

Compilation of  
Doctrinal Positions  
of  
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## THE DOCTRINE OF ANGELOLOGY

Angelology is that doctrine which gives the Biblical views and the study of angels.

I believe in the reality of angels--both good and evil. Angels are spirit beings who were created by God (Ps. 148:2,5; Job 38:1-7) and each one was created individually because angels cannot reproduce (Matt. 22:30; Col. 1:16). The Bible has many references (over 270) as to the fact of the existence of angels such as Ps. 68:17; 104:4; Matt. 18:10; 13:41; 26:53; II Thess. 1:7; Heb. 1:13.

Angels are either good or evil. Originally all angels were created good (II Pet. 2:4; Jude 6) because God cannot create evil and all of His original creation was good (Gen. 1:31). Good and evil angels are distinguished by their choice of obedience to God or disobedience to Him in identifying with Satan (II Pet. 2:4).

### SATAN

Satan is the head of the evil angels. I believe in Satan (the Devil) as a literal angelic being who was originally created by God as perfect and beautiful and in an exalted position in Heaven (Ez. 28:12-14) being known as Lucifer. Satan was created in perfection by God but had free moral choice as part of his will and character.

There came a point and time at which Lucifer rebelled against God and in pride wanted to exalt himself to equality with or above that of God. His was the first act of rebellion and sin as he asserted his will against God's will. A description of his sin and subsequent fall is given in Ez. 28:12-19 and in Isaiah 14:12-17.

Satan has the characteristics of personality and therefore, he is more than just an influence. He is a real person- -though he does not possess a body. Evidence of his personality are his intellect (II Cor. 11:3), emotions (Is. 14:13), will (Luke 4:6), speech (Job 1:6-12), and his literal temptation of Christ (Matt. 4:1-11).

Satan's character is that of being the original and chief of sinners, for he introduced sin and is the author of sin (Ez. 28:15; Gen. 3:13).

Satan attempts to accomplish many things. Four major areas in which his workings may be seen are: against God and His program (I John 3:10; Eph. 2:2; II Thess. 2:9-11), against the nations (Rev. 20:3; Eph. 6:12), against the lost (Luke 8:12; II Cor. 24:3-4), and against Christians (Eph. 6:10-18; Rev. 12:10; I John 2:15-17).

Satan's ultimate destiny is that of utter defeat, permanent confinement, and eternal punishment. At his overthrow, he and his angels will be confined eternally to the lake of fire (Matt. 25:41; Rev. 20:10).

### FALLEN ANGELS

Evil angels are followers of and subject to Satan (Matt. 25:41; Rev. 12:7). They too are part of those angels who were created by God in perfection (Gen. 1:31; Jude 6) but chose to follow Lucifer's plan of rebellion against God.

Evil angels are also what the Bible terms as demons. They are intelligent (Mark 5:10; Luke 4:34) and very powerful (Mark 1:34; 5:1-10). Demons are perverted, degenerate, wicked, unclean and evil (Matt. 8:28; 10:1; Luke 7:21; Eph. 6:12). Demons work in opposition to man (Eph. 2:1-3; II Cor. 11:13-15; Job 1:12), believers (Eph. 6:14-18), the church (Eph. 2:3; I Thess. 2:17-18) and God (II Thess. 2:3-4).

The ultimate destiny of the fallen angels is that of doom and punishment in the lake of eternal fire (Matt. 25:41; Rev. 20:10).

There is a special group of evil angels mentioned in Jude 6 and II Peter 2:4 as those who are kept in chains in tartarus. They are not free to roam the earth as are other demons. They are in this particular location not because of their original rebellion with Satan but because of some other terrible sin. Their only release will be to go into the lake of fire (Matt. 25:41).

### GOOD ANGELS

Good angels are angels who did not participate with Satan and his rebellion against God. They would make up the other two-thirds of the heavenly hosts who did not fall and are of some inestimable number (Rev. 5:11; Heb. 12:22) and organized in various ranks and orders (Col. 1:16).

Good angels perform many functions. Toward God these angels worship and praise Him (Ps. 89:7; Rev. 4:6-11), act as His messengers to men (Ps. 103:20), and do everything that He asks (Ps. 103:19-20). They perform numerous services to believers such as protecting them (Ps. 34:7; Heb. 1:14), meeting physical needs (Gen. 21:17-20), guiding them (Matt. 1:20-21), as well as many other things. They even work on behalf of unbelievers to keep them alive until they receive Christ (Heb. 1:14) if they are to receive Christ.

## **THE DOCTRINE OF ANTHROPOLOGY**

Anthropology may be defined as, the study of man and his ancestral history. It is the study of the origin and creation of man and includes the science of the physical facts about man, his development, history, culture, ethnology, and geographical distribution. Modern scientific anthropology believes that man, the earth, the universe came about through a process of evolution. It presents man in a progressive development from some cataclysmic (yet unexplainable) point of origin which over a period of hundreds and hundreds of millions of years has developed into the human species as may be seen today. I reject this theory of evolution. I do not believe that there is any genuine scientific basis to accept a theory of evolution. Furthermore, the theory of evolution is contrary to the Biblical account of creation as found in Genesis 1 and 2.

I believe that man's origin, as well as our universe, is a result of the direct creative act of Almighty God. God created all of creation out of nothing-'ex nihilo.' The Bible declares that man was created by the immediate act of God in six literal twenty-four hour days (Gen. 1:27). The first man, Adam, was created by God from the dust of the earth (Gen. 2:7). God created Eve, the first woman from the rib of Adam (Gen. 2:22). Evolution tries to put man into the same category as that of the animal kingdom with some hope that man will not be held responsible for his sinful actions. I believe that man is different from animals because man is the crowning work of God with no higher order of beings on earth. There is a distinction between man and animals because: a) man was created in the image and likeness of God (Gen. 1:27), animals were not; b) man is an eternal being (Matt. 25:46), animals are not; c) man has a spirit (I Cor. 2:11; Prov. 20:27), animals do not; d) man has dominion over animals (Gen. 1:26); e) man is under moral obligation to God (Rom. 14:10) and f) Jesus died for the sins of man, not for animals (Rom. 5:8).

