

# Annotated Statement of Faith of Biblical Training

## Article One: Scripture

The Bible is the infallible word of God, the supreme rule for faith and practice.<sup>1</sup>

The sixty-six books of the Old and New Testament<sup>2</sup> came from the very mouth of God<sup>3</sup> and are without error in the originals, faithfully preserved through the centuries. Scripture is therefore the unique and supreme guide for all it affirms, including both belief and behavior.<sup>4</sup>

The teachings of the Bible are sufficient for salvation and sanctification.<sup>5</sup> While there are questions of meaning and application over which we may agree to disagree, there is nothing for which we are responsible to God in terms of our salvation and sanctification that is not expressed in Scripture, either in precept or principle.

From these convictions flow the following articles of faith.

<sup>1</sup> Infallibility — Every word of God proves true; he is a shield to those who take refuge in him (Prov 30:5). Your word is truth (John 17:17). Scripture cannot be broken (John 10:35). For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished (Matt 5:18). The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ (Gal 3:16). And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual (1 Cor 2:13). But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you (John 14:26). When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you (John 16:13-14).

<sup>2</sup> Canonicity — There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures (2 Pet 3:16). Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints (Jude 1:3). I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book (Rev 22:18-19).

<sup>3</sup> Inspiration — Lectures 1-2 — All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work (2 Tim 3:16-17). For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit (2 Pet 1:21).

<sup>4</sup> Plenary inspiration — All Scripture is breathed out by God (2 Tim 3:16). For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account (Heb 4:12-13).

<sup>5</sup> Sufficiency of Scripture — All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work (2 Tim 3:16-17).

## Article Two: Trinity

There is one God,<sup>6</sup> infinitely perfect,<sup>7</sup> without change,<sup>8</sup> creator of all yet not created,<sup>9</sup> distinct from His creation yet everywhere present,<sup>10</sup> perfectly balanced in all His attributes,<sup>11</sup> omniscient over all time,<sup>12</sup> wholly sovereign.<sup>13</sup> He alone is the sole object of worship.<sup>14</sup>

God exists eternally in three persons—Father, Son, Holy Spirit—equal in essence and divine perfection, all three uncreated, executing distinct but harmonious offices.<sup>15</sup>

## Article Three: God the Father

God the Father is an infinite, personal spirit, perfect in holiness, wisdom, power and love. He concerns himself mercifully in the affairs of his creation, hearing and answering prayers, saving from sin all who come to him through Jesus Christ. All life is to be lived ultimately for his glory.

<sup>6</sup> Monotheism — Hear, O Israel: The LORD our God, the LORD is one (Deut 6:4). You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth (Exod 20:4). For there is one God, and there is one mediator between God and men, the man Christ Jesus (1 Tim 2:5).

<sup>7</sup> Perfection —

<sup>8</sup> Immutability — The Father of lights with whom there is no variation or shadow due to change (James 1:17). Jesus Christ is the same yesterday and today and forever (Heb 13:8). Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but you are the same, and your years have no end (Ps 102:25-27).

<sup>9</sup> Creation — All things were made through him, and without him was not anything made that was made (John 1:3). For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things were created through him and for him (Col 1:16).

<sup>10</sup> Omnipresence —

<sup>11</sup> Omniscience —

<sup>12</sup> Sovereignty — For I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, “My counsel shall stand, and I will accomplish all my purpose” (Isa 46:9-10). I know that you can do all things, and that no purpose of yours can be thwarted (Job 42:2). Our God is in the heavens; he does all that he pleases (Ps 115:3). And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers Rom 8:28-29). In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will (Eph 1:11).

<sup>13</sup> Worship — You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments (Exod 20:3-6).

<sup>14</sup> Trinity — Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matt 28:19). The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all (2 Cor 13:14). Eph 1:3-14.

## Article Four: God the Son

God the Son is fully God<sup>16</sup> and fully human,<sup>17</sup> without confusion or mixture, the unique and only Son.<sup>18</sup> He existed before time,<sup>19</sup> was conceived by the Holy Spirit,<sup>20</sup> born of the virgin Mary,<sup>21</sup> lived a sinless life,<sup>22</sup> died on the cross as the sacrifice for our sins,<sup>23</sup> was physically raised from the dead as prophesied,<sup>24</sup> ascended into heaven,<sup>25</sup> and is now exalted,<sup>26</sup> sitting at the right hand of God the Father, interceding for

