

## I. THEOLOGY

### 1. The Trinity

- I believe in a triune united Godhead consisting of the distinct persons of the Father, the Son, and the Holy Ghost. These three are different in person and work, but are equal in glory and purpose. These three make one God. All three persons of the Godhead are equally God and any attempt to explain or understand God without considering the three persons is an incomplete and false explanation and understanding. (1 Jn 2:23; Jn 14:1-8; De 6:4; Ma 3; 28:19; 2 Co 13:14; 1 Ti 2:5; Ep 4:6)

### 2. The Attributes of God

- I believe that God, referring to the three persons of the Trinity, has characteristics that make Him distinct as God. Some of God's characteristics are impossible for anyone but God to possess and others can be shared, in part, by His creatures (communicable vs. incommunicable attributes). All three persons of the Godhead possess all of the following attributes, although they manifest these attributes in different ways, and, in the case of Christ, can limit themselves of some of them. These distinctions will be considered in detail when looking at the individual persons of the Godhead. The attributes of God do not refer as much to what God does, although they impact how God works with men. They deal more with who God is. Although this list is not complete, here is how I break down the attributes of God into those that only He has (incommunicable) and those that man can share in, although often only in part (communicable). (Ge 1:1; Ma 3:13-17; Jn 10:27-30; 1 Jn 4:7-8; 5:7; 1 Pe 1:14-16)

#### - Incommunicable Attributes

1. God is eternal in His existence and nature. He had no beginning and will have no end. God's eternity involves time. God is infinite in His origin and in His continuation. God, although working with man in time, remains outside of time. When giving an explanation to Moses as to His person, He defined himself as being the Ever Existing One ("I AM that I AM," Exodus 3). In the New Testament, Jesus makes the same claim for Himself, claiming over and over that He had no beginning and would have no end! The Holy Spirit is also referred to as the eternal Spirit. (Is 57:15; Jn 8:56-58; He 9:14; Re 1:8,11; 22:13)
2. God is self-existent. God requires no one to make Him alive and received His existence from nothing. He needs nothing, for He created all and holds all together. Unlike His creation that depends on others for survival, God's existence is contingent on nothing but Himself. (Da 5:23; Jn 1:1-2; Ac 17:28; Cl 1:16; He 1:3)
3. God is alive. This attribute is one that causes other religions to question Jesus' deity since He suffered death. It is clear that Jesus gives life, the Holy Spirit quickens (makes alive), and the Father created and preserves life. (Jn 5:21; 6:63; 11; 1 Ti 6:13)
4. God is infinite. Connected to the idea of God's eternity, this attribute points out that God cannot be limited and that He never has had any limits. The infinity of God deals with the unlimited nature of his attributes. There is no shortcoming in any of His attributes. He is entirely and completely all of them simultaneously. (Ps 78:41; Is 57:15; 66:1; Ac 7:49)
5. God is sovereign. In contrast to man, God is fully capable of being in control of the future without having to remove human will. His sovereignty goes beyond human choices. (Ro 8:28-30; Ep 2:8-10)
6. God is omnipotent. Although many have endeavored to ponder the limits of God's power, the reality is that God can do anything that remains consistent with His nature. One author defined God's omnipotence as being able to do anything that He wills to do. (Ge 18:14; Ps 115:3-5; Is 45:5; Je 32:17; Ep 1:11; 2 Ti 2:13; He 6:18; Ja 1:13; 1 Pe 1:5)
7. God is omniscient. The Apostle Paul, in amazement, declared, "Oh the Depth of the riches both of the wisdom and knowledge of God." There has never been a time when

God learned anything. He knows everything perfectly. This everything includes all reality, all possible reality, and all future reality. (Ps 139:1-6; Da 2:36-43; Ma 6:8; 11:21; 24:25; Ro 11:33-36; Re 6-19)

8. God is omnipresent. God is here present as He was throughout human history. God is a spirit and as such can be everywhere at the same time. Jesus claimed that He held the whole world together. Unlike angels and man who are confined by time and space, God is outside space and therefore can be everywhere always. This does not imply that He is everything but simply that He inhabits all space. (Ps 139:7-12; Is 43:1-2)
9. God is transcendent. God did not become who He now is. He is beyond man forever. Man cannot and will not ever attain God. God stands on a completely different plane from man. (2 Ch 2:6; Ps 8)
10. God is immutable. He never changes. He is always the same. There is not an angry God and one who shows mercy. He has no variableness. This attribute assures that God will always have all of His attributes. Unlike men who change moods, God is always the same. His immutability influences how He deals with man. Although God deals in different ways with people in different ages (Dispensationalism), He never changes. His standards and demands remain the same. (Ma 3:6; He 13:7)

**- Communicable Attributes**

1. God is love. In contrast to man who can possess love, God's nature is love. God cannot act outside of love. All He does is influenced by His love. God's love was perfectly demonstrated in His gift of Jesus Christ. Jesus' sacrifice demonstrated God's perfect love for man. God's love is that *agape* love that is contingent on none but itself. God needs not receive love in order to grant it. (Jn 3:16, Jn 13:34-35; Ro 5:5-8; 1 Jn 4:7-8; Re 1:5) As in the Old Testament when God would make conditional and unconditional covenants, so is the reality of God's love. He always loves man, but cannot ever love or tolerate sin. The Hebrew word for love, also translated "mercy," is shown to the world; but His covenantal love is only granted to those who receive the merit of Jesus Christ. (Jn 3:16, 36; Ro 8:31-39)
2. God is holy. God's holiness is demonstrated in the way He has worked throughout history in seeking to call to Himself a people peculiar. The word "holy" has the idea of separateness. As one author mentions, holiness "points to God's majestic purity, or ethical majesty." God sets Himself apart from all impurity and calls man to join Him. Unlike modern thought, God's holiness must not be detached from His desire for unity. He demands unity in holiness. United with Him in separation from all impurity. (Le 11:44-45; Is 6:3; 8:14; 1 Pe 1:14-16; Re 4:8)
3. God is truth. The idea of God being truth has many facets. His truth denotes that He is the one true God contrasted to the false. He knows truth for He is absolute truth; and all that He declares will come to pass, for His truth mandates that He cannot lie. Falsehood has no place with God for falsity is the opposite of God. (Nu 23:19; Jn 14:1-6; Ro 3:3-4; He 6:18; Ti 1:2; 2 Jn; 3Jn)
4. God is unity. The implication of this attribute is that there is not a duplicity within the Trinity. They always agree. Israel had the truth that God is one driven into their thinking through Israel's Shama. God wanted them to never think that there was a difference in the Godhead when it came to their standards or means of working with man. There was no dividing of God. (De 6:4-5; Jn 17; Ma 28:18-20)
5. God is mercy. One definition of mercy is "the goodness or love of God shown to those who are in misery or distress, irrespective of their deserts." The implication in mercy is that God deals with unworthies, upon whom He imparts pardon. God gives not to man the evil that he deserves. (Ep 2:4; Ti 3:5)
6. God is grace. Grace has to do with God's unmerited favor and help that He gives to man. Throughout the Old Testament and into the New, God demonstrated Himself as a God of all grace who readily helps those who come to Him for aid. The implication

- of grace is that man is in need of divine enablement. Without God's grace man is without hope to help himself. (Ge 6:8; Ez 9:8; Jn 1:14; Mt 18; Ep 2:8-9; 1 Th 5:28)
7. God is joy. Because God produces joy unspeakable and His joy produces strength, God cannot be divorced from joy. He never experiences depression and never dwells in regret. Joy defines God. Although Jesus was called the man of sorrows, it is clear from Jesus' life and ministry that His positive mood attracted many and was noticed by all who knew Him. (Ps 21:1; Hb 3:8; Lu 15:10; Ro 14:17)
  8. God is peace. Peace comes from confidence in the future. The common cause for lacking peace is uncertainty. The other attributes of God force God to never feel concern. He knows the future and everything in between. He has absolute peace. (Is 26:3; Ps 119:165; Ph 4:6-9; 2 Pe 1:2; Is 9:6; Ro 15:13; 16:20)
  9. God is long-suffering. Israel experienced God's long-suffering through their wilderness wanderings and the sin-redemption cycle of Judges. Individuals experienced God's long-suffering in second and third chances. (2 Pe 3:8-9, 15; Ex 34:6; Ps 86:15; Ge 5:26-27; 15:13)
  10. God is kind. Unlike man who must choose to be kind, kindness is part of God. He cannot help but be kind. Because God is kind, the accusations that have been leveled at God that He is sometimes cruel are absolutely wrong. To man, God's justice sometimes may look overly severe, but being anything but kind goes against God's very nature. (Ep 4:32; Ga 5:22-23; Ps 117:2; Is 54:8)
  11. God is good. Everything He chooses to do is good. He cannot help but be good. Through any trial, and any struggle God always acts in accordance with His attribute of goodness. God's goodness involves not just what He does but also who He is. (Ex 33:19; 1 Ki 8:66; Ne 9:25; Ps 107:8-9; Ga 5:22)
  12. God is faithful. In conjunction with the idea of truth, God can always be depended on. He never lets anyone down. He remains constantly faithful to His creation. Consistency is a huge aspect of God's faithfulness. (Ps 119:90; La 3:23; Ho 2:20; Ga 5:22)
  13. God is gentle. In seeming contrast to God's power, justice, and holy indignation God also presents Himself to man as gentle. In contrast to common assumption, gentleness is not an absence of power, but power controlled. God's gentleness remains in agreement with all His other attributes. (Is 42:1-8; Mt 11:28-30; 12:20)
  14. God is just. This attribute relates to man in his sinfulness. Never throughout history has God accepted sin. Sin has and will always need condemnation. God's justice was satisfied by Christ's substitution. God never responds to man's sin too harshly and never tolerates sin because of prejudice. He is always just. (Ge 6:9; Pr 16:11; Is 45:21; Zp 3:5; Ro 1:17; 1 Jn 1:9)