Not only is man separate from animals and created directly by God, but I believe also that man was created in the image of God (Gen. 1:27). Image means shadow or outline of a figure. This has several implications. It includes being in the moral likeness of God with the ability to think, desire, make decisions and choices, able to reason and even to speak (Col. 3:10). It includes that eternal, indestructible part of man (Mt. 25:46). This would also include the fact that man is a tripartite being. I believe in a trichotomy of man such that he is made up of body (world consciousness), soul (self consciousness; mind, will, and emotions) and spirit (God consciousness). (I Thess. 5:23; Gen. 2:7; Heb. 4:12 and I Cor. 15:44-45)

I believe that man in his original condition was created by God and was sinlessly perfect possessing a holy moral nature, (Gen. 2:15-17). However, he did not possess a holy moral character. It was the responsibility of the man to develop holy moral character. Therefore, man was not created a sinner but sin entered the world through his own conscious and voluntary choice. God does not control man as one would control a puppet on strings. He has allowed man the opportunity to will and to choose.

I believe that Adam represented the entire human race in a federal headship type of position. The entire human race was somehow comprehended in the one man Adam. Rom.

5:12-21 deals with the doctrine of imputation. Through the one sin of Adam, judgment and condemnation resulted for all of mankind. Imputation does not mean that the posterity of Adam committed his sin but because of the union between Adam and his decedents, his sin is the judicial ground for the condemnation of the human race.

The process of the sin of man and his subsequent fall are outlined in Genesis 3. Adam and Eve's sin was purely volitional and was an act of self determination in which they denied and disobeyed God's will and elevated their will above God's will. The immediate consequence of Adam's sin was spiritual death, separation from God (Gen. 2:17). Other consequences of his sin included: a) consciousness of nakedness and a sense of shame (Gen. 3:7), b) a craven fear of God replaced a holy reverence and fear of God (Gen. 3:8-10), c) being expelled from the garden (Gen. 3:23-24), and d) physical death (Gen. 5:5). Furthermore, there was the immediate imputation of Adam's sin to his posterity (Rom. 5:12) resulting in the depravity of man. Everyone is now born a sinner because of Adam's disobedience as the headship of mankind. I believe that the depravity of man, as mentioned, is the universal condemnation of man (I John 5:19) in which the unsaved have the sin of Adam imputed to them at the moment of conception affecting the whole of their being--body (Rom. 8:10), mind (Eph. 4:17-18), will (John 8:34) and heart (Jer. 17:9). Thus the unsaved person has no possible means of salvation within himself (Rom. 18:18). I believe that every individual is personally responsible for their sin and that every person will stand before God and give account of their lives and be judged for eternity based on whether they accepted or rejected Jesus Christ as their personal Savior (Rom. 14:10-12; II Cor. 5:10; Rom. 2:5-11; Rev. 20:11-15).

I believe that the penalty for man's sin is death (Rom. 6:23). This includes physical and spiritual death. Those who die in their sin (impenitent) will suffer eternal and everlasting destruction (II Thess. 1:9) in the lake of fire (Rev. 20:15). This is eternal death, or the second death. At the second death, the body and soul together are separated from God into the eternal lake of fire. I believe in the eternal punishment of the wicked, impenitent person in a literal lake which burns with fire in which there is physical and mental anguish (Rev. 20:15).

## **THE DOCTRINE OF BIBLIOLOGY**

Bibliology is the doctrine that deals with the Bible, the Holy Scriptures of God. I firmly believe that the Bible does not simply contain the Word of God but that it is the Word of God. Therefore, I am a Biblicist.

I believe that the sixty-six books of the Old Testament and New Testament of the Bible, as we have it today, is the complete canon of Scriptures. The books of our Bible, Genesis - Revelation, are the complete and divine revelation of God and should be the supreme and final authority in all matters of faith and practice for believers in Christ Jesus (II Tim. 3:16-17; Heb. 1:1; II Pet. 1:20-21; Rev. 22:18-19). All of the original autographs are those which were inspired by God (II Pet. 1:20-21), then men of God recognized the various writing as inspired of God, and these writings were collected and preserved by the people of God.

The proofs of the canonicity of the Old Testament are numerous. Included would be the recognition of the books by the rabbis who were noted for their meticulous work regarding the Old Testament and Christ's references to the Old Testament as existing and authoritative (Mt. 22:29; 23:34-35; Lk. 4:4,8,10). The proof of fulfilled prophecy as recorded in the Old Testament further substantiates the canonicity of the Old Testament.

There are also numerous proofs of New Testament canonicity. Among them are: numerous accounts of extra-biblical material which point to the books of the New Testament as part of the canon of Scripture, apostolic authority, the fulfillment of prophecies, and the fact that Christ predicted it would be written. The contents of the Bible are trustworthy, reliable and credible. This is borne out in every area whether it be related to archaeology, science,

astronomy, historical records, geography of the land and its cities, or the chronology of people, places, and things, the Bible is always accurate and without contradiction. If there seems to be a contradiction between what the Bible says and any of these areas, I will and do believe what the Bible records and will wait to see what seems to be a contradiction come into harmony with the Bible.

I believe that the original manuscripts of the Bible were inspired by God ("God-breathed" - II Tim. 3:16). Inspiration is the work of the Holy Spirit in which He controlled the receiving and delivery of the Scriptures to mankind in such a way that the Bible in its every word and detail is without error and is the word of God. The Holy Spirit directed human authors in the exact choice of words which they penned while allowing the author's particular characteristics, style and vocabulary to remain, but without any intrusion of error. Every portion of the Bible is infallible (II Tim.3:16; I Cor. 2:13; II Pet. 1:20-21; 3:2; Matt. 5:18)--it is inerrant (without error) and incapable of containing any error. The words are inspired (verbal and plenary), not simply thoughts or concepts.

It is possible for mankind to be able to properly interpret the Word of God. This is possible because of the illumination that the Holy Spirit can bring to the human mind so that he can understand God's truth (I Cor. 2:10-14; I John 2:27). I believe that the best method of interpreting Scripture is to depend upon the guidance of the Holy Spirit, to see the passage in context considering the preceding and following verses, to see the words as literal and having meaning, and to consider the grammatical, historical, geographical and theological meaning of the passage in harmony with the whole of Scripture.

