-9; 8:28-31,35, 38-39; 11:29; 1Co. 1:8-9; Phil.1:6; 2Ti.4:18; 1Pe.1:3-5; Jude 1; 24-25; 2Jn 1-3

Sanctification: Means "set apart" or "separation." Does **not** mean second blessing leading to earthly perfection. Set Apart: Inanimate objects, Ex.40:10,11; Ex.19:23; Persons sanctifying themselves, Ex.19:22; One Man Sanctifying Another Ex.13:2; Sanctifying Themselves To Commit Evil, Is.66:17; The Son Sanctified by the Father, Jn.10:36; Of Christ Sanctifying Himself, Jn. 17:19; Of Unbelievers, 1Cor.7:14; Of Carnal Christians, 1Co.1:1,2; 3:1-3; Of God, 1Pet.3:15

People Already Sanctified Are Exhorted to Be holy.
1Pet.1:1,2,15,16
Sanctified Are Declared Perfect Forever. Heb.10:14
Slegal & Experiential Sanctification is to be Pursued.
Heb.12:14 b) Is Continuous Heb.10:10,14
Christ Alone Is Our Sanctification: 1Co.1:30

COVENANT OF GRACE

Instituted with Abraham

NT promises Re: Abraham Interpreted as Spiritual.
Ro.4:16-18; 2Co.6:16-18; Ga. 3:8,9, 14, 16; Heb.8:10;
11:9,10,13

Circumcision as Seal of Cov. Had Spiritual Meaning.
Deut.10:16; 30:6; Jer. 4:4; 9:25-26; Acts 15:1; Ro.
2:26-29 Cov. Called "the Gospel". Ga.3:8

The Covenant Essentially Spiritual in Nature: Ro.
4:16-18; Ga.3:8-16;1Co.6:16-18

Continuity of the cov. Proven by; a) The Mediator Is
the Same: Acts 4:12; 10:43; 15:10-11; Ga. 3:16; 1 Ti.
2:5-6; 1Pe.1:9-12

b) Condition Is the Same (Faith) Under OT & NT: Ge.
15:6 cf. Ro.4:3; Ps.32:10; Heb.2:4; Acts 10:43 Jn.
12:38-39; Ro.1:17 (Cf. Hab.2:6) 10:16; Ga.3:113 c)
Blessings are the same, i.e., Justification: Ro.4:9; Ga.
3:6; The Spirit, Ga.3:14; Eternal Life, He.6:13-20 d)
Immutable: Heb.6:13-20 e) Supplants the Law:
Ga.3:13-18; Ro.4:13-18 (Called "the covenant ...in
Christ) Ga.3:17

f) Called "the Gospel": Ga.3:8 g) It Is One Covenant,
indivisible: Ex.2:24; Le.26:42; 1K.13:23; 1Chr.16:16;
Ps.105:9

Salvation Unconditionally Guaranteed in the Cov.,
Via Christ, For the Elect, and Is Unchangeable.

a) Based on election: Deut.7:6-10; Is.45:4 b) Grounds
of regeneration: Jer.32:40; ez.20:37; 36:26- 27; Is.
54:10; Acts2:28-30 c) Unchangeable: He.6:13-20

Obedience & faith are fruits of the cov., Not the Keys
To Entering Into It.: (Note relationship between cause
& effects) Deut.30:6; Jer.31:33; 32:40; Ez.16:62; Heb.
8:10; 9:14-15

New Covenant Unconditional: Jer.31:31-34 (cf.Heb.
8:7-13);Jer.32:40; Ez.16:62; 20:37; 36:26-27; 37:14; Is.
59:20-21

**People of God Are Viewed as Spiritual Nation in
New Testament** Mt.21:43; Ro.9:25-26; 2Co.6:16; Ti.
2:14; 1Pe.2:9

DOCTRINE OF MAN (Anthropology)

I. Dichotomous nature

Terms Interchangeably: a)Body and soul - Mt.6:25;
10:28// Body and spirit - Eccl.12.7; 1Co.5:3-5 b) Death
is giving up of soul - Ge.35.18; 1K.17:21; Ac.15:26//
Death is giving up of spirit- Ps.31:5; Lk.23L46; Ac.7:59
c) Soul and spirit after death- 1Pe 3:19; Heb.12:23;
Rev/ 6:9; 20:4 d)God Himself, who is a spirit (Jn. 4:24)
is also a soul- Is.42:1; Je. 9:9; e) Spiritual activities are
viewed as an activity of the soul- Mk. 12:30; Heb.6:18,
19; James 1:21; (Eternal salvation is seen as saving of
the soul.) f) Mary's parallelism - Lk. 1:46