### 3. The Names Of God

- Throughout the Bible, God is referred to in different ways to denote different areas of His nature. Like His attributes, I believe that God's names are always true of Him. When God condescends to meet with man, He reveals different areas of His nature through His different titles in order to let man know more of Him. Although not all-inclusive, here is a list of the more prominent titles God gives to Himself and man ascribes to Him. Because God is perfect in every attribute, names for each attribute could be easily given. There were other names given exclusively to Jesus Christ. These will be considered later. (Ps 145:17; Ps 138:2; Ex 3; Ps 103:1)
1. Elohim - This name ascribed to God indicates His Trinity. Masterfully done, this name is given to God in Genesis 1:1 with a single third person pronoun. It literally reads "Gods, He created." This name, one of the most common names for God, repeats again and again the truth of the Trinity.
  2. YHWH - This is the most sacred name for God. The essence of this name is "the eternally existing one." This name was so sacred among the scribes who copied the Bible that they would bathe and replace their pen before writing down this word. Even today among some of

the more religious Jews this name is replaced with Elohim because of its sacredness. (Ex 3:14-15; Ez 37:28; Ge 22:14; Je 33:16)

3. Adonai - Another of the most common names for God, this name refers to God's right to command. He is Lord and Master. (Gn 15:2; Jg 6:15)
4. El Shaddai - This name was given to God in recognition of His ability. He was remembered as the almighty God. Those who acknowledged God's omnipotence would refer to God as El Shaddai (Ge 49:24; Ps 132:2,5).
5. El Roi - This name was given to God when Hagar realized that God saw her needs and wanted to meet them. She understood God's care for her when in distress. This name demonstrates the attributes of faithfulness, goodness, and love. (Ge 16:13; Ps 102:17)
6. El Olam - God's eternity is pondered in this name. God is the Everlasting God. (Ps 90:1-3; Ps 106:48)
7. YHWH Yireh - This name was given to God by Abraham after God provided a ram for the sacrifice in place of Isaac. Abraham told his son that God would provide Himself a lamb. This name prophetically declares that God would provide for our need. Jesus came and became the sacrifice that no normal man could have been. (Ge 22:14)
8. YHWH Rapha - This name shows that the Lord helps and heals. 2 Ch 16:9 teaches that God is looking for someone to help. This name also indicates His ability to help. (Ex 15:26)
9. YHWH Nissi - God wants to be our leader. This name means "God our banner." Banners were for identification and for direction. People would identify with a certain flag as they do today. God wants man to represent Him. In the New Testament Christians are called to be His Ambassadors 2 Co 5:20. God also wants to lead. He knows the best way for man and warns that man's way leads to death. (Is 53:6; Ps 18:30; Pr 14:12; Ex 17:15)
10. YHWH Shalom - God is called the God of peace. Following God's plan and way produces God's peace. (Jg 6:24; Ps 85:10; 119:165; Is 26:3; 32:17; Ro 5:1; Ph 4:6-7; 2 Pe 1:2)
11. YHWH Shabaoth - When Jesus hung on the Cross, it has been noted that He could have called legions of angels to His rescue. This name indicates God's position as controlling the host of heaven. He is the Lord of Hosts. (Ps 46:7; Is 1:24; Ro 9:29)
12. YHWH Tsur - This name, often employed by King David in the book of Psalms refers to God as the Rock. God desires to be the foundation upon which our lives are built. In the New Testament Jesus continues this thought by calling Himself the chief cornerstone. The foundation is said to be none other than Jesus Christ. (De 32:4; 2 Sa 22:1-2; Ps 31:2-3; 1 Pe 2:8; 1 Co 3)

#### 4. The Actions of God

- Throughout history, God has been at work. Unlike some who suppose that God started the process of creation and then left the world to itself (Theistic Evolution), I believe that God has been personally involved in His creation from the very beginning. (Ge 2-3; Is 40)
  1. I believe that the triune God created the world in six literal twenty-four hour days. Genesis teaches that God created in six days and the Hebrew word YOM refers to an understood twenty-four hour period. God created the world through His Word. This Word is Jesus Christ. The Holy Spirit was also included. The word for God in Ge 1:1, "Elohim," is a plural of more than two. This word denotes that all persons of the Godhead created the earth. (Ge 1:1-2; Ps 33:6; Jn 1:1-2; Cl 1:16)
  2. I believe that God's ultimate purpose is His glory. I believe that the history of the Bible and God's working in the lives of His creation have the purpose of enhancing man's perception of God! God's purpose is for man to know Him, to honor Him, and then to make Him known. (Is 42:8; 43:7; Jn 14:9; Ph 2:10-11; 3:10; 2 Pe 1:2-4)
  3. I believe that God knew from the foundation of the earth that He would be incarnated as Christ to die for man's sins. Even this phenomenal demonstration of love still roots in God's desire for glory. (Isaiah 43:7) Jesus' prayer to His Father in Jn 17 had the theme of glory.

#### A. THEOLOGY PROPER (God the Father)

- I believe that God the Father does have some characteristics that are unique to Himself. If Jesus, The Holy Spirit and The Father did exactly the same thing, there would be no Trinity. Here are some things that I find distinct about the Father.
  1. He is invisible. The Bible is clear that God cannot be seen. Several times this is affirmed. Jesus Christ is God manifest in the flesh. When God would appear to man, He would appear to them in the person of Jesus Christ. This will be examined more when considering Christology. (Jn 1:18; 1 Jn 4:12)
  2. He is greater than Jesus was while in His humanity. When Jesus walked this earth, He shielded Himself of His glory in order to walk with man. He never ceased being deity, but emptied Himself of His glory. This glory He requested back in John 17. While Jesus walked this earth, the Father was His authority and was the one that He sought to glorify. (John 4:34; 6:38-40)
    1. Jesus received authority to judge from His Father. Jn 5:21-22
    2. Jesus did nothing but what the Father told Him to do. Jn 7:28
    3. Jesus was sent to the earth by His Father. (Jn 9:4; 12:44-45; 13:20)
    4. The Father guarantees eternal life and is said to be greater than Jesus, by Jesus Himself. (Each person of the Godhead exalted the others over Themselves.) (Jn 10:27-30)
  3. He is the primary One to answer prayer. While Jesus was alive, He always taught man that they were to pray to His Father. Although Jesus certainly received worship and would answer when people asked Him for help, His habit was to direct men's prayers to His Father. Even the Holy Spirit, Who could be grieved and lied to was not the one to Whom prayer was to be directed. The Father was to receive the prayers, through the merit of Jesus, and prayer was to be made through the help of the Holy Spirit. (Mt 6:9-13; Jn 15:16; Ro 8:26)
    1. Jesus prayed to the Father. (Jn 11:41; 17)
    2. The disciples were taught to pray to Him. (Mt 6:9-13)
    3. The Apostles prayed to Him (Ac 16:25)
    4. Jesus came to reveal His Father to man and the Holy Spirit came to help us know the Son. Jn 14:1-8; Jn 16:13; 2 Pe 1)
    5. Jesus and the Holy Spirit are said to intercede for man. What a wonder it is that we would have two persons of the Godhead pleading for us before the Father. (Is 53:12; Ro 8:26-27; He 7:25)

## **B. CHRISTOLOGY (God the Son)**

- I believe that Jesus Christ, the second person of the Trinity also has some distinct features in the Triune Godhead. Jesus Christ is the person of the Godhead about Whom we have the most information. The first four books of the New Testament are dedicated to Him.
  1. **Jesus' Humanity**
    - Jesus, unlike the other two persons of the Godhead became flesh. Though born of a virgin, making Him born without sin, He was nevertheless fully man. This miracle of deity taking on humanity is often referred to as the incarnation. That Jesus was fully man while remaining fully God is often referred to as the hypostatic union. 1 Tm 3:18
    - The Bible states that Jesus grew in wisdom, stature, and favor with God and man. From other statements Jesus made, it is evident that Jesus laid aside some of His divine attributes in order to become man. (Jn 17; Ph 2; Jn 4; Lu 2:52)
      1. Obviously He no longer was omnipresent for He had taken on Himself flesh and had restricted Himself in time and space. Jn 4
      2. He had limited His knowledge. He now had to learn as man did. Mk 13:32
      3. On the Cross when He asked the reason for His abandonment, the unity of God for the first and only time was broken. God allowed our sin to destroy for a short time the triune oneness. Ps 22:1; Mk 15:34
      4. Jesus, who was equally as holy as God, became sin. The Bible never claims that He became a sinner. He was even worse than that. Sinners can be pardoned when their

sin is removed. Jesus became that sin for us. His holiness was evident to all who knew Him, but on the cross the wrath of almighty God was poured upon Him as sin. (1 Co 5:21; Is 53)

5. Jesus' death on the cross was a direct abandonment of God's attribute of life. Many throughout history have stumbled over the claim that God would die. Herein lies the mystery and the wonder of Golgotha. The power of God to do all that He pleases to do is shown by this ultimate sacrifice. (Jn 10:17)

## 2. Jesus' Humility

- Philippians tells that Jesus humbled Himself! He emptied Himself in becoming a man. I believe that Jesus laid aside no deity in taking on humanity. I believe that, like Moses, Jesus veiled His glory by taking on flesh. This veiling would include a temporary limiting of His divine attributes. (Mk 4:12; 2 Co 3:13-14)
  1. Jesus' humility was necessary for sin's sacrifice. He 10:4
    - The Lamb was a lowly animal.
    - Prophecy had predicted that Jesus would be humble and gentle.
    - Pride is a satanic characteristic, something that God resists. (Ja 4:6; 1 Pe 5:7)
  2. Jesus' humility was an example for Christians to follow. (Mt 4:17-22; 1 Co 11:1; 1 Pe 2:21)
    - Jesus told them that the least would be greatest. Mt 18
    - Jesus washed feet showing them how He wanted them to act. Jn 13
    - Jesus spent time with the draught of society. Mt 11:19
    - The Book of Philippians is a plea for Christians to be like Jesus! A key characteristic was that He, in humility, cared about others more than Himself.