In order to properly interpret the Scriptures, I also believe it is necessary to see the history and future of mankind by means of the dispensations in which God gave specific duties to man and man responded while God made provision to teach man various lessons and ultimately provided salvation. I am a dispensationalist.

I believe in the preservation of God's Word because God promised that His Word would endure forever (Ps. 119:152; I Pet. 1:23-24; Matt. 24:35). God has preserved the Scriptures that we might have the very Word of God.

I believe that God has revealed Himself to all men generally by means of nature and within himself the knowledge of a Creator (Rom. 1:18-20; Ps. 19:1-6; Acts 17:22-29). This means that man is inexcusable before God and liable to judgment (Rom. 1:18-32).

I believe that God has closed His revelation process according to Rev. 22:18-19.

I believe that the original manuscripts were the only inspired texts. Translations, versions, etc. are not inspired. I do not believe that the KJV is the "divinely preserved version" in the English language. I believe that other versions also represent God's truth to whatever extent that they are accurate.

## **THE DOCTRINE OF CHRISTOLOGY**

Christology is that doctrine which concerns itself with the Lord Jesus Christ.

I believe that Jesus Christ was God incarnate in human flesh. Jesus Christ could be called the Son of Man because He was indeed human (Gal. 4:4). Christ was born into the world by a human mother, Mary, who was a virgin (Matt. 1:18,23; Is. 7:14; Luke 1:34-35). The conception of Christ was by the Holy Spirit and not by man (Matt. 1:20; Luke 1:35).

As a man, Jesus had all the characteristics of humanity (except for sin). Christ had a physical body (John 2:21), a soul (Matt. 26:38), and a spirit (John 11:33). He was subject to human limitations such as fatigue (John 4:6), hunger (Matt. 21:18), thirst (John 19:28), pain (Luke 22:44), even death (I Cor. 15:3).

While being a human was true of Jesus, I also believe that He was and is God. He is deity. Jesus claimed to be equal with God the Father in John 5:23; 12:44-45. Jesus possessed

the attributes of deity such as eternality and self existence (John 1:1-3), omnipotence (Mt. 28:18; John 17:2), omniscience (John 16:30; Col. 2:3), omnipresence (Matt. 18:20; 28:20). He is the creator (I Cor. 8:6) and sustainer of all things (Col. 1:17), as well as pre-existent (John 1:14; 3:13; 8:23; 17:14).

When Jesus Christ became incarnate in human flesh there was a union between His human and divine natures. He was at the same time all man and all God. He was the God-man (Phil. 2:6-11; Rom. 9:5; I Tim. 3:16; I John 1:1-3). I do not believe in a mixture of His two natures to form a third nature or that He was two persons. He was one person having two natures. The attributes of one nature are never attributed to the other. When Christ became human He voluntarily gave up the independent exercise of His divine attributes, thus He was dependent upon the Father. In becoming a human, Christ did not surrender any attribute of Deity but He did voluntarily restrict their independent use in keeping with His purpose of living among men within their limitations. The veiling of His pre-incarnate glory is explained in Phil. 2:6-11 which gives a description of the "humiliation of Christ." Christ did not have two wills--one human and one divine. He had one will, and that was to do the will of the Father (Matt. 26:39; John 4:34; 5:30; 6:38).

I believe in the impeccability of Christ. I not only believe that Jesus did not sin, but I believe that He could not have sinned. I believe this due to the presence of His divine nature which always controls the human nature. Christ was tempted to sin by external means but never from an internal sin nature, for He had none.

The purpose of the incarnation of Christ was essentially two-fold. Christ came to redeem man and to satisfy a penalty which man deserved. Mankind was in need of a Savior because of His separation from God resulting from sin. Jesus Christ redeemed man out of sin (Eph. 1:7; Gal. 3:13; Matt. 20:28). Christ satisfied the penalty for sin which the holiness of God demanded (Rom. 3:23-26; II Cor. 5:21; Heb. 9:26). Christ came to save sinners (I Tim. 1:15; John 12:47; Heb. 7:25).

I believe that the life of Christ on Earth is a direct fulfillment of prophecy which attests to the accuracy and authority of the Bible as well as the earthly ministry of Christ. Christ's virgin birth is prophesied in Is. 7:14 and His death in Ps. 22; Is. 53. His bodily resurrection is attested to in John 20:11-17; Luke 24:34; Mark 16:1-7; I Cor. 15:6; Matt. 28:16-20 and His ascension in Luke 24:44-53.

I believe that Christ made several appearances in the Old Testament known as Christophanies. He usually appeared in the form of a man or angel and was referred to as the "Angel of Jehovah." These appearances are a revelation of the pre-incarnate work of Christ and are further evidence of His pre-existence and deity (Gen. 16:7-13; 22:11; 18:1-33; Num. 20:16).

I believe that Jesus Christ literally died (Is. 53:6,10; Acts 2:23; John 10:11; Matt. 27:35; Gal. 3:13) shedding His blood for a sacrifice as our substitute for sin, was buried (Matt. 27:57-66) and bodily rose again three days later victorious over sin, death and the grave (Matt. 28:6; Luke 24:3; I Cor. 15:6; Acts 1:3; 2:24). I believe that He ascended into Heaven where He is today (Luke 9:51; John 6:62; 20:17; 16:7; 14:2; Eph. 1:20; Heb. 8:1; 9:21-24) seated at the right hand of the Father.

Five key results of the life of Christ (including His death, burial, resurrection, and ascension) that affect mankind.

1. Christ is the propitiation for sin. By this He satisfied God's righteous demands for judgment on sinners. Therefore, God can forgive sins and bestow righteousness and all grace on sinners (I John 2:2; 4:10; Rom. 3:25).
2. Justification is a judicial act of God whereby He can declare a sinner to be righteous by imputing the righteousness of Christ to him. All believers in Christ are equally justified (Rom. 4:25; 5:16).
3. Christ has provided redemption for mankind. Christ paid the price

demanded by the holiness of God to deliver man from the penalty and bondage of sin (Gal. 3:13; 4:5; Rev. 5:9; Eph. 1:7).