<sup>16</sup> Divinity — John 1:1-19, 34; 10:30; Mark 1:1; 2:10; Col 1:15-20 — These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:31). In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made (John 1:1-3). No one has ever seen God; the only God, who is at the Father's side, he has made him known (John 1:18). This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God (John 5:18). Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, "Show us the Father"? (John 14:9). Behold, the virgin shall conceive and bear a son, and they shall call his name "Immanuel" (which means, God with us) (Matt 1:23). No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him (Matt 11:27). I and the Father are one (John 10:30). Whoever sees me sees him who sent me (John 12:45). To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen (Rom 9:5). He is the image of the invisible God, the firstborn of all creation (Col 1:15). For in him the whole fullness of deity dwells bodily (Col 2:9). Waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ (Titus 2:13). He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power (Heb 1:3). But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom" (Heb 1:8). Simeon Peter, a servant and apostle of Jesus Christ, to those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ (2 Pet 1:1). I am the Alpha and the Omega, the first and the last, the beginning and the end (Rev 22:13).

<sup>17</sup> Humanity, Incarnation — Matt 1:18-25; John 1:14 — And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth (John 1:14). And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy — the Son of God" (Luke 1:35). For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Cor 5:21). But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified (Heb 10:12-14). For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God (1 Thess 4:16). Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:9-11). By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already (1 John 4:2-3).

<sup>18</sup> Uniqueness — Mark 1:11 (Psalm 2:7); John 1:18 — You are my beloved Son; with you I am well pleased (Mark 1:11). No one has ever seen God; the only God, who is at the Father's side, he has made him known (John 1:18).

<sup>19</sup> Pre-existence — In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

<sup>20</sup> Son of God — Matt 1:20-23.

<sup>21</sup> Virgin birth — Matt 1:20-23.

<sup>22</sup> Sinlessness — For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin (Heb 4:15). For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh (Rom 8:3).

<sup>23</sup> Atonement — For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Mark 10:45).

<sup>24</sup> Mark 16:1-8; kerygma (Acts 2:22-32).

<sup>25</sup> Ascension — And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight (Acts 1:9).

<sup>26</sup> Exaltation — Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:9-11). If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Rom 10:9).

the saints as the sole mediator.<sup>27</sup> He will return to earth,<sup>28</sup> and ultimately every knee shall bow and every tongue confess that Jesus Christ is Lord.<sup>29</sup>

### **Article Five: God the Holy Spirit**

God the Spirit is sent to convict the world of sin, righteousness, and judgment.<sup>30</sup> He fully indwells every true believer<sup>31</sup> as a guarantee of his inheritance,<sup>32</sup> guides and empowers them,<sup>33</sup> gifts them for ministry,<sup>34</sup> interceding in accordance with the will of God,<sup>35</sup> witnessing to Jesus.<sup>36</sup>

### **Article Six: Anthropology (doctrine of man)**

Adam and Eve were both created in the image of God, Adam from the dust of the ground and Eve from his side.<sup>37</sup> They disobeyed God and died, spiritually and physically.<sup>38</sup> Therefore, all people are objects of

<sup>27</sup> Intercession — For there is one God, and there is one mediator between God and men, the man Christ Jesus (1 Tim 2:5).

<sup>28</sup> Return — see Article Ten: Eschatology

<sup>29</sup> Lordship — Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:9-11). If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Rom 10:9).

<sup>30</sup> But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged (John 16:7-11).

<sup>31</sup> Indwelling — Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing (Acts 2:33).

<sup>32</sup> Guarantor — In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory (Eph 1:13-14).

<sup>33</sup> Guide —

<sup>34</sup> 1 Cor 12-14; Rom 12:3-8; Eph 4:11-12.

<sup>35</sup> Intercession — In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will (Rom 8:26-27).

<sup>36</sup> But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me (John 15:26).

<sup>37</sup> Creation — So God created man in his own image, in the image of God he created him; male and female he created them (Gen 1:27). The LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature (Gen 2:7). So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man (Gen 2:20-21).

<sup>38</sup> Death — And the LORD God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Gen 2:16-17). So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate (Gen 3:6).

wrath,<sup>39</sup> sinners by nature and by choice.<sup>40</sup> They are dead in their sins and incapable of pleasing God.<sup>41</sup> Without the direct intervention of God, they will live separated from God, die in their sins, and receive the condemnation that their sin deserves.<sup>42</sup>

### **Article Seven: Soteriology (doctrine of salvation)**

Salvation from sin and access to God is available only through the work of Christ on the cross,<sup>43</sup> given by

<sup>39</sup> Hamartiology — And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved (Eph 2:1-3). For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth (Rom 1:18). What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory (Rom 9:22-23).