## 3. Jesus' Deity

- I believe that Jesus remained God even after His incarnation! He was always God and never became any less God! I believe that He always knew Who He was!
  1. His Preexistence and Eternality- Jesus several times made it plain that He knew of His eternity. Throughout the Gospels especially in the Gospel of John Jesus taught that He was the YHWH of the Old Testament. His I AM statements repeat Jesus' belief that He was in the beginning with God. (Jn 8:12, 56-58; 11:25-26; 14:6; 15:5; 18:5-6)
    - Throughout the Old Testament Jesus appeared. These pre-incarnate appearances are often called Theophanies or Christophanies.
      - i. Jesus walked with Adam and Eve in the Garden of Eden
      - ii. Jesus is often referred to as The Angel of the LORD. Ge 22:11, 15; Nu 22:22-28; Jg 2:4; 5:23; 6:21-22)
      - iii. Jesus was in the bush that spoke to Moses. Ex 3
      - iv. Jesus was the fire and cloud that led Israel in the Wilderness. 1 Co 10:4
      - v. Jesus was the Captain of the Lord's host who appeared to Joshua. Js 5:15
  2. His Crucifixion - The Crucifixion leaves man with but two options. After asking the question of why, the conclusion is that Jesus was either God incarnate or He was crazy for dying for such a claim. History and the texts of Scripture are clear that the reason for the Cross, given by Jesus' enemies, is that He blasphemed making Himself equal with God. More than once before Jesus' death, attempts at His life were made. In John 10 when Jesus' life was threatened, the reason given for wanting to kill him was that He being a man, made Himself God. This is in fact exactly what He claimed. (Jn 5:11-18; Jn 10:27-35; Mt 27:54; Jn 19:7)
  3. His Holiness - Even among Jesus' enemies, there was nothing against His character that could be legitimately held against Him. When deceitful witnesses tried to condemn Jesus they could find no agreement! Once when a rich young ruler came to Jesus and called Him good master Jesus made it clear that only God could be good. Jesus here obviously was not denying His goodness. Even cults like the Muslims and the Russelites will claim that Jesus was good. What Jesus wanted from this ruler was an assertion of His deity. He explained that He truly could not be good unless He was

in fact God incarnate. The young ruler was not attempting to make such a claim, so he left sorrowing. He wanted a route to heaven without receiving Jesus as His God. Jesus told the Pharisees that those who do not receive His deity would die in their sin. Jesus Character was a demonstration of His divine origin. (Mt 19:17; Mk 14:58; Jn 8:20-24;)

#### 4. His Titles

- i. He is the Lion of the Tribe of Judah. The tribe from which Jesus would come was another of God's sovereign choices. God used Melchizedek as a picture of Jesus for He was from the wrong nation and did not have a background recorded but was called the king of Peace. Hebrews 7 indicates that Melchizedek was a picture of Jesus Christ. I do not believe that he was a pre-incarnate Christ, but was rather a picture of Him. Jesus did not come from the Levitical line, but still offered the ultimate sacrifice. God had prophesied of Judah being the line of royalty! As Jesus later stated in the book of Revelation, He is Lord of lords and KING of Kings! (He 7:1-3; Re 5:5; 19:16)
- ii. He is the Lamb of God. Jesus fulfilled the law in offering Himself up as the final passover Lamb. Because none other could qualify to be the perfect sacrifice required by God, Jesus gave His life. His being God's Lamb, proves His holiness. For Jesus to qualify to die for man's sin, He had to be sinless Himself. This title could only be ascribed to perfect God! (Ge 22:8; Jn 1:29; Re 5:1-6)
- iii. He is Alpha and Omega. Throughout His life, Jesus emphasized His pre-existence. In the book of Revelation He presents Himself as the Alpha and Omega. This is Jesus claiming eternity which is an attribute that can only be given to God! Re 1:13-20
- iv. He is the Bright and Morning Star. As the world and stars in our planet revolve around the sun, so Jesus sets Himself up as the one around whom our entire lives ought to revolve. Re 22:16
- v. He is the Son of Man. This title was ascribed to Him mainly by Himself. For any other person, this name would be a ridiculously obvious name. Jesus, using this title, is emphasizing that His humanity was something out of the ordinary. Jesus becoming man is an amazing miracle that is often overlooked. People often seem to focus on His deity, but Jesus, who has eternally been God, seems to have emphasized more the wonder of the Eternal God becoming humanity! (Mt 16:27-28; Mk 9:31; Re 14:14)
- vi. He is the Son of God. This title does not imply that Jesus had a mother before His incarnation. This title shows Jesus' place in the triune Godhead. (2 Co 1:19; Ga 2:20; He 4:14; 1 Jn 5:1-13)
- vii. He is the Good Shepherd. Throughout Jesus life, Jesus called men to follow Him. He called the four fishermen and Matthew the tax collector and others to leave all and follow Him. He wanted to lead them. This title shows that He is worthy of being followed and that He knows what is best for us! This title also equates Him with the Father who was referred to as a shepherd in the Old Testament. In the Old Testament God called His people to follow Him, through the pillar of fire and cloud and through adherence to His Word. In the New Testament, Jesus calls His followers to the same! The Holy Spirit also wants us to walk in Him. (Ps 23; Mi 6:8; Mt 4:17-23; Lk 14:26-33; Jn 10; Ga 5:16)
- viii. He is the Way to God. Jesus offered Himself as the only way to reach the Father. He set Himself up as the only route to heaven. This demand harmonizes with God's holiness and justice. The only way, according to Jesus, to reach God is through His substitutionary death! Jesus offers Himself to stand in our place and to taste the wrath of God on our behalf. (Jn 3:16-19, 36; Jn 5:24; 14:6; 1 Jn 5:11-13)
- ix. He is the Truth. In this world where truth is often seen as relative, Jesus placed a great deal of value on truth. He told Pilate that His purpose was to bear witness to

the truth. Like many others, Pilate did not know what truth was, but was not willing to listen to truth. Jesus told those that followed Him that the Truth would set them free. He also told them that God's Word is Truth and that He is Truth, equating Himself to the Word. The Old Testament history of Israel has a multitude of examples of Israel receiving deliverance when they left false gods and followed the True God. Jesus is offering to these people what God offered to Israel in the Old Testament. (2 Ch 7:14; Jn 8:32, 34; 14:6; 17:17; 18:36-40; 2Jn; 3Jn)

- x. He is the Bread of Life. In John 6, Jesus offers Himself as the Bread of Life. He claims to be that bread come down from God for eternal satisfaction! Again this title connects these two persons of the Godhead! (Jn 6; Ex 16)
  - xi. He is the Resurrection and the Life. Jesus came to offer life! Jesus proved His worthiness of this title when He rose Lazarus from the dead and then ultimately when He defeated death in His own resurrection! (Jn 10:10; 18; Jn 11; Jn 20)
  - xii. He is the Messiah. This title was clearly a title for deity! Although Judaism desires to deny this, God had clearly promised that He would come! He would be the Messiah! The Messiah would be called the mighty God and Emmanuel! John the Baptist was sent to prepare the way for the Messiah. Since there are no errors in God's holy Word, both Isaiah and Malachi did not make mistakes by attributing John the Baptist as the forerunner of YHWH. They were inspired to equate Jesus and YHWH! (Is 9:6; 7:14; 40:3; Ma 3:1; Jn 1:20-23)
  - xiii. He is the Prince of Peace. This world seeks peace in so many diverse places. Jesus offers peace with God and the mind boggling peace of God! These come through Him! This name sits in close connection with God's name of YHWH Shalom! (Ps 119:165; Is 9:6; 26:3; Lu 2:14; Ro 5:1; Ph 4:4-7; 2 Pe 1:1-3)
  - xiv. He is the Everlasting Father. Without a belief in the Trinity, this name brings some confusion. The child born is entirely God while being entirely man! Because of the close connection in the Trinity, dissecting them is difficult and often dangerous. Their distinct persons can be skewed. (Is 9:6)
  - xv. He is the Wonderful Counselor. As God did in the Old Testament, Jesus in the New Testament gave counsel to those who followed Him. Jesus even told His followers to wait for the third person of the Trinity who would do the same. This title shows how the three persons of the Godhead are united. (Is 9:6; Jn 14-16)
  - xvi. He is the I AM. This probably sets as the one title, given by Jesus, that caused the most contention among the Jews. This title was a statement of Jesus' preexistence and eternity. Jesus seven times in the book of John referred to Himself with this most sacred title. When God gave Moses a name for Himself this same name was given. This title certainly was a claim of deity! (Ex 3:13-14; Jn 6:35; 10:1, 27-30; 11:25-26; 14:6)
  - xvii. He is the Chief Cornerstone. No prophet ever made claims like Jesus did. He did not always seek to divert glory to the Father, for He too is God! He was willing to let men place Him where He deserved. He told men that He was the foundation upon which they ought to build their lives. Often He offended the religious by pointing out to them that they were rejecting their only means of pleasing God. (Jb 38:6; Is 28:16; 1 Co 3; Ep 2:20; 1 Pe 2:6)
5. His Worship
- I believe that only God is to be worshipped! God will not share His glory with any other. Many men seek their only glory but always to their shame. Because of this fact, I believe that no man who is walking with God will be willing to receive the glory that belongs to God. He will want to revert it back to Him. Because Jesus, as a righteous holy man received worship that is only due God, the only possible conclusion is that He understood Himself to be God. (Is 42:8; 43:7; 48:11; Ac 10:25-26; 14:12; Ja 4:6-10; 1 Pe 5:5-10; Re 19:10; 22:9)