II. Paul views man as dichotomous Ro. 8:10; 1Cor.
5:5; 7:34; 2Cor.7:1; Eph.2:3; Col. 2:5; 2Co.4:16

III. Trichotomous view based on: a) Heb.4:12- Separates 'thoughts and intents' from 'spirit and soul'; not spirit and soul from each other. There is therefore no more warrant in this text for supposing any real difference between "soul and spirit" than exists between "thoughts and intents".

b) I Thess. 5:23 - String of nouns for emphasis, not necessarily difference in essence.

Conclusion: Weight of evidence argues for a dichotomous view.

THE SACRAMENTS

Circumcision=Baptism

Both Are Viewed As Initiations Into the Same Cov. of Grace.

Cir.: Ge.17:7,10-11; Ro.4:11

Bap.: Mt.28:19-20; Col.2:11-12; Acts 2:38-39; 10:47-48

Both Represent Conversion and Putting Away of Sin.

Cir.: Deut.10:16; 30:6; Jer.4:4; 9:25-26; Ez.44:7,9; Ro. 2:28-29

Bap.: Acts 2:38-39; 22:16; Col.2:11-12; Ga.3:27,29; 1Pe.3:21; Ti.3:5

Both Are Outward Expressions of Inward Righteousness.

Cir.: Ro.4:11

Bap.: Mt.3:13-17; Acts 22:16

Correct mode is pouring or sprinkling

Water Represents the Holy Spirit, Who Is Always Poured Out. Matt.3:11 John3:5 John7:38-39;Tit.3:5-7

In all Examples of Baptism, the Water Is Applied To the Person, Never the Person To the Water.

Immersion As A Symbol of Identification With Christ in His Death and Resurrection Is Inappropriate Because:

The means by which God associates us with Christ in His death and resurrection is by pouring the Spirit out on us.

Water, in the Bible, never represents the dirt in which a body is buried.

Christ was not buried in the manner typified by immersion. He was put horizontally in a cave.

If the proof texts for immersion, Romans 6 & Col. 2:11-12, referred to water baptism, then we would have to believe in baptismal regeneration, because the baptism represented there is what unites us to Christ. In any case, our joining to Christ is caused by the pouring out of the Spirit.

Christ's Baptism Was Not by Immersion Because:

It represented His induction into the priesthood at the traditional age of thirty. This rite was performed by sprinkling.Nu.4:3cfLk.3:23

Christ's baptism was associated with the outpouring of the Holy Spirit, because that is what He received at His baptism.

The use of the phrases "down into" & "up out of" does not prove immersion because:

The argument assumes that it is impossible to be "in" water without being submerged in it. This is illogical.

John also went into the water. Was he immersed?

The gk. prepositions "eis" & "apo" do not require the translation "into" and "out of", but are adequately expressed by "to" & "from". Thus, there is no proof in the text that Jesus actually stepped into the water at all.

Immersion Reflects A Synergistic View of Salvation, i.e., Man Applying Himself To Salvation, vs Sovereignly From Above.

POLITY

Biblical Government: **A)** Officials elected by the church. Acts 14:23 **B)** Bishops&Elders identical. Phil 1:1 James 5:14 Titus 1:5-7;1Pet. 5:1; Acts 20:17-28 **C)** Plurality of Elders. Acts 20:17; Acts 14:23; Phil. 1:1 **D)** Ordination by Presbytery. 1Timoteo 4:14; Acts 13:1-3 **E)** Church Courts Acts 15. **F)** Christ alone is head of the church. Efesios 4:15; Efesios 5:23; Col. 2:10

Office of apostle temporary: **A)** Must have seen the Lord Jesus in the flesh and witnesses His resurrection. Acts 1:21f Acts 2:32; 3:15; 5:29-32; Acts 3:15. **B)** Directly commissioned by Christ. **C)** Spoke with the authority of Christ..I Cor. 7:17,I Cor. 14:37 I Cor. 16:1 **D)** Signs of the apostles accompanied them in their ministries, 2Cor. 12:12, Acts 6:6, 8; 8:13-20; 19:2-6 Acts 6:6; 8:13 20 **E)** Names inscribed on heavenly city Rev. 21:14 **F)** Number of Apostles was considered 12, no more or less. Acts 1:15-26 **G)** specially commissioned by breath of Christ. John 20:21