<sup>40</sup> Hamartiology — Rom 3:9-20 — If, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous (Rom 5:17-19). For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Rom 6:23). All have sinned and fall short of the glory of God (Rom 3:23). And you were dead in the trespasses and sins (Eph 2:1). God shows his love for us in that while we were still sinners, Christ died for us (Rom 5:8).

<sup>41</sup> Those who are in the flesh cannot please God (Rom 8:8). And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind (Eph 2:1-3).

<sup>42</sup> Condemnation — For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Rom 6:23). For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God (Rom 8:5-8).

<sup>43</sup> Sufficiency of the Atonement — Mark 15:33-41; Isa 52:13-53:12 — “Behold, the Lamb of God, who takes away the sin of the world! (John 1:29). Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6). Christ redeemed us from the curse of the law by becoming a curse for us — for it is written, “Cursed is everyone who is hanged on a tree” (Gal 3:13). For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Cor 5:21). In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace (Eph 1:7). God shows his love for us in that while we were still sinners, Christ died for us (Rom 5:8).

God's grace, mercy, and love,<sup>44</sup> received solely by faith<sup>45</sup> in Jesus Christ.<sup>46</sup> In conversion, the believer is drawn by God to Himself,<sup>47</sup> repents and turns from his sins,<sup>48</sup> is redeemed,<sup>49</sup> declared wholly righteous,<sup>50</sup> born again,<sup>51</sup> made alive in Christ as a new creature,<sup>52</sup> reconciled to God,<sup>53</sup> becomes a child of God,<sup>54</sup> and is filled with the fullness of the Holy Spirit<sup>55</sup> through whom he is empowered for a life of obedience.<sup>56</sup> The

<sup>44</sup> God as Savior — Titus 2:11-14; 3:4-7 — But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ — by grace you have been saved— and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast (Eph 2:4-9).

<sup>45</sup> Salvation by faith — Rom 3:21-25; Gal 2:15-4:7 — For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast (Eph 2:8-9). For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith" (Rom 1:16-17). Who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began (2 Tim 1:9). The righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all ... are justified by his grace as a gift, through the redemption that is in Christ Jesus (Rom 3:22,24). Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied (Matt 5:3-6). And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him (Heb 11:6). Also Rom 4; Heb 10:19-11:40.

<sup>46</sup> Kerygma — Acts 2:22-36 —

<sup>47</sup> No one can come to me unless the Father who sent me draws him (John 6:44).

<sup>48</sup> Repentance — Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit (Acts 2:38).

<sup>49</sup> Redemption — And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation" (Rev 5:9).

<sup>50</sup> Justification — For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith" (Rom 1:16-17). But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus (Rom 3:21-26).

<sup>51</sup> Regeneration — Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.... Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:3, 5).

<sup>52</sup> New creation — Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come (2 Cor 5:17). Also Eph 4:20-24; Col 3:9.

<sup>53</sup> Reconciliation — For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life (Rom 5:10).

<sup>54</sup> Children of God — But to all who did receive him, who believed in his name, he gave the right to become children of God (John 1:12). See what kind of love the Father has given to us, that we should be called children of God; and so we are (1 John 3:1). The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him (Rom 8:16-17). See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is (1 John 3:1-2).

<sup>55</sup> Holy Spirit — And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38). For all who are led by the Spirit of God are sons of God.... The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him (Rom 8:14,16-17).

<sup>56</sup> Sanctification — see Article Seven: Sanctification.

cross is sufficient to cover the sins of all who believe.<sup>57</sup> Ultimately, it is only the elect who believe.<sup>58</sup>

### Article Eight: Sanctification (doctrine of holiness)

God's will for every believer is his sanctification.<sup>59</sup> It is the necessary<sup>60</sup> and certain<sup>61</sup> fruit of salvation, yet not meritorious; it is God alone who saves.<sup>62</sup> Through the work of the Spirit, saints are called and enabled to live lives of holiness,<sup>63</sup> "in" but not "of" the world,<sup>64</sup> fully dedicated disciples of Jesus Christ,<sup>65</sup>

<sup>57</sup> Sufficiency — If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous (Rom 5:17-19).

<sup>58</sup> Election — Rom 9:6-29 — For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified (Rom 8:29-30). He chose us in him before the foundation of the world (Eph 1:4). All who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain (Rev 13:8). You do not believe because you are not part of my flock. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand (John 10:26-29). As many as were appointed to eternal life believed (Acts 13:48).