- i. Angels worshipped Him.
    - At His Birth Lu 1:26-33; 2:8-14
    - At His Resurrection Mt 28:6; Mk 16:6; Lu 24:6
    - After the Rapture Re 4-5
  - ii. Men worshipped Him.
    - Peter bowed down to Him. Lu 5:8
    - The Centurion Mt 8:5-13
    - Thomas worshipped Him. Jn 20:26-31
  - iii. Demons worshipped Him. (Mk 1:25; Lu 4:35)
  - iv. One day, the Father will require all to worship Him. Ph 2:10-11
6. Bible declarations
- I believe that the Bible is clear that Jesus Christ is the YHWH of the Old Testament. These declarations ought to be enough to prove His deity. (Jn 1:1-14; 8:56-58; 10:27-35; Ac 20:28; 1 Ti 3:16; Re 1)
7. His Resurrection
- I believe that Jesus' resurrection was the final blow to Satan. Although it was His death that purchased our redemption, it was His resurrection that made His death qualify. Because Jesus rose again, all His claims have been validated. He is who He claimed to be. Paul came to this same conclusion when He realized that without a resurrection, His faith was worthless. I believe that the reason God made Jesus' resurrection so sure, and the witnesses so numerous was to absolutely validate the claims of Jesus and to prove that His sacrifice was sufficient! (Mt 27-28; Jn 20; 1 Co 15)

### C. PNEUMATOLOGY (God the Holy Spirit)

- I believe that the Holy Spirit, the third person of the Trinity, has as His primary ministry to elevate and exalt Jesus Christ, as Jesus had for the Father. He is often perceived as merely a feeling and is often credited for much that He would not do when He is a real person! I believe that for this day and age, Christians ought to be aware of His residence in them and submit to Him. Disregarding the Holy Spirit is equal to discrediting Jesus' promise and of detaching self from the power that Jesus promised! (Lu 24:49; Jn 14:16; Ac 1:8)

#### 1. The Holy Spirit's Person

- I believe that the Holy Spirit is a person. He is not "a force" but can be known personally although He is not human. Personalities have intellect 1 Cor 2:10 emotion Ep 4:30 and will Ac 16:6. The Holy Spirit shows these characteristics of personality throughout the Bible in the way He interacts with man and in the way man interacts with Him.

##### a) How He interacts with man

- In the Old Testament
  1. He empowered. Ex 31:1-6; Jg 6:34; 14:6
  2. He led. Nu 24:2
  3. He restrained. Ge 6-8
  4. He guided their writing. 2 Sa 23:2-3; 2 Pe 1:19-21
  5. He convicted. Ps 32; 51
  6. He indwelt man conditionally. (Coming upon) Ps 51:11; Nu 27:16; Jg 6:34; Jn 14:16-17
  7. He intervened in the lives of men. Jonah
- In the New Testament
  1. He leads. Mt 4; Lu 2:25-27
  2. He empowers. Lu 4:14
  3. He comforts. Jn 14:16
  4. He teaches. Jn 14:26
  5. He testifies/bear witness. Jn 15:26
  6. He convicts/reproves. Jn 16:8
  7. He guides. Jn 16:13; 8:14

8. He directs. Ac 8:29
9. He calls. Ac 13:2
10. He sends. Ac 13:4
11. He intercedes for. Ro 8:26
12. He seals. Ep 4:30

**b) How man interacts with Him**

1. He is revered. Ps 51
2. He is blasphemed. Mt 12:31
3. He is lied to. Ac 5
4. He is resisted. Ac 7:51
5. He is obeyed. Ac 10
6. He is grieved. Ep 4:30
7. He is insulted. He 10:29

**2. The Holy Spirit's Power**

- I believe that the power the Holy Spirit offers to man is vastly superior to what most men experience. He said that His power would enable to go to the uttermost parts of the earth as His witnesses. (Ac 1:8) The same Spirit that was given to the apostles in the New Testament and to the Prophets and Judges in the Old Testament is the same Spirit that is given to Christians today. Today, the Holy Spirit's presence is a permanent guarantee. King David had no such promise and feared that he might be deprived of the Holy Spirit. Ez 10-11

**a) His Deity**

- I believe that the Holy Spirit is the third person of the Trinity. He is equal to Jesus and the Father and therefore possesses the same attributes. Truths that affirm the deity of the Holy Spirit are these.
  1. He is placed on the same plane as the Father and the Son. Mt 3:13-17; 28:19-20; 2 Co 13:14; 1 Pe 1:11; Ro 8:9
  2. He is attributed with divine attributes. 1 Co 2:10-12 (Omniscient); Jo 33:4 (Creator); Ps 139:7-10 (Omnipresent); Ro 8:2 (Life) He 9:14, Jn 3:5-8 (Salvation); Mt 12:32 (Glory); Jn 14:17 (Truth); Ga 5:22-23 (Love, Joy etc.); Ro 15:19 (Omnipotence);
  3. He was active in the work of Creation and Salvation and the inspiration of Scripture. Ge 1:1-2; Ti 3:5; Ro 8:26; 2 Th 2:13; 1 Pe 1:2; 2 Ti 3:16; 2 Pe 1:19-21
  4. He was used interchangeably with God the Father. Is 6; Ac 28:25-27
  5. He is given divine titles.
    - i. Spirit of Jesus Ac 16:7
    - ii. Spirit of Christ Ro 8:9; 1 Pe 1:11
    - iii. Holy Spirit Ep 4:30
    - iv. Spirit of God Ep 4:30
    - v. Spirit of the Lord 2 Co 3:17-18
    - vi. Spirit of Glory and of God 1 Pe 4:14
    - vii. Spirit of Promise Ep 1:13

**b) His Deeds**

- I believe that the Spirit is to have an integral part in the Christian's life. He wants to be involved in the lives of Christians. Although I have already noted how He interacts with man and man with Him, what works He does will be considered here.
  1. He is the earnest of our salvation. (2 Co 1:22; 5:5; Ep 1:14)
    - The idea here is that the Holy Spirit is God's guarantee that salvation has been given! Without the Holy Spirit, salvation can never be assured. I believe that the idea of earnest is that the Holy Spirit can never and will never be taken away! Ro 8:16
  2. He seals Christians. The sealing of the Holy Spirit is related to Him being our earnest. In His sealing we are assured of our position in God's family. The Holy Spirit assures us that we belong to God! The sealing of the Holy Spirit also has the idea of authority. Because of Him, we are guaranteed an audience with God.

His sealing also demonstrates possession. Because God seals all Christians, God's mark is placed on them proving that He owns them! (Ep 1:13-14)

3. He calls Christians to walk in Him. Ga 5:16
  - i) The baptism of the Holy Spirit happens at the moment of salvation! All Christians have been baptized with Him! (Ac 1:5; 11:16)
  - ii) The filling of the Holy Spirit involves surrender. This is also referred to as being yielded to Him! When a Christian surrenders all to the Holy Spirit he is said to be filled with the Holy Spirit. Another way to define a Spirit-filled person is to say that they are a self emptied person. (Ro 8:14; Ga 5:25)
  - iii) Just as salvation is a work of the Holy Spirit (mentioned above), so the Christian life is to be a work done by the Holy Spirit. Paul, in strong terms, demanded of the church at Galatians that they live by the power of the Spirit as they were saved by His power! Galatians
4. He gifts believers. Ro 12; 1 Co 12-14
  - I believe that Christians ought to know about Spiritual gifts and ought to care about being able to see the Spirit manifested in their lives! There are many strange ideas about spiritual gifts which I will not try to address here. I will simply present what I believe the Bible clearly teaches on this topic.
    - i) The Reality about Spiritual Gifts
      - (1) We need to know about them - don't be ignorant! 12:1; Ac 10:45
      - (2) The Holy Spirit is the source for spiritual gifts. 12:4, 13; He 2:4
      - (3) There are many different gifts. 12:4
      - (4) The gifts are to show the Holy Spirit. 12:7
      - (5) The gifts are to profit man. 12:7
      - (6) Every Christian has a gift. 12:7
    - ii) The Record of Spiritual Gifts Ro 12; 1 Co 12
      - (1) The Word of Wisdom/Teaching
      - (2) The Word of Knowledge
      - (3) Faith
      - (4) Gifts of healing
      - (5) Working of miracles
      - (6) Prophecy
      - (7) Discerning of spirits
      - (8) Diverse kinds of tongues
      - (9) Interpretation of tongues
      - (10) Ministry
      - (11) Exhortation
      - (12) Giving
      - (13) Ruling
      - (14) Mercy
    - iii) The Rights of the Spiritual Gifts
      - (1) Love is to be the main focus. 1 Co 12:31-13:13
      - (2) Some are only temporary. 1 Co 13:8-11
        - (a) God used gifts when needed.
        - (b) When the Bible was complete, some gifts were no longer given. 1 Co 13:8 We need no new revelation.
        - (c) They no longer had profit. 1 Co 12:7
      - (3) Gifts have different qualities. 1 Co 12:31
      - (4) God gifts, Jesus gifts, and the Spirit gifts. I do not believe that these are all the same, nor do I believe that they all have the same purpose. I do believe that our responsibility to the gifts of all three are the same.
    - iv) The Responsibility of Spiritual gifts
      - (1) Know the gifts. 12:1; Ro 11:29
      - (2) Have your gift. 1 Co 1:7