4. Christ provides reconciliation between God and man so that the death of Christ through His vicarious atonement is applied by the Spirit to an individual. The sinner is no longer under condemnation but is accepted by God (Rom. 3:23-26; Rom. 5:10; Heb. 2:17; I Pt. 3:18).

5. Christ has provided genuine forgiveness to every believer. Thus the legitimate charges against the sinner are removed because Christ has made satisfaction (I John 1:8:1;; 2:12; Luke 23:34; Col. 3:13). The result is genuine peace (Phil. 4:7).

Christ is actively engaged in several functions while now in Heaven. As our advocate (I John 2:1), He pleads to God on our behalf because of His finished work on the cross. Christ is also interceding (Heb. 7:25) on our behalf for grace (II Cor. 12:9), strength (John 17:11), to be kept from sin and temptation (John 17:15), forgiveness as we confess our sins (I John 1:9) and power (Acts 1:8) among other things. Christ is in Heaven as our High Priest having offered a final and complete sacrifice for sin rather than daily or repeated offerings (Heb. 7:27).

Christ is the Head of the "body of Christ," the Church. Christ directs its activity (Eph. 1:22-23; 5:23; Col. 2:10).

Christ has provided eternal life (John 11:25; 12:24-26; 3:16). His offer of salvation is freely available to all who will believe (Rom. 10:13).

I believe in the literal, bodily return of Jesus Christ for His Church at the rapture (I Thess. 4:13-18; Acts 1:9-11). This is a secret time known only to God (I Thess. 4:16; 5:2; Matt. 24:36,44). Following the tribulation, Christ will establish His earthly kingdom (II Thess. 1:7-10; Rev. 20:1-6).

I believe that salvation is by Christ alone (Acts 4:12). The gospel is the good news about the substitutionary death, burial, resurrection, and ascension of Christ which I believe in and the Scriptures attest to (Is. 53:6,10; Matt. 27:35; John 10:18; I Cor. 15:16-19; Matt. 16:21; 28:6; I Cor. 15:6; Luke 24:39; Acts 1:9-11; Luke 24:51; Eph. 4:8).

## **THE DOCTRINE OF ECCLESIOLOGY**

Ecclesiology is the doctrine that deals with the various aspects related to the church. The founder of the Church is the Lord Jesus Christ (Matt. 16:16-18).

There are two aspects to the Church: the Church refers to the local church as well as to the Universal Church (or the body of Christ). It is distinct from Israel.

### **THE UNIVERSAL CHURCH**

The body of Christ (also called the Universal Church — I Thess. 1:1-6) is made up of all believers who are saved from the day of Pentecost (Acts 2) until the Rapture (I Thess. 4:15-17). The body of Christ does not have an organization on earth. The increase of the Universal Church is based on the work of the Holy Spirit as He baptizes those who receive Christ into the body of Christ (I Cor. 12:13). Those who are being called out during this age make up the body of Christ which will be His bride (II Cor. 11:2; Eph. 5:31-32; Rev. 19:7). I believe that the Church began on the day of Pentecost with the coming of the Holy Spirit (Acts 2).

### **THE LOCAL CHURCH**

The local church (Rom. 16:1,5; I Cor. 1:2; 4:17; I Thess. 1:1) is an organized local group which gathers together and consists of a regenerate church membership who have been Scripturally baptized by immersion, who meet to worship the Lord and who practice the

ordinances of baptism and the Lord's Supper (Acts 2:38-47). God works through the local body of believers for His glory (Eph. 3:21). The purpose of the church is evangelization of the lost (Mt. 28:19), edification of believers (Eph 4:11-16), and equipping the saints (Eph. 4:12). Membership in a local church requires that one be genuinely born again (Acts 2:47) and have been Scripturally baptized by immersion (Acts 2:38; Matt. 28:19; Acts 22:16).

There are two officers in the local church, the pastor and the deacons. The office of the pastor is referred to by other names in Scripture such as elder (Acts 14:23), bishop (Titus 1:7), shepherd (I Pet. 5:2-4), preacher (I Tim. 2:7) and teacher (Eph. 4:11 - pastor-teacher). These are not several offices but rather give some of the various functions for which the pastor is responsible. I believe that the pastor should be one who is fit for service based on I Tim. 3:1-8 and Titus 1:5-9. The deacons of a church should have the qualifications listed in I Tim. 3:8-13. The purpose of the deacons is to handle physical tasks of service to people in the church in order to free the pastor so that he can spend a majority of his time in prayer and study of the Word making him a more effective minister (Acts 6:2-5).

There are two ordinances which are to be practiced in the local church. These are not sacraments which are a means of grace. They are acts of obedience to the command of our Lord and Savior Jesus Christ. The two ordinances are baptism and the Lord's Supper. Baptism is for believers only and is the first step of obedience to Christ after salvation. Baptism is to be administered by immersion (Mt. 3:16; Acts 8:38) and is only to be done once - after the individual is genuinely converted. It is a symbol of the Christian's union with Christ in His death, burial and resurrection (Matt. 28:19; Acts 2:38; 10:47-48; 22:16).

The Lord's Supper is a time for the local church membership to commemorate the broken body and shed blood of Christ and its resultant benefits for all believers (Mt. 26:26-29; I Cor. 11:24-26). This should be a time of personal self examination and self judgment (I Cor. 11:28-31).

The local church is to be ruled by Christ, ultimately, as the Head (Matt. 16:18; Eph. 1:22-23; 5:23-24; Acts 20:28). The governing of the church body should be by democratic rule of every member in good standing of the church, each with equal status in voting and matters related to the church thus local churches are autonomous. The pastor is the under-shepherd of the church who has been chosen by democratic vote of the members. He directs the spiritual leadership of the church and is involved in much of the decision making related to the church. Deacons are also voted on by the congregation and are to assist and serve the pastor and meet the needs of the church in practical ways (Acts 6:1-3).

I believe that the local church should be independent. That is, no other church or religious organization has authority over the church (Acts 15:1-2 serves as an example). I believe in separation of church and state as well (Matt. 22:21). The fact that it is a local church assumes the church is indigenous or native to that area.