<sup>59</sup> Rom 6 — For this is the will of God, your sanctification (1 Thess 4:3). What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? (Rom 6:1-2). What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? (Rom 6:15-16).

<sup>60</sup> Necessity — Rom 6, Jas 1:19-25; 2:14-26; — Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may be sure that we are in him: whoever says he abides in him ought to walk in the same way in which he walked (1 John 2:4-6). Strive for peace with everyone, and for the holiness without which no one will see the Lord (Heb 12:14).

<sup>61</sup> Transformation —

<sup>62</sup> See Article Six.

<sup>63</sup> Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure (Phil 2:12-13). For this I toil, struggling with all his energy that he powerfully works within me (Col 1:29). Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen (Heb 13:20-21).

<sup>64</sup> I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world (John 17:15-16).

<sup>65</sup> Lordship — Mark 8:34-38; 9:33-37; Matt 5:8; 6:19-24 — Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age (Matt 28:19-20).

persevering to the end.<sup>66</sup> Disciples are declared to be sanctified through the work of Christ<sup>67</sup> and are also called to become sanctified in the experiences of life.<sup>68</sup> The disciple's life will be characterized, among many,<sup>69</sup> by battle with sin,<sup>70</sup> repentance,<sup>71</sup> sexual purity,<sup>72</sup> gracious speech,<sup>73</sup> prayer,<sup>74</sup> suffering,<sup>75</sup>

<sup>66</sup> Perseverance — warning passages in Hebrews (3-4; 5:11-6:20; 10:26-31) — But the one who endures to the end will be saved (Matt 24:13). For we share in Christ, if indeed we hold our original confidence firm to the end (Heb 3:14). And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister (Col 1:21-23). The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs — heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him (Rom 8:16-17). And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done (Rev 20:12). They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us (1 John 2:19). Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.... The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels (Rev 2:10-11; 3:5). Also discussion of the Holy Spirit as our guarantor.

<sup>67</sup> Positional sanctification —

<sup>68</sup> Experiential sanctification —

<sup>69</sup> Rom 12; Gal 5:16-6:10; Eph 4-6; Phil 4:4-9; Col 3; 1 Thess 4:1-12; 5:14-22.

<sup>70</sup> 1 John 1:5-2:6; Rom 7 —

<sup>71</sup> Repentance — If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:6-9).

<sup>72</sup> Finally, then, brothers, we ask and urge you in the Lord Jesus, that as you received from us how you ought to live and to please God, just as you are doing, that you do so more and more. For you know what instructions we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God; that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. For God has not called us for impurity, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you (1 Thess 4:1-8). But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God (Eph 5:3,5). Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty" (2 Cor 6:14-18).

<sup>73</sup> Tongue — James 3:1-12 — Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear (Eph 4:29). Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving (Eph 5:4). Do all things without grumbling or questioning (Phil 2:14). If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless (Jas 1:26).

<sup>74</sup> Matt 6:7-15; James 5:13-20 —

<sup>75</sup> Suffering — Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us (Rom 5:2-5). In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ (1 Pet 1:6-7). But even if you should suffer for righteousness' sake, you will be blessed (1 Pet 3:14). But rejoice insofar as you share Christ's sufferings,

persecution,<sup>76</sup> being different from the world,<sup>77</sup> living for the glory of God.<sup>78</sup> Growth toward holiness brings with it assurance of salvation<sup>79</sup> and a desire to share the gospel with sinners.<sup>80</sup>

### Article Nine: Ecclesiology (doctrine of the church)

The church consists of all true disciples of Jesus Christ.<sup>81</sup> All things exist under the supremacy of Christ, and therefore Christ and Christ alone is the head of the church.<sup>82</sup> The local expression of the church is

that you may also rejoice and be glad when his glory is revealed (1 Pet 4:13). Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name (1 Pet 4:16). And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers (Rom 8:28-29). For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us (Rom 8:18). Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing (Jas 1:2-4).

<sup>76</sup> Persecution — Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you (Matt 5:10-12). Indeed, all who desire to live a godly life in Christ Jesus will be persecuted (2 Tim 3:12). Also Heb 12:3-17.

<sup>77</sup> Different — You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven (Matt 5:13-16). I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect (Rom 12:1-2). Therefore go out from their midst, and be separate from them, says the Lord (2 Cor 6:17). For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come (1 Thess 9-10).