- (3) Do your part. 12:7-17
- (4) Be yielded to the Spirit.
- (5) Desire Spiritual gifts. 1 Co 14:1
- (6) Do not neglect your gift. 1 Ti 4:14
- (7) Desire the best gift. 12:31
- (8) Be satisfied with your own gift. v. 15-17
- (9) Know your gift. Ep 4:8
  - (a) It gives proof of your salvation. 1 Jn 3
  - (b) It makes you qualified to help the lost. Jn 6:63; Ga 5-6
  - (c) Letting the Spirit manifest Himself in us is how we please God. Ro 7:18; Ga 5:17
5. He is the One that draws people to Christ.
  - The Holy Spirit is the One who causes unsaved men to come to Christ in salvation, and saved men to come back to Christ in repentance and humility! Because influencing man for God is the Spirit's work, being yielded/filled with the Spirit is crucial, foremost to those involved in reconciling man to God. (Jn 16:8; 2 Co 5:17-21)
6. He is to make much of Jesus. Jn 15:26

## II. BIBLIOLOGY

- I believe the Bible to be the very words of God. God promised man that He would preserve His Word for every generation and I believe that He has kept this all important promise. Jesus Christ made much of even the smallest markings, showing that God wanted to convey His message to man clearly and particularly. God demonstrated His value of the Bible and through it reveals Himself and His will to man. (Ps 138:2; Pr 30:4-6; Mt 5:16-20; Ph 2:10-11; Ps 8:1; Ex 20:3-5)
  - A. General Revelation
    - I believe that apart from the Bible, God in part did make it possible for man to know Him. God endowed man with the need to know Him. (Ph 3:10; 2 Pe 1:2)
      1. Nature - Nature declares God's glory and speaks every language. Through creation God reveals His Goodness, His Eternity, His Wisdom, and His Necessity! Nature demands that there be an intelligent designer that sits outside of time. The purpose of creation is to reveal God to man, making man without excuse when judgment comes on those who reject ( Ps 19; Is 40; Ro 1)
      2. Conscience - The conscience of man is also a revealer of God. The conscience shows man a moral standard for good and evil. (Ro 2:15; 1 Ti 4:2)
      3. Providence - The way God works in hearts, lives, and circumstances reveals Him to us! Though this world likes to attribute it to chance or luck, God's continued hand in history reveals Himself to man (His love), and affirms once again His existence!
  - B. Special Revelation
    - I believe that God spoke to man directly. In the Old Testament, before the completion of the canon of Scripture, God spoke to man through things like visions, dreams, Urims, Thummim, Theophonies, Christophonies, prophets, angels and nature. In the Gospels God revealed Himself to man through Jesus Christ. Jesus was referred to as the Word made flesh. He revealed the Father to man. Jesus claimed to be the truth and also taught that the Bible was truth. The Truth was what would set man free! Because Jesus is not walking this earth today in His human body, I believe that the primary way God reveals Himself to man is through His special revelation called the Bible! I believe that God is finished with special revelation through the completion of the canon of Scripture. (Jn 1:12; 8:32-34; 14:1-8; 1 Co 1:21-30; 13:8-11 2 Pe 1:21)
      1. Inspiration - I believe that every Word of God was given by the divine work of the Holy Spirit. (Plenary Inspiration - 2 Ti 3:16-17; 2 Pe 1:21) The Holy Spirit breathed them (The Words of God). I believe that the inspiration of Scripture is limited to the 66 books of the original autographs which are no longer extant today. I believe that the very words of the Bible were given by God's superintending, and that God wants Christians to take them literally! (Verbal Inspiration - Mt 5:18; Ga 3:16; 2 Pe 1:19-20)

2. Inerrancy - I believe that the Bible, as given by God, was kept from all error. I believe that the Bible is inerrant and infallible, meaning that It contains no error and cannot contain error. (Ps 12:6; 19:7) I believe that the Bible is accurate in every area to which it speaks. (2 Ti 3:16; 2 Pe 1:21; Ro 10:17; 1 Co 2:14)
3. Preservation - I believe that God has kept His promise of preserving His Word for every generation. He promised that the Word would never pass away. Because of this, I believe that God has maintained a faithful witness to His inspired autographs through copies throughout history. The fact that God has commanded people to read (1 Ti 4:13), preach (2 Ti 4:2), meditate on (Js 1:8; Ps 1), memorize (ps 119:11; Pr 22:18), and obey the Bible (Js 1:7) implies that God expects man to possess His Word! (Ps 12:6-7; 119:89, 151, 160; Is 40:8; Mt 5:18; 1 Pe 1:22-25)
4. Canonization - I believe that the 66 books of the Old and New Testaments make up the canon of Scripture. Men have understood these to be the inspired text, and many different authors in the Bible have validated other authors. God has entrusted the church as the pillar and ground of the Truth. Since the church has seen these 66 books as the authoritative text and the church has been given this responsibility and authority by God, I am assured that all 66 books and only these were intended to be seen as the Word of God! Five tests to discern what is authoritative as God's Word are these: 1. Is it authentic 2. Is it authoritative (thus saith the Lord) 3. Is it dynamic 4. Is it prophetic 5. Was it used by the church fathers (Js 1:7-8; 1 Ki 2:3; 2 Ki 14:6; 23:25; Er 6:18; Da 9:11; Ma 4:4; 2 Ti 3:15; Mt 22:29; Ac 18:24; Mt 5:17; Lk 24:44; Ac 28:23; Mt 5:17-18; 1 Ti 3:15 2 Pe 3:15-16)
5. Interpretation - I believe that Biblical interpretation must follow specific guidelines. Since the Bible was given by God with the intent of being understood, the Bible ought to be interpreted in Its literal, historical, and Its grammatical context.
  - a) The Bible is a literal book.
    - I believe that the Bible is to be taken literally unless clearly stated to be figurative. The Bible was written with the purpose of God communicating to His creation. I believe that the Bible ought to be received and understood following common grammar rules and idiomatic standards. When parabolic language is given, then I believe that allegorical understanding is right. (Ezekiel, Revelation, Daniel 7-12) When literal language is employed, I believe that the Bible student should receive the Word literally.
  - b) The Bible is a divine book.
    - I believe that man in himself is not capable of fully understanding the Bible. The Holy Spirit was given by Christ to help man understand the secret things of God. (1 Co 2:9-13) Without the help of the Holy Spirit, I believe that man misses many of the deep things of God!
  - c) The Bible is an authoritative book.
    - I believe that the Bible is to be received as the authority. Without an intention for obedience, Bible study loses its power. The Bible holds the answers for the Christian to be complete, but It requires a surrendered obedience! (2 Ti 3:16-17) I believe that God gave the Bible with the desire that we purpose to obey It! (Er 7:10)
  - d) The Bible is a "complicated" book.
    - There are many portions of the Bible that are hard to be understood. I believe that the best interpreter for the Bible is the Bible Itself. When one cannot understand a passage, instead of creating an interpretation, I believe that the best approach is to consider clear passages to explain the complicated.
  - e) The Bible is a focused book.
    - By this I mean that the Bible ought to be taken in the context in which it was given. There are passages that were not given universally. Israel was a distinct people and God gave laws and rules that were unique to them. I believe that there is a danger of claiming promises that were not given! I believe that it is very crucial in understanding a text to consider the intended original recipient. Certainly principles can be drawn from the entirety of Scripture, but direct interpretation must remain tied to context!

6. Translation - I believe that translations of Scripture are very Biblical and desired by God. He intended for His Word to be received in the common (*Koine*) tongue of the people. I believe that one of the aspects of the fullness of the times (Ga 4), was the element of a common language! I believe that God wants man to have the Bible in their native language. I believe that the Textus Receptus is the Greek text that God has preserved through the centuries. The Critical text was lost from man for over a millennium and therefore does not fit the promises of preservation. I believe that for a translation to be most accurate, it must therefore be literally and grammatically translated from the Textus Receptus. I believe that since God inspired the words of Scripture (Mt 5:18), translating words instead of phrases is the right approach. I believe that every language needs a translation derived from the Textus Receptus. For the English speaker, I believe that the King James is the best version to use, and the one closest to God's inspired autographs.

### III. ANTHROPOLOGY (The doctrine of man)

#### 1. The Creation of Man

- I believe that God created man (Adam) on the sixth, literal, twenty-four hour day of creation as is recorded in Scripture. God formed him of the dust of the earth and breathed into his nostrils the breath of life and he became a living soul. God created woman (Eve) from the rib of Adam. The word for created (*Bara*) declares that God created out of nothing. He used no explosion or evolution to create. Only man and woman were created out of something, Adam from dust and woman from the rib of man. I believe that man was made in God's image. Man was created to be God's representative here on earth. God's design is that man be changed more into the image of God. Man's will, intellect, and emotion makes man tripartite like God Who is a trinity. (Ge 1-3; Ro 8:28-30; 2 Co 3:18; 5:17-21)
- I believe that God's intention in making man was for him to love and serve Him forever. God commissioned man with the responsibility to dominate the earth and to procreate. (Ge 1-3; 8-9; Mt 22:37-40; Cl 3:14)
- I believe that life begins at conception. God fits us together in the womb. I do not believe that man existed before his conception as reincarnation teaches, nor do I believe that life only begins at birth or sometime during development. (Ps 10:8; 139; Je 1:5)

#### 2. God's Purpose for Man

- I believe that this world is to be Christocentric not Anthropocentric. I believe that Soteriology and Ecclesiology explain in detail what God had intended when He created man. I believe that God's glory is man's ultimate purpose. God wants man to be joyful and wants man's greatest good, and bringing honor and glory to God is that greatest good! "*God is most glorified, when man is most satisfied in Him.*" Being satisfied with God implies choice. God gave to man a conscience and choice. He calls man to choose Him. (Is 42:8; 43:7; 1 Ti 2:4; 2 Pe 3:8-9; 1 Jn 2:15-17))