I believe in what is known as the historic Baptist distinctives. To list them briefly, I believe in:

- a. The accuracy and authority of the Word of God (II Pet. 1:21; II Tim. 3:16; John 10:35; Matt. 5:18)
- b. Soul liberty for every man as personally responsible before God for his life and relation to God's Word (Acts 5:29; Rom. 14:5,23; I Cor. 8:9,13)
- c. The Sovereignty of God (Ps. 139; Eph. 1:11; Acts 13:48)
- d. A regenerate, baptized church membership (Acts 2:41,47; 8:1)
- e. Sovereign, independent local churches (Acts 15:6,22)
- f. Two officers in the local church-pastor and deacons (I Pet. 5:1-4; Titus 1:5-7; I Tim. 3:1-13)
- g. Two ordinances for the local church - baptism and the Lord's Supper (Matt. 28:18-19)
- h. Separation of church and state (Rom. 13:1-6; Matt. 22:21)
- vi. The priesthood of every believer which guarantees every believer the opportunity to

worship the Lord without help from any other person (Heb. 10:19-22; 13:15-16; Rom. 12:1).

## THE DOCTRINE OF ESCHATOLOGY

Eschatology is the doctrine of last or future events. Proper beliefs in this area come from a literal interpretation of Scripture and will result in a pre-millennial and pre-tribulational view. I believe in the literal method of interpretation because it gives to each word the same exact basic meaning it would have in normal, ordinary, customary usage, whether in writing, speaking, or thinking. This is in contrast to an allegorical interpretation which tends to spiritualize the Scripture and emphasizes secondary meanings. I also believe that to interpret properly it should be in harmony with all other portions of prophetic revelation and keep in mind the historical background of the prophet and the prophecy.

I am a dispensationalist as opposed to a covenant theologian regarding my interpretation of Scripture. God gave various stewardships to various people at different times. These dispensations would be named as: Innocence, Conscience, Human Government, Promise, Law, Grace (Church Age), and Millennium. The Church Age is a parenthesis of time beginning at Pentecost and continuing to the time of the Rapture and is made up of all who will personally accept Christ as their Lord and Savior.

I believe in the pre-tribulation rapture of the body of Christ in which the church will be raptured before the seven year period known as the Tribulation (I Thess. 1:10; 5:9; Rev. 3:10). This is not a partial rapture. The Church is to be removed before the program for Israel is revived (I Cor. 15:51-52; Eph. 3:1-11). The Rapture is imminent in that it could occur at any moment (I Pet. 4:7). The return of Christ will be visible by the Church (Heb. 9:28) and He will return bodily (Acts 1:9-11). The dead in Christ will rise first and those which are alive will be caught up into Heaven where there will be immediate glorification (I Cor. 15:51-52; I Thess. 4:13-17; I John 3:2).

The rapture of the saints from the earth introduces God's final program for Israel and the earth. This begins the time known as the Tribulation. The purpose of the Tribulation is to allow sin to be unrestrained and to fully develop to a time of judgment (II Thess. 2:6-8; Rev. 14:14-20). It also prepares a people (Jews and Gentiles) for the Millennium (Dan. 9:24; Zech. 14:1-4; Matt. 24:14; Rev. 14:6).

The central figure during the Tribulation will be the Anti-Christ. He is the final and ultimate form of human rebellion against God (II Thess. 2:2-4). The Anti-Christ is empowered by Satan to perform his evil deeds (Dan. 2:41-42; 7:7-8; 9:26-27; II Thess. 2:4-10; Rev. 13:1-18; 17:3-17; Rev. 19-20).

The Tribulation will consist of 3 series of judgments: the seals, trumpets, and vials (Rev. 5-11). The gospel of the kingdom will be preached worldwide during the Tribulation (Matt. 24:14) resulting in a multitude of Jews and Gentiles being saved (Rev. 7).

The Great Tribulation is that period of time during the last 3 1/2 years of the 7-year Tribulation period. It will be a time of great war and destruction ending in the greatest battle of all time--the battle of Armageddon. In this battle the Lord Jesus Christ will return with the armies of Heaven and conquer the beast, the false prophet and all their armies. The beast and the false prophet will then be thrown into the lake of fire to be tormented forever (Rev. 19:11-21).

During the Tribulation, certain ministries of the Holy Spirit (baptism, indwelling, sealing and filling) are terminated. His indwelling presence is absent during this time (II Thess. 2:6-7).

At the end of the Tribulation will be the Revelation of Jesus Christ. This will be the time when Christ will return to the earth, literally and bodily, with His bride. This will be visible for the world to see and is before the millennial age begins. By His presence, a kingdom will be established which He reigns over for a period of 1,000 years. During this time, all of Israel's

covenants will be literally fulfilled. Christ will rule as Messiah and King in this kingdom in righteousness with perfect and complete justice to all (II Sam. 7:12-16; Rev. 28:2-7; 19:5; Is. 11:4-5; 32:1; 65:20; Rev. 5:10; Ps. 2:7-8).

The Millennium is a 1,000 year period designed by God as the final test of fallen humanity under the most ideal situations, with every opportunity to obey the King and all outward sources of temptation removed. It once again proves the failure of man.

During the Millennium, Satan is bound (Rev. 20:1-3). However, at the end of the 1,000 years he will be released for his final rebellion. After his loss, he will be judged and he will be cast into the lake of fire forever (Rev. 20:7-10).

There are several judgments which take place between the Rapture and the end of the Millennium. Jesus Christ is the Judge, according to John 5:22. At the judgment seat of Christ (bema), Christ will judge the works of all believers in Christ to determine what is acceptable and that which is worthless in order to determine rewards or loss (I Cor. 3:10-15; II Cor. 5:10). This will take place between the Rapture and Christ's Second Coming. At the end of the Tribulation there will be judgment for the Old Testament saints (Dan. 12:1-3), Tribulation saints (Rev. 20:4-6), Jews who survive the Tribulation (Ez. 20:34-38), and Gentiles who survive the Tribulation (Joel 3:1-2; Matt. 25:31-46). Satan and all those angels who follow him will be judged and cast into the lake of fire at the end of the Millennium (Matt. 25:41; Rev. 20:10). The unbelievers of all time will stand before the Great White Throne of Judgment at the end of the Millennium and will be cast into the lake of fire (Rev. 20:11-15). I believe this is the second death which is eternal separation from God.