<sup>78</sup> So, whether you eat or drink, or whatever you do, do all to the glory of God (1 Cor 10:31). What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory (Rom 9:22-23).

<sup>79</sup> Assurance — My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. And by this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may be sure that we are in him: whoever says he abides in him ought to walk in the same way in which he walked (1 John 2:1-6). By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother (1 John 3:10). We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death (1 John 3:14). Whoever keeps his commandments abides in him, and he in them. And by this we know that he abides in us, by the Spirit whom he has given us (1 John 3:24). And we have seen and testify that the Father has sent his Son to be the Savior of the world (1 John 4:14). The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him (Rom 8:16-17). Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them (Heb 7:25). Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water (Heb 10:19-22). Also Rom 9:15-24.

<sup>80</sup> Evangelism — In your hearts regard Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you (1 Pet 3:15).

<sup>81</sup> Body of Christ —

<sup>82</sup> Headship of Christ — And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all (Eph 1:22-23). Go therefore and make disciples of all

comprised of disciples gifted for the work of building up the body of Christ,<sup>83</sup> living in unity,<sup>84</sup> bound together by love.<sup>85</sup> While different local expressions may have different emphases, all are commanded to make disciples, which includes both evangelism and teaching obedience to all that Jesus taught.<sup>86</sup> The church is to be committed to the reading of Scripture, the exhortation to obedience, and teaching of the doctrinal truths of Scripture,<sup>87</sup> as well as to all that is necessary for the edification of the body, including worship, singing, prayer, and service, all to the glory of God.<sup>88</sup>

Baptism and the Lord's Supper are ordinances to be valued and observed.<sup>89</sup> They are visible signs representing spiritual truths; they do not accomplish salvation.<sup>90</sup> Baptism is the washing of the believer, signifying that in conversion he has died to his old life and has been raised with Christ into a newness of life in which the power of sin is broken.<sup>91</sup> The Lord's Supper is the present proclamation of Christ's atoning death, and looks forward to his return.<sup>92</sup>

## Article Ten: Eschatology (doctrine of last things)

Jesus will return—personally, visibly to all, suddenly<sup>93</sup>—and all disciples living and dead will be bodily caught up to meet Him.<sup>94</sup> At the final judgment, the unrepentant will be raised to the resurrection of

nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age (Matt 28:19-20).

<sup>83</sup> Spiritual gifts — To each is given the manifestation of the Spirit for the common good (1 Cor 12:7).

<sup>84</sup> Unity — I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them (John 17:20-26). Also Phil 1:27-2:11

<sup>85</sup> Love — 1 John 2:7-17.

<sup>86</sup> Balance — Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age (Matt 28:19-20).

<sup>87</sup> Worship — Devote yourself to the public reading of Scripture, to exhortation, to teaching (1 Tim 4:13).

<sup>88</sup> Worship — Addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart (Eph 5:19). Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God (Col 3:16). So, whether you eat or drink, or whatever you do, do all to the glory of God (1 Cor 10:31).

<sup>89</sup> Valued — And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matt 28:18-20). And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38).

<sup>90</sup> Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ (1 Pet 3:21).

<sup>91</sup> Baptism — Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life (Rom 6:3-4). Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ (1 Pet 3:21).

<sup>92</sup> Lord's Supper — Mark 14:12-25; 1 Cor 11:17-34 — For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Cor 11:26).

<sup>93</sup> Return — Mark 13; Matt 24:25; 1 Thess 4:13-5:11; 2 Thess 2:1-12; Revelation —

<sup>94</sup> Rapture — For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord (1 Thess 4:16-17).

judgment and everlasting punishment in hell.<sup>95</sup> Believers, while already having passed from darkness to light,<sup>96</sup> will be raised<sup>97</sup> to the resurrection of life,<sup>98</sup> and will enjoy the everlasting, personal presence of God in His heavenly kingdom.<sup>99</sup> God's plan of creation, redemption, and glorification will be complete.<sup>100</sup>

This is the hope for which we long, which helps to motivate us now toward godly living, and which propels us to share the gospel of Jesus Christ with a lost and dying world.

<sup>95</sup> Final judgment of Wicked — Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire (Rev 20:11-15).

<sup>96</sup> Realized eschatology —

<sup>97</sup> Resurrection — 1 Cor 15; 2 Cor 5:1-10 —

<sup>98</sup> Rev 19-22 —

<sup>99</sup> Final judgment of Righteous — And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away" (Rev 21:3-4).

<sup>100</sup> And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified (Rom 8:30).