#### 3. The Marring of Man

- In the Garden of Eden, when Adam disobeyed God and ate the fruit, I believe that sin brought death as God warned! Sin and death have come upon all men! I believe that God kept His promise and man experienced spiritual death and began the process of physical death the moment of his disobedience. Death is separation. God calls man to separate from the world unto Himself; sin calls man to separate from God, the very source of life! Man realized his nakedness and tried human means to rectify his predicament. Man's nakedness is more than just an external skin issue. The points under anthropology consider man's sin (HARMARTIOLOGY), salvation (SOTERIOLOGY), and service (ECCLESIOLOGY). All of these were necessary because of the choice that Adam made in the Garden of Eden. (Ge 3:8-18; Ro 5:12)

### A. HARMARTIOLOGY (Man's Sin)

#### 1. The Origin of Sin

- I believe that sin began with Lucifer and the angels when he fell by trying to take God's place as God. I believe that Satan is the originator of sin and that much of our sin stems from rebellious pride. God makes it clear that Adam is held responsible for sin's spread to all men! Lucifer introduced it, but Adam decided to sin and therefore sin has spread to all men! Although Eve ate the fruit first, Adam was the one who sinned willfully thus implying that presumptuous sin is more severely judged by God than sin committed in ignorance! (Is 14:12-14; Ez 28:12-13; 1 Sa 15:22-23; Ro 5:12; 1 Ti 1:13; 2:13-14; Ac 17:30; Lk 23:34)

2. The Nature of Sin

- I believe that sin is anything that is done in contradiction to God's will. God defines it as the transgression of the law. Jesus made it clear that no sin is tolerated by God. God also implies that there are different levels of sin and therefore different levels of punishment. The level of knowledge impacts the severity of sin! I believe that in Adam, we have all sinned! (1 Jn 3:4; Mt 5:21-22; 11:22-24; Lk 12:48; Ja 2:25)

3. The Consequence of Sin

- I believe that all sin must receive the punishment of death as its final consequence. Sin brings separation from God, guilt, sickness sometimes, punishment, loss, and eventually death. I believe that God forgives and chooses not to remember sin only through a substitute. I believe that Jesus' sacrifice on Golgotha adamantly declares that God must condemn sin. I believe that without divine intervention (considered in SOTERIOLOGY) man remains dead in sin without hope. (Ro 5:1-8; 6:23; Ep 2:1, 11-13)

4. The Personal Impact of Sin

- I believe that the sin of Adam affects every human being personally. I believe that we are all born with a sin nature. I believe that with our sin nature we are all guilty in the eyes of God. The Bible makes it clear that sin still always comes with consequences. These consequences impact the lost as well as the Christian. These include separation, loss of peace, closing God's ear, loss of reward and blessing. Even a believer can let sin separate him from God in his fellowship! (Ps 66:18; 85:10; Pr 28:13; Is 26:3; 32:17; 59:1-2; Lk 13:3,5; 1 Jn )

**B. SOTERIOLOGY (Man's Salvation)**

- I believe that the Bible teaches only one way of salvation, which is through faith in the finished work of Christ on the cross.

1. The Importance of Salvation

- I believe that men in every age have been in desperate need of salvation. The implications that come from the concept of salvation are fourfold.
  - a) Man needs rescue from his sin. (Jn 8:32-34; Ro 6:23)
  - b) Man needs removal from Satan's dominion. (Jn 1:12; 8:44; 1 Jn 3:1)
  - c) Man cannot please God without salvation! (Ro 7:18; Pr 21:4)
  - d) Man is incapable of saving himself! (Ga 5:4; Ep 2:8-9; Tt 3:5)

2. The Gift of Salvation

- The Bible is clear that God offers salvation freely as a gift. I therefore believe that man has the choice to receive or reject! Without choice, man's salvation would no longer be a gift. I believe that election and predestination refer to those saved, not those needing salvation. God's purpose in those that are saved is clear; He wants them conformed to the image of His Son. I believe that salvation as a gift also destroyed the attempt to earn heaven. It cannot be purchased or earned and remain a gift. (Jn 1:12; Ro 4:3-4; 6:23; 8:28-30)
  - a) God created man with the ability to choose. (Ge 2 Js 24:14-15; Re 22:17)
  - b) God desires that all be saved. (Ez 18:32; 1 Tm 2:4; 2 Pe 3:9, 15)
  - c) God saves all who receive His gift! (Ro 10:13; Jn 1:12, 29)
  - d) Receiving God's gift requires the following:

- (1) Repentance from sin (Mt 3:2; Lk 13:3,5; Ac 3:19; Mk 1:15; Ac 17:30-31; 2 Co 7:10)
  - (2) Belief in Jesus's deity and atoning sacrifice and resurrection (Mk 1:15; Jn 8:24; 1:12; Ac 16:31)
  - (3) Receiving pardon by faith (Ro 10:9,13; Jn 1:12; Ac 4:12)
3. The Source of Salvation
- I believe that God is the source of salvation! No man or religion could ever make a way of salvation. God provide the way of salvation through Jesus Christ. God teaches that He wants man to know; He did not leave salvation a matter of guesswork.
    - a) Good works can never save. (Ep 2:8-9; Tt 3:5)
    - b) No religion can give salvation. (1 Co 6:9-11)
    - c) God requires a perfect blood sacrifice for sin's pardon. (He 9:22)
      - (1) The blood of animals cannot atone for sin! (He 10:4)
      - (2) Sinful man could not die for man. (He 9:25-26)
      - (3) Only a perfect God/man could qualify to pay for man's sin. (Ac 20:28; Mk 10:18; He 9:14; Jn 3:16-19,36; 14:6; 1 Jn 5:11-13)
4. The Originator of Salvation
- Although it can be hard to reconcile, I fully believe in the sovereignty of God and in the free will of man. God's power is not too small for Him to know man's decision while still giving man choice. Without free will, man no longer can be held accountable as a moral agent and without God's sovereignty, God no longer deserves to be called God! I believe that God must draw a man in order for Him to be saved, but also believe that He draws all men to Himself and that man chooses whether or not he will believe and receive (Jn 5:24; 6:37, 44, 65; 12:32; Ro 10:13)
5. The Security of Salvation
- I believe that eternal life is eternal as its name implies. For eternal life to come to an end would not be possible. I believe that God intended for man to be absolutely certain of his eternal destiny and that God does not want man to live in doubt about his eternal state. (Ja 1:2-5; Jn 4-11)
    - a) Salvation cannot be lost. (Jn 3:16, 36; 10:27-30; 1 Jn 5:11-13)
    - b) Man cannot forfeit salvation. Hebrews 6
    - c) All three persons of the Godhead defend eternal salvation. (Jn 10:27-30; Ep 1:13-14)
    - d) Eternal security is an answer to Jesus' prayer. (He 5:9; Jn 17:11)
6. The Results of Salvation
- At the moment of salvation we get a new life (**Regeneration**). I believe that regeneration occurs at the moment of salvation when a person is born again into the family of God. The spiritual death that occurred in the garden of Eden is righted by the remission of sins through the blood of Jesus. (Jn 3:3-6; 1 Co 6:9-11) Our stand with God that was lost is now renewed. (**Reconciliation**) The enmity we felt toward God and He toward us is repaired. (Ro 5:10; Cl 1:20; 2 Co 5:17-21; Ep 2:13-14; Ja 4:5) I believe that a man is regenerated and reconciled to God because He has been redeemed. (**Redemption**) What was ruined by the fall and sin is bought back. (1 Ti 2:6; Tt 2:14; 1 Pe 1:18-19; Ro 8:23; Ph 3:21; 1 Jn 3:2) He takes that purchased possession and declares it just (**Justification**) through the merit of Jesus Christ. (Is 53:4-6; Ro 5:1; 2 Co 5:21) Salvation continues with the work of God's Spirit making man more and more like Christ (**Sanctification**). This process starts at salvation when man is declared righteous and continues until death (Ro 12:1-2; 2 Co 5:17; Ph 1:6; 3:12; 2 Co 3:18; Ro 3:20; 1 Jn 1:7-9; 1 Jn 2:15-17) when this process culminates in a sinlessness (**Glorification**). God's ultimate purpose is that man will be like Christ! (Co 1:22; 1 Co 15:51-54; Ph 3:20-21; 1 Co 13:12)

## C. ECCLESIOLOGY (Man's Service)

1. The Time of the Church

- I believe that the church age began with Jesus Christ after Israel rejected Him as Messiah and received its power on the day of Pentecost when God poured out the Holy Spirit upon them. Jesus told Peter that He would build His church on the foundation of His Messiahship. I believe that the church age is the break in the 70 weeks of Daniel and will come to a close at the Rapture. (Mt 16:18; 18:16-20; Lu 24:49; 1 Co 3:11; 1 Th 4:13-18; Ep 5:22-33)
- 2. The Participants in the Church
  - I believe the church to be a called out assembly of born again, baptized believers in Jesus Christ, dwelling in a common locality, who carry out the ministry of the great commission. I do not believe that the church replaced Israel but that the church rather was grafted in. God makes it clear that one day He will work with Israel again. I believe that every local church ought to be independent and accountable to God. (Ac 11:18; Cl 1:26-27; Ro 11:11; 17-28)
- 3. The Purpose of the Church
  - I believe that the Churches foremost purpose is to bring God glory! Worship of God ought to bring Him glory by giving Him His due worth. Apart from focusing on God and ascribing to Him His due honor, God gets glory when the church does what He intended it do: edify believers, and reach the lost (Jn 17; 2 Co 5:17-21; Mt 28:18-20; Mk 16:15; Mt 6:9-13; 33; 2 Co 6:17; Ro 12:1-2; 1 Pe 1:14-16; 2 Co 9:7)
- 4. The Order of the Church
  - I believe that the church is to consist of two offices (Pastor and Deacon) who are to qualify for the office according to God's Word. I believe that the Pastor's primary ministry is the ministry of the Word and Prayer, and that Deacons are to serve. The Bible, in giving the different aspects of a pastor's ministry calls him Elder (leader), Bishop (Overseer), and Pastor (Shepherd). I believe that a plurality of pastors is Biblical, though not demanded. I believe that the pastor is to lead the people, as a shepherd leads sheep and that every believer should be a part of a local church. The pastor's responsibility is to lead the people and correct them if needed. I believe that God desires the church to work not as a dictatorship but as a congregation under God! Laodicean practices in the church are wrong! I believe that the two ordinances of the church are Baptism and the Lord's Supper which are to be practiced by all believers as a way of identifying with Christ and remembering His sacrifice. I do not believe in transubstantiation or any other mystical belief about the bread and juice of the Lord's Supper. They are to be a memorial of His work! I believe that Baptism is to be administered as the Word demands through immersion and only upon believers in Christ. (Mt 18; 1 Ti 3:1-16; Tt 1; 1 Co 11:23-33; Ro 6:4-6; Ep 4:12; Re 2-3)