Following these judgments will be the eternal state. This will be marked by a new Heaven and Earth (Is. 65:17; 66:22; Rev. 21:1). Eternity is without end and all of humanity will exist in one of two places--Heaven or Hell. The saved will have eternal life and will inhabit the new Heaven and Earth where they will worship and fellowship with God forever (Rev. 14:13; 21:4; 22:3-4). The unsaved will suffer eternal punishment in the lake of fire in which there will be separation from God (Rev. 21:27), conscious physical pain of suffering and burning (Matt. 25:30,41; Rev. 19:20; 20:10,14-15; 21:8) and even memory of the past (Luke 16:25).

## THE DOCTRINE OF HAMARTIOLOGY

Hamartiology is that doctrine which covers the area of sin. Sin has been defined as a lack of conformity to the moral law of God either in act, disposition or state. Sin is anything that is less than the holy character of God Himself.

I believe that sin is an action as well as a disposition. As an action, sin is everything in a person's daily life that falls short of the glory of God (Rom. 3:23). It is choosing self and one's personal will and desire above loving God with all the heart, mind, soul and strength (Mark 12:30). I also believe that man is born with a sin nature because he is conceived in sin (Ps. 51:5). This is the disposition of all mankind. Man is conceived in sin and born in sin; therefore, he has a sin nature. (Matt. 15:19; Heb. 3:12; Rom. 7:8,11; 5:12.)

Because mankind is born with a sin nature, I believe in the total depravity of man. That is a lack of original righteousness and the corruption of the moral nature of every man. (Rom. 8:7; Eph. 4:18; Rom. 7:18a; II Cor. 7:1; Ps. 51:5) There is nothing in man that merits the love, forgiveness or salvation of God. It is purely by the love of God that there is a plan for the redemption of man.

**The Universality of Sin.** All men are born in sin. (Rom. 3:10-12; I John 1:8 and Ps. 143:2)

Sin's origin is from Satan based on Is. 14:12-14. The process of sin is explained in James 1:14-15. God is not the author of sin. He is opposed to sin and did not create sin. He created beings who as free moral agents are the authors of sin. He permitted sin, but He did not

create sin. The fact that God ever permitted sin is a mystery.

Although sin originated with Satan, it came into the world through Adam (Rom. 5:12). I believe that Adam held the position as the natural head of all mankind and that all his descendants (which is the entire human race) are naturally and organically one. When Adam committed the first sin, it was charged to every member of the race (Rom. 5:12,17-19; Eph. 2:3; I Cor. 15:22). All men participate in this nature and in the consequent guilt and condemnation.

Sin has a profound effect upon man. The character and conduct of man has been corrupted because of sin. Since all men are sinners by nature, all men commit sins. Rom. 3:9-12 says that no one seeks God of their own accord. Sin is revealed in the actions of individuals in various ways. Such Scriptures as Ex. 20:3-17; I Cor. 6:9-10; Rom. 1:29-31; Gal. 5:19-21 and others reveal some of the horrible manifestations where sin can be seen. Not only are there outward acts of sin but there are also sins of the heart; some of which are listed in Col. 3:5-8 and Mark 7:20-23. It is, therefore, the nature of sinful man to commit sinful deeds.

The Bible uses other words to describe sin and its variations. The word transgression means an "overstepping of the law" or "passing over a boundary (Ps. 51:1). To trespass means the intrusion of the self-will into the sphere of God's authority (Col. 2:13). Iniquity (Mt. 13:41) is that which is all together wrong or an act inherently wrong or forbidden, as breaking a commandment. Wickedness (Mt. 13:49) is the outworking and expression of an evil nature.

Rom. 6:16,23 says that the penalty for sin is death. This involves three areas. Physical death is a result of sin (Gen. 2:17; 3:19; Is. 38:17-18; James 2:26; Heb. 9:27). Death is separation of the soul of man from his physical body. Physical death seals the destiny of man - either heaven or hell is determined for all of eternity before the moment of physical death (II Thess. 1:9; Mt.18:8). Secondly, spiritual death is the separation of the soul from God as is illustrated in Luke 15:24. It is to be away from the presence of God. A third aspect is the second death which is eternal separation from God in a place of eternal punishment known as the lake of fire. This is not annihilation. I believe in a literal, eternal damnation with incredible horror and misery for everyone who refuses the gift of salvation found only in accepting Jesus Christ as one's personal Lord and Savior. (Matt. 10:28; 18:8; 25:46; John 3:18).

Believers have been delivered from spiritual and eternal death but still have a sin nature to deal with. The old sin nature is not eradicated at salvation and is part of the ongoing spiritual battle of every believer between the Spirit and the flesh (Gal. 5:17). The proper response when a believer sins is repentance and confession (I Jn 1:9). As believers continue in this world, there should be greater conformity to Christ and less yielding to sin.

## **THE DOCTRINE OF PNEUMATOLOGY**

Pneumatology is the study of the Holy Spirit.

The Holy Spirit is the third person of the God-head. He is not merely an influence. He is a person. The Holy Spirit possesses the same aspects of personality as any person does, namely: intellect (Rom. 8:27; I Cor. 2:10-11,13), emotions (Eph. 4:30; Rom. 15:30) and will (I Cor. 12:11; Acts 16:6-11). Several places in Scripture a masculine pronoun is used when referring to the Holy Spirit. Therefore, He is a person, not a thing, it, influence, or impersonal force.

The Holy Spirit is deity because He has the same attributes as does God. He is omniscient (I Cor. 2:11-12), omnipresent (Ps. 139:7) and omnipotent (Job 33:4). He is associated with God and Christ in Matt. 28:19. In Acts 5:3-5, He is called God.