#### IV. ANGELOLOGY

##### A. The Origin of Angels

- I believe that angels were created by God during one of the six days of Creation. I believe this because there was nothing before God began creation and Satan was there in the Garden of Eden. (Jb 38:7; Ge 1:2)

##### B. The Categories of Angels

- I believe that angels were not all created equally. I believe that God created them for different purposes and therefore created them with different capacities. God defines angels in the following ways.
  1. Seraphim - This title is only used in the book of Isaiah, but the function is the same as that of the beasts in Revelation 4. I believe that the purpose of the seraphim are to glorify God, speaking of His greatness and holiness. (Is 6:3; Re 4:8)
  2. Cherubim - The word cherubim appears many times in the Old Testament (56 times) and once in the New Testament (He 9:5). The Bible connects the cherubim with the office of protecting. They were often depicted in the temple and the tabernacle. I believe that these are

specific angels that are warrior angels. The first time one is mentioned in the Bible, he has a flaming sword! (Ge 3:24)

3. Sons of God - Although often contested, I believe that whenever this title is used in the Old Testament, it refers to angels. I don't believe that this title places a distinction between bad or good, as much as it describes the origin of angels. They came from God. (Ge 6:2,4; Jb 1:6; 2:1; 38:7)
4. Demons - I believe demons to be the part of the angels of God who decided to join Lucifer in his rebellion against God. I believe that the demons are the third part of the angels who followed Satan. Some are reserved in a place called the bottomless pit, and some still serve Satan here on earth and will be judged in the last day! (Lk 8:31; Jd 6; Re 9:2; 20:1)
5. Named Angels
  - There are only three angels given proper names in the Bible. I believe that these three angels are unique.
    - a) The Archangel Michael - I believe that there is only one archangel. The Bible only speaks of him as the archangel never merely as an archangel. He is the one who will signal the coming of Christ in the clouds. He is described as the Prince of Judah. Michael is depicted as a warrior angel! (1 Th 4:13-18; Da 12:1; Jd 9)
    - b) The Son of the Morning Lucifer - I believe that Lucifer was a very special angel. God describes him as perfect in beauty! I believe that Lucifer had a very special place in God's kingdom, but that then through pride, he decided he wanted to usurp God! Lucifer is given many names and is described in many ways! He is by far the angel with the clearest description. He is said to have viols (he was musical). His ornamentation is astounding (very beautiful). He is a deceiver and murderer. He is the father of lies, and is the red dragon! He is the serpent of the garden of Eden that bruised the heel of Jesus! (Is 14:11-14; Ez 28:11-15; Jn 8:42-46; Re 12:3)
    - c) Gabriel - This angel appears when God would tell Daniel the future involving the Messiah and then surrounding the time of Christ's birth. I believe that his main function is to relay God's message to man. He was God's messenger. (Da 8:16; 9:21; Lk 1:19; 26)

#### C. The Future for Angels

- I believe that the future of angels is either eternal service to God or eternal torment in Hell depending on whether or not they followed Lucifer in his rebellion. God makes it clear that the torments of Hell were not created for man but were rather created for Lucifer and the angels who rebelled with him. (Mt 25:41; Re 20:11-15; Mt 8:29)

### V. ESCHATOLOGY

- I believe that the future is known by God, and is revealed for man through the Bible. God desires that man know the future and expects that the future will motivate change. Because God has revealed so much of the future, I have tried to consolidate down what God has revealed to us about the future into six main categories. (Ge 5-6; 2 Pe 3; Da 7-12; Re 4-22)
  - A. The Rapture - I believe that the Rapture is the next sure thing on God's timetable and that it is imminent (not contingent on anything). The Rapture is when all believers in Christ are taken into Heaven. The Bible teaches that the dead rise first. The Rapture, along with a seven year peace treaty seem to be the signals that commence the seventieth week of Daniel, the Tribulation and reign of the antichrist. (Ge 18; Da 9; 1 Th 4:13-18; 1 Co 15:50-54)
  - B. The Bema Judgment - I believe that all Christians will be judged by God for how they lived. This judgment will not be for sin since our sin was judged already with Christ's sufficient sacrifice. I believe that surrender will determine the outcome of this judgment. Fleshly works will be burned up. (Ro 7:4, 15-25; 11:33-12:2; 1 Co 3:11-15; Ga 5:16-17; 6:7-9)
  - C. The Marriage Supper of the Lamb - I believe that while the Tribulation is taking place on earth, Christians will be enjoying the Marriage Supper of the Lamb as the bride of Christ whom He comes and gets in the clouds at the rapture. I believe that Israel will be there as the friend of the Bridegroom. (Jn 3:29-30; Re 19:7)
  - D. The Tribulation - I believe the Tribulation is only for those who have not received Christ before the Rapture. 2 Thes 2 teaches that those who have rejected salvation in Christ will no longer be able to be saved. People will be saved during the Tribulation who will have to hide from the

wrath of the antichrist. I believe that the antichrist will receive a mortal wound at the center of the Tribulation, which will start his persecution of Israel called the Great Tribulation. He will declare himself god in the temple. God will protect those that are His through nature, and with the two witnesses through miracles. God offers several ways to proclaim the Gospel in the Tribulation: the 144,000 Jewish men, the two witnesses, the angel flying through heaven, and those saved during that time. (Mt 24:15; Re 7,12,14)

- E. The Battle of Armageddon - At the end of the Tribulation, I believe that there will be a battle between the Antichrist with his forces and Christ. Jesus will land on the Mount of Olives and defeat the enemy with the Word of His mouth. The Antichrist will be coming to attack Israel. After this battle, the Bible says that Satan will be bound during the time of the Millennium. (Ho 1:5; Jl 3:14; Re 14:20)
- F. The Great White Throne Judgment - I believe that this judgment is only for those who have not received the sacrifice of Jesus Christ. All those without Christ will be judged and God will be vindicated. I believe that those who have died without Christ in this age will be brought from Hell to this judgment to wait for their final judgment to be cast into the Lake of Fire. (Ro 2:5; Re 20:10-15)
- G. The Millennium - I believe the Millennium to be when Christ reigns on this earth for 1000 years. During this time, the curse of sin will be lifted in part and life will be much more peaceful! The Bible teaches that those who followed Him now will get to reign with Him during the Millennium! (Is 65:25; Re 20-22)
- H. The Battle of Gog and Magog - I believe that the Bible teaches two battles that could be given this name. During the Tribulation there will be a battle and after the Millennium, Satan will be released for a time and will cause one final rebellion. This rebellion will culminate in the battle that will result in the end of all time. Both of these battles are referred to as the battle of Gog and Magog. (Ez 38:2; Re 20:8)
- I. The Eternal State - The last event God has on the calendar for us to know is the eternal state. God will destroy this universe and will create a new heaven and new earth. (Re 21-22)

## VI. PHILOSOPHY

### A. Replacement Theology

- I believe that Israel and the church are distinct and will always remain distinct! God worked with His people Israel and will one day work with them again. Ephesians is clear that the idea of Gentiles being saved was a mystery to Old Testament saints. Daniel speaks of the 70 weeks when God will work with Israel. I believe that the Rapture marks the time when God will work with Israel again. I believe that the promises that God made to Israel will be kept with Israel. (Je 31; Ro 9-11)

### B. Homosexuality

- I believe that homosexuality is a sinful choice and not simply a natural leaning. I believe homosexuality is the result of rejecting the light of God and being left to oneself. I believe it can be nurtured but that it is rooted in the denial of God and that God has a particular hatred for it. I believe that a Christian can be guilty of homosexual behavior and do not believe that homosexuality denies one access to the atoning blood of Jesus! (Ge 19-20; Le 18:22; 20:13; De 22:5; 23:17; Ro 1)

### C. The Charismatic Movement

- I believe that this movement places as its foundation emotion instead of truth as revealed in God's Word! I do not believe that emotion is evil, but do believe that it is a very poor qualifier for a determiner of Truth! I believe that 1 Co 13:8-13 adequately explains that the main Spirit gifts now practiced as proof of spirituality in the Charismatic Movement have been done away with through the completion of the Bible. God's purpose in giving these has been accomplished so He no longer gifts men this way. His Spirit is the same so He can still empower men to do these miraculous sign gifts, but does not gift men with these. (Ep 1; 4; Ro 12)

#### 1. Speaking in Tongues

- The Bible pictures speaking in tongues being an act whereby one can speak in his own language and be heard in other languages, or that God gifts with being able to speak formerly

unknown languages immediately. I do not believe that speaking in tongues is gibberish that proves spirituality. The Bible prohibits women from participating, so if tongues were necessary for salvation there would be no hope for women according to God. 1 Co 12

## 2. Casting out Demons

- Though I believe that demons can still be cast out today, I do not believe that God any longer gifts men with this ability. The Apostles and Jesus cast out demons in order to validate their message and the messenger. Today the message has already been validated. Because Satan and the demons are still real, I do believe that demons can be cast out. At salvation the Holy Spirit enters and any unclean spirit flees. It is clear from Jude that we are not to seek to cast him out on our own. I believe that it is wrong to attribute much to Satan in order to appear powerful. I believe that Satanic possession is still very real but that for believers oppression not possession is only possible. (Mt 7:22; Mk 16:15-20; Ac 19)

## 3. Prosperity Gospel

- God never promised prosperity to those who followed Him! He told one who wanted to follow that He had no place where He could lay His head! The Apostles were not wealthy but rather became poor! Paul said that a desire for godliness would automatically bring persecution, and saw his sacrifice for Christ as nothing. (Ph 3:5-10; 2 Ti 3:12)

## 4. Healings

- As with casting out demons, I still believe that God can and does heal. He does not usually heal through man, especially without prayer, since He does not share His glory with another! Men today do not need their message validated since they are supposed to preach the message already validated through the signs of those who wrote. I believe that the gift of direct healing is part of those things which were done away with when the Bible was completed. (Mk 16:15-20)

## 5. Prophecy

- I believe that there are two parts to prophecy. One is the idea of speaking for God and the other is the idea of speaking the future. I do not believe that speaking for God has come to a close but must continue. I believe that man is still used to speak for God, but only with the revelation that He has already given, for He gives no new revelation. I believe that the Bible would refer to Bible preaching men as prophets in that first sense. I do not believe that prophecy of future events occurs anymore. When the Bible was completed, there was no more revelation needed or given. God's Spirit absolutely still speaks, but does so through the Power of the Word of God! (2 Pe 1:18-21; Re 22:18-19)

## D. Marriage, Divorce, and Remarriage

- I believe that marriage is a sacred union orchestrated by God intended for life. Jesus made it clear that "what God hath joined together, let not man put asunder." I believe that marriage is to be only between a man and a woman, and that for Christians, it must be within the household of faith. I believe that any sexual union other than that of a man and a woman united in marriage, is sinful! I believe that marriage was given by God for several reasons: To protect us from sickness and sin, to teach us more about ourselves and God (maturity), as a picture of Christ and the church, and to procreate godly offspring. I believe that God places the responsibility of leadership on the man, and calls the woman to be his help meet (implying that he is in need of help). Divorce destroys these purposes. The Bible is clear that God hates divorce. I believe the only exceptions that God gives for divorce being accepted is homosexuality and incest. I believe that there is no time when divorce is the right choice for two believers who were legitimately married to make, and that the only time divorce is not wrong for the believer other than in the two exceptions is when they are married to an unbeliever and that unbeliever desires to depart. I do not believe that the conditional clause in Matthew 5 and 19 gives warrant for divorce even in unfaithfulness. I believe that remarriage therefore is never permitted but in the situation of the unsaved partner leaving or the two exceptions. I believe that divorce disqualifies a man from pastoring or serving as a Deacon since he is no longer blameless and is no longer a husband of one wife (one woman kind of man). I absolutely believe that forgiveness is possible for divorced people and that they can still serve God in many capacities but do not believe that one can regain the qualification for pastoring. (Ge 2:21-25; Ma 3; Mk 10:9; 2 Co 6:14-18)

## E. Suicide

- I believe that suicide is wrong but do not by any means believe that suicide is the unforgivable sin that condemns people to hell! I believe suicide to be caused from many different problems often related to the mind and believe that even a Christian can be tempted to end their life!

## F. Calvinism

- I do not hold to any part of the TULIP of Calvinism. I believe that Jesus died for the sins of the whole world and believe that God extends to every man a choice. I believe that faith comes from hearing the Word of God and that it is something chosen, not received. I believe that man has the responsibility to receive or reject Christ's offer of salvation and that God guarantees salvation to those who receive. (Ep 2:1-10; Tt 3:5; Jn 1:12, 29; Ro 10:17)

## G. Modesty

- I believe that God cares about how we dress and how we look! He was very clear about how He wanted those that served Him to adorn themselves! The Priest's garments were very particularly delineated by God. The Christian today is called a priest and is the temple of God. God took much interest in how the temple looked! In the Old Testament God would not permit women to wear what was for men or vice versa. 1 Timothy 2 teaches that women ought to dress in a way which does not cause others to be offended, that is orderly (Cosmos), and that maintains their position as women. He wanted them to be careful about how their clothes affected others. They were to honor God and others in their dress. I believe that women ought to look like women and men like men! (De 22:5; Ex 28:42; 1 Ti 2; 2 Co 10:3-6)

## H. Bible translation conviction

- I believe that God preserved not only His thoughts for us but also His very words! If God's Word is powerful enough to create the world, and to become a Man and die, I believe God is more than able to keep His Word pure for us today! I believe that God preserved the New Testament in the Textus Receptus and the Old Testament in the Masoretic text. This is the Greek New Testament used to translate the King James. There are many English Bibles today but the majority were translated from the Critical Text. I believe that the Words ought to be translated rather than the thoughts. In Côte d'Ivoire the French Bible that comes from the Textus Receptus is the Ostervald though there may be a better translation, something I'm still researching. (Ps 12:6-7; Pr 30:5-6; Mt 5:16-20)

## I. Denominational position

- I am a Baptist by conviction not by name only. I do not believe that the Baptists were ever part of the protestant movement but that our forefathers were referred to as Anabaptists, Waldensians, Petrobrutians etc. They were persecuted by both the civil government, the Catholic church and protestant churches. I agree with the traditional BAPTIST doctrines of: **B**elievers baptism, **A**utonomy of the local church, **P**riesthood of the believers, **T**wo offices (pastor and deacon), **I**ndividual soul liberty, **S**eparation of church and state, and **T**wo ordinances (baptism and communion). I believe that the doctrine of the Baptist is most nearly in line with the picture given to us of the New Testament Church. I believe that the New Testament epistles ought to be the church's base for faith and practice.

## J. Music standard

- I believe that God places high value on music. He calls us to sing and make a joyful noise to Him, over and over throughout the Bible. I believe that music even without lyrics can be either honoring or dishonoring to God! God calls us to not be ignorant of Satan's devices. Since Satan is the enemy of God, he attacks what God loves! I believe this explains why music receives the attention that it does! I do not believe this world's music ought to be used in an attempt to worship God! I believe that there is sacred music, secular music, and sensual music. The only music that should be used to worship God is sacred music, that not tainted with this world. I do not believe that secular music is wrong for Christians to listen to, but do not believe that it should be played in worship. I believe secular music would include classical music and some folk music. Sensual music, that speaks to the flesh, such as rock, rap, heavy metal, is never right but is music distorted by Satan. I believe that Christians ought to never indulge in this kind of music and that this kind of music is sinful. I believe that good music brings honor to God and helps focus the

believer on God. I believe that sacred music is used by the Spirit of God to help hearts be tender to The Word of God. (1 Co 2:11; Co 3:15-16; 1 Jn 1:6-10)

K. Preaching Style

- I believe that the three most common styles of preaching (textual, topical, and expository) are all effective in presenting God's Word to man. I do believe that expository preaching is the type of preaching that people most need since it gives place for God to speak instead of man deciding what he wants to say. (Lk 24:27; Ac 18:24-28)

L. Evangelism/Discipleship

- I believe that God has called every believer to do the work of an evangelist whether or not he has been given that gift. I believe that the evangelism includes discipleship, not just soul-winning. In Colossians 1:24, the Apostle Paul emphatically states that Jesus' sacrifice was not made only to save man from his sin and give him a home in heaven. Jesus' sacrifice and resurrection makes man able to live in this sinful earth as God desired. Paul goes on to explain that in Christ we are complete! I believe that the full import of the ministry of evangelism is sharing the Gospel, and then teaching them to live as a Christian was intended to live. I believe that discipleship, because it is hard consistent work, is greatly lacking in much "work" for Christ. I believe that if evangelism were truly taking place as God commanded, churches wouldn't be hunting for pastors from Bible colleges since they would have already trained many of their own. I do not believe that missionaries are the only ones expected to train their predecessors, but that all men in ministry are to follow Paul's command to Timothy to train men who could train others also! I believe that this command is one for the church not only one for the missionary. The only new institution given by God in the New Testament is the church. Bible Colleges and Mission Boards are great but are not to be permitted to replace the church in her role of discipleship. (Mt 28:18-20; Mk 16:15; Ac 11; Co 2; 2 Ti 2:2; 4:5)

M. Missions - "loving the people of the world enough to do something about it."

- I believe that missions was in the mind of God from the beginning. He called Israel to be a light to the Gentiles and calls Jesus this light. The Jews were meant to be a witness even to the Gentile nations, and God Himself, in the person of Jesus Christ became the first faithful missionary to the Gentiles. I believe that missions is what the Apostle Paul was about when he traveled from city to city planting churches. Although the word missionary does not appear in the Bible, I believe the precedent is readily visible in the title of evangelist, which has now come to be understood as itinerate preachers instead of church planters. God's call to love and Jesus claim that love is the greatest command emphasizes God's demand for missions! (De 6:4-5; Is 42:6; 60:1-4; Mt 22:37-40; Lk 2:32; Jn 13:34-35; Ac 13:47; Ro 13:8; 1 Jn 4:17-20)

N. Separation/Sanctification

- I believe that separation is constantly taught throughout the Bible, but is often misunderstood. I do not believe that God calls us to isolation, but to living in the world and not of it or insulation. I believe that a Christian should not gauge his Christianity upon how far removed he is from this world, for the world is constantly shifting. The idea of separation is more than being apart from this world's system, but includes being separate unto God. I believe that God's call to separation is a call to holiness, set apartness unto God! (Ro 12:1-2; 2 Co 6:17; 1 Th 1:9; 1 Pe 2:9-10)