As a member of the God-head, the Holy Spirit has a special function and work that He does. In relation to the lost, He convicts them of their sin and unbelief. This is based on John 16:8-11. It is He Who proves the truth of the gospel message to the hearts of individuals so that they might accept or reject Jesus Christ as their Savior.

The Holy Spirit regenerates every believer. This is the giving of eternal life to the believer and is accomplished by the Holy Spirit (John 3:3-7).

The Holy Spirit indwells (lives in) every believer. He brings the presence of God into the life of the believer. The indwelling of the Holy Spirit is not a second work of grace because it occurs immediately at the moment of salvation. The indwelling by the Holy Spirit occurs only once, at salvation, it cannot be lost or repeated (Gal. 3:2; Rom. 8:9; John 14:16-17).

The baptism of every believer at the moment of their conversion is permanent and is not repeated. It occurs in this age only for it makes us members of the body of Christ (I Cor. 12:13; Gal. 3:27). Baptism of the Holy Spirit makes effective our union with Christ in His death. Because of this we can understand and appropriate in our lives our co-crucifixion with Christ (Col. 2:12; Rom. 6:1-10), our death to the old sin nature, and our opportunity to live victorious over sin. Through this baptism, we become one with all believers in the Body of Christ.

Sealing is an act of the Holy Spirit which occurs at salvation and cannot be repeated. It provides security for the believer that he is kept by God and that his eternal destiny is assured (II Cor. 1:22 and Eph. 1:13; 4:30).

The Holy Spirit fills believers. This can be repeated many times in the life of the believer. Being filled by the Holy Spirit is to be controlled by the Holy Spirit. Christ-likeness will be produced (Gal. 5:16,19-21,22-23).

The Holy Spirit imparts spiritual gifts to believers for the purpose of service in the body of Christ. Every Christian has at least one spiritual gift (Eph. 4:7) and they are responsible to submit to the Holy Spirit as far as the exercise of that gift. A spiritual gift is actually the Holy Spirit performing some function through a believer (I Cor. 12:7; Rom. 12:4-8).

It is the privilege of every believer who is depending on the Holy Spirit to have the fruit of the Spirit, as listed in Gal. 5:22-23, evidenced through their life.

The Holy Spirit convicts believers of sin and of those things which are made available to us by God Himself (I Cor. 2:9-13).

Christians are sanctified by the Holy Spirit. The Holy Spirit conforms believers into the image of Christ. We are sanctified in three stages. We have been saved. This is our position in Christ (Heb.10:10) and is eternal. During our life on earth, we are being sanctified as we submit to the Holy Spirit. This is progressive and is related to the degree to which an individual will live in obedience to the Holy Spirit. Ultimately, the believer will be sanctified in which he is perfect and glorified.

Christians can sin against the Holy Spirit when a believer quenches the Holy Spirit by resisting His dealings with their life (I Thess. 5:19). Grieving the Holy Spirit occurs any time there is sin in a believer's life (Eph. 4:30).

A note concerning what I believe about the modern day tongues movement. I do not believe that this movement is of God. It creates confusion and is not based on the Scripture. I believe that the gift of tongues has ceased for this age because there is no longer a need for it. Tongues are not a gift of revelation but of confirmation (Heb. 2:3-4) which there is no longer a need for since the Scriptures are complete (I Cor. 13:10). They were the sign of an apostle (II Cor. 12:12), and the apostolic age ended with the death of John. There is no emphasis on speaking in tongues in the Scripture as it is emphasized today. The fruit of the Spirit does not include speaking in tongues. I Cor. 13:8 refers to the cessation of the gift in light of the enduring quality of love. The word "cease" in this verse is a middle voice indicating that they would die out of their own accord. The tongues movement of today emphasizes the Holy Spirit, rather than Christ which is contrary to the actual work of the Holy Spirit (John 15:26).

## **DOCTRINE OF SOTERIOLOGY**

The doctrine of soteriology is the doctrine which deals with salvation. It includes a

comprehension of what is involved in God's deliverance of unbelievers from a lost, unregenerate condition to a right relationship with Himself.

I believe that God in His infinite love and mercy has provided for all of mankind a way of escape from the certain judgment of eternal damnation reserved for those who do not receive His free offer of salvation. I believe that man has a free will from which he will choose of his own volition to accept or reject God's salvation. I also believe that God ordains who will be saved and precisely at what moment they will be saved. However, God does not force people to be saved, nor does He refuse any who would call upon Him.

I believe in the divine election of man by God in which God before the foundation of the world chose all believers to salvation in Christ (Eph. 1:4; Col. 3:12; Rom. 8:33; II Tim. 2:10; I Thess 1:4; II Thess. 2:13). It is man's responsibility to recognize his sinful condition before God and repent and be saved. I believe that God will never refuse the cry of any who desire to be saved. And since this is a secret decree, unknown to men, I believe that we as believers have the responsibility to share the gospel with all men everywhere. Divine election is part of the infiniteness of God's wisdom, and I cannot understand its depths. I simply believe it to be true. Although it is a mystery that God elected those who would be saved, I believe that no one is elected to Hell. I also believe that all who believe have been "called." This is based on Rom. 8:30 and actually has two aspects--a divine call and a general call. The general call is the "whosoever" of the Bible. It is God's universal offer of salvation made available to anyone who will believe (Rom. 10:13). There is also the effectual call. This has to do with those who actually receive Christ and is that aspect which actually brings about salvation to those who respond to Christ's offer of salvation (Rom. 8:30).

Regeneration is the new birth. It is the imparting of new life--the life of God to those who partake of salvation (John 5:24; 3:3-7; 5:21; Eph. 2:1,10; II Cor. 5:17). Regeneration makes one a partaker of the divine nature (II Pet. 1:4; Eph. 4:24; Col. 3:10).

I believe that at the moment of salvation, a believer is forgiven of all his trespasses (sin)--past, present, future (Col. 2:13; Eph. 1:7; 4:32; Col. 1:14). For the believer, there is no fear of condemnation by God (Rom. 8:1,33-34). Although there is no fear of condemnation because of sin, it is possible to sin and not be in fellowship with the Father. This happens when one sins and does not go to God seeking forgiveness. Fellowship with God can only be restored when the believer confesses his sin by name to God and asks His forgiveness. I John 1:9 is the outstanding verse that believers rest on once they have sinned.

Justification is the act of God as the judge in which He declares the sinner to be righteous before Him and no longer under condemnation based on what Christ has done - not in any wise based on the one who is justified (Rom. 3:24; 5:9). The righteousness of Christ is thereby imputed to the believer (Rom. 3:22). Thus, there is forgiveness of sins and the removal of guilt and punishment (Rom. 8:1, 33-34).

I believe that at the time of the new birth an adoption takes place. Adoption has to do with the believer's legal relationship with God. It is that aspect of salvation where the believer is placed into the family of God and granted all the rights and privileges related to such an exalted position (Rom. 8:18-23; Gal. 4:5; Eph. 1:5).

The nature of Christ's work on the cross was a substitutionary atonement for the sins of man. It was unlimited because he made salvation possible for all men (I Tim. 2:6; Titus 2:11; Heb. 2:9).

Sanctification has to do with the condition of the believer while here on earth. The result of sanctification is a life that is separated from sin and dedicated to God. There are three aspects of sanctification: 1) past sanctification occurred at the moment of salvation and dealt with the penalty of sin (Heb. 10:10,14) and makes every believer a saint (I Cor. 1:2), 2) present sanctification is progressive and results in a believer having victory over sin, walking obediently before God, being conformed to the image of Christ, and demonstrating the fruit of the Spirit (Phil. 1:6; I Pet. 1:14-15; John 17:17; Eph. 5:26; I Thess. 2:4-7; 4:1; Rom. 8:29), and 3) future

sanctification occurs at the rapture and completes the process of sanctification (I Thess. 3:12-13). This issues the believer into the state of glorification where he is in a perfect holy state. This is the point of moral and spiritual perfection of the believer and is the culmination of that which began at salvation (Eph. 1:13-14; Rom. 8:23, 29-30; Phil. 3:20-21; II Cor. 5:1-5; I Cor. 15:38-50).

I believe in the eternal security of all who receive Christ. I believe that God has guaranteed the final salvation of every believer and once a person receives Christ, their eternal destiny is sealed in Heaven and can never under any circumstances be lost (I Pet. 1:5; I Thess. 5:24; John 6:37-39; 5:24; 10:28).

I believe that all who receive Christ are placed in union with Him. This is a spiritual union, a position where believers become members of Christ's body, becoming one with Him. It occurs at the moment of salvation and the benefits are so numerous but can be summed up by Eph. 1:3(" . . . all spiritual blessings"). Other related Scriptures include: John 17:21-23; Eph. 5:28-32; John 14:20,23; Rom. 8:10; John 10:28.

The salvation of sinners is a gift of God and is wholly of grace through faith in the blood sacrifice, death and resurrection of Jesus Christ. Christ is the only and all-sufficient Savior.

## THE DOCTRINE OF THEOLOGY

Theology is the study of God. I believe that God has revealed Himself to man through His Word in particular, and theology is the study of what God has revealed about Himself to mankind.

Reality and Existence of God. The Bible does not try to prove the existence of God and begins by assuming that God is (Gen. 1:1; John 1:1-5).

I believe in God as a Trinity or Tri-unity may be a better term. God is three persons in one being and substance and each person has personal distinctions as well as various responsibilities. God is revealed to us through His Word as God the Father, God the Son, and God the Holy Spirit. "Each person possesses the whole essence and there is a mutual indwelling of each in the other." All three persons of the Trinity are mentioned in John 16:7-10; Matt. 3:16-17; 28:19-20; Is. 48:16-17; and 61:1-2.

God is a Spirit. He is not composed of matter (Jn. 4:24; Acts 17:24-25).

God is a personality. God has self consciousness and the power of self determination. God has intellect, emotions and will (Jn. 17:3; Jn. 3:16; Rom. 1:20).

Self Existence of God. The nature of God is to exist. I believe in the absolute independence of God from anything other than Himself. God has always been in existence and will always continue to exist. This also demonstrates the eternity of God. God has no beginning and no end and is dependent upon Himself alone for the continuation of His Being (Ps. 90:2; John 5:26; Ex. 3:14; Is. 40:28).

Immutability of God. Because of the absolute perfection of God and in God, there is no possibility of change in His nature, attributes and the counsel of His will (Mal. 3:6; James 1:17; Heb. 13:8).

Omniscience. He has perfect knowledge of all things for all eternity regardless of how small it may seem. God knows the end from the beginning (Ps. 139; Prov. 15:3; I John 3:20; Heb. 4:13; Rom. 11:33; Jer. 42:2).

Omnipotence. God is all powerful. He can do all things and He only does those things which are in harmony with His nature (Matt. 19:26; Job 42:2; Jer. 32:17; Dan. 4:35).

Omnipresence. He is everywhere present in all of His being, all the time (Ps. 139; Acts 17:24-28).

Holy. He is absolutely pure and perfect in His character and nature. God is entirely apart from all that is evil and unrighteousness. God cannot sin, neither is there temptation to Him to

sin (Is. 59:1-2; Ps. 99:9; I Pet. 1:15-16; I John 1:5; Job 34:10; Is. 6:3; James 1:13).

Love. "God is love" (I John 4:8). Grace is His giving of undeserved favor to those who deserve severe consequences. Grace is all of God and none of man's doings for man could never do anything to deserve the goodness which He gives (Eph. 2:8-9; Titus 2:11; Ps. 6:4; Rom. 11:6).

God is the sovereign ruler, creator, designer and master of all eternity and of all which it entails. I believe the plan of God is all inclusive (Eph. 1:11) in which He is in control of all things for all of eternity (Eph. 1:4; I Pt. 1:20). I believe that all things will ultimately result in praise to Him (Ps. 76:10; Eph. 1:5,9,11; Is. 40:13-14). The redemption of man is included in the plan of God realizing of course that He knew the fall of man from eternity past (Acts 13:47-48; Rom. 8:28-30) and those who would and would not be saved.

The ways of God are past finding out (Rom. 11:33). Yet, the day will come when we will know even as we are known (I Cor. 13:12; II Cor. 3:18; I John 3:2).