

MACEDONIA PRIMITIVE BAPTIST CHURCH

Ackerman, Mississippi

ARTICLES OF FAITH

AND

PRACTICE OF THE

NEW TESTAMENT CHURCH

As Compiled By:

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Article of Faith 1
The Trinity

- Article of Faith #1 – The Trinity
 - We believe in one true and living God, the Father, the Word, and the Holy Ghost, and these three are one.

- 1. One God
 - A. The Jehovah God of the Bible claims total superiority in His dominion, there is absolutely no other god but Jehovah God alone
 - Isaiah 45:5-22 – *“5) I am the LORD, and there is none else, there is no God beside me... 6) That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else... 18) For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else... 21) Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. 22) Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”*
 - Isaiah 46:9; Deut. 4:35,39; 1 Kings 8:60; 1 Chron. 17:20, Jer. 10:10
 - 1 Tim. 2:5, 1 Cor. 8:6, Mark 12:29, James 2:19
 - Jesus confirmed the absolute authority of Jehovah God
 - Mark 12:29 – *“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.”*
 - Quoted from Deut. 6:4; also see John 17:3, Mark 12:32
 - B. Jehovah God is not one god in a successive line of other gods, but He is the “everlasting God”. There were no gods before Jehovah God and there will be no subsequent gods after Him.
 - Ps. 90:2 – *“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”*
 - Ps. 93:2, 102:27; Isaiah 40:28, Hab. 1:12, Gen. 21:33, Jer. 10:10, Deut. 33:27
 - Isaiah 43:10-11 – *“10) Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11) I, even I, am the LORD; and beside me there is no saviour.”*
 - Ps. 18:31; Isaiah 41:4, 44:6, 44:8, 45:5; 1 Sam. 2:2, 7:22
 - C. Because there is only one God, therefore, there can only be one means of salvation, through Jehovah God
 - 1 Tim. 2:5 – *“For there is one God, and one mediator between God and men, the man Jesus Christ.”*
 - Acts 4:12 – *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*
 - Isaiah 43:11 – *“...beside me there is no saviour.”*

Article of Faith 1
The Trinity

2. The Trinity

A. Jehovah is one God, but yet at the same time is three distinct persons – the Father, Jesus Christ, and the Holy Spirit – known as “The Trinity”

- 1 John 5:7 – *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”*
- Matt. 28:19 – *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”*
- 2 Cor. 13:14 – *“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”*

B. Plurality and Singularity of God – God is 3-in-1 AND 1-in-3

- Deut. 6:4
 - *“Hear, O Israel: The LORD our God is one LORD:”*
 - The Hebrew here reads – *“The Yehovah (proper name of God, singular person) our elohiym (God, plural form) is one Yehovah”.*
 - This shows that even though there is more than one “person” in the God head (evidenced by the plural noun *elohiym*), they are still only one LORD (*Yehovah*)
- Eph. 4:3-6
 - The “unity” of the Godhead is mentioned in verse 3, and then the three unified members of the Godhead are all mentioned in the successive three verses 4, 5, and 6
 - *“one Spirit”* (v.4) – Holy Spirit
 - *“One Lord”* (v.5) – Jesus Christ
 - *“One God and Father of all”* (v.6) – God the Father
- Isaiah 6:8
 - *And I heard the voice of the Lord, saying, Whom shall I send and who will go for us?*
- Gen. 1:26
 - *“And God said, Let us make man in our image, after our likeness...”*
- Gen. 3:22
 - *“And the LORD God said, Behold, the man is become as one of us, to know good and evil...”*

C. Some verses where God the Father, Jesus Christ, and the Holy Spirit are all present outside of 1 John 5:7

- Matt. 28:19
 - *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”*
- 2 Cor. 13:14
 - *“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”*

Article of Faith 1
The Trinity

2. The Trinity (continued)

C. Some verses where God the Father, Jesus Christ, and the Holy Spirit are all present outside of 1 John 5:7 (continued)

- Matt. 3:16-17
 - *“16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. 17) And lo a voice [of God the Father] from heaven, saying, This is my beloved Son, in whom I am well pleased.”*
- John 14:26
 - *“But the Comforter, which is the Holy Ghost, whom the Father will send in my [Jesus’] name, he shall teach you all things, and bring all things to remembrance, whatsoever I have said unto you.”*
- John 15:26
 - *“But when the Comforter is come, whom I [Jesus Christ] will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”*
- John 14:16
 - *“And I [Jesus Christ] will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”*
- Rom. 8:9
 - *“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ, he is none of his.”*
- Eph. 2:18
 - *“For through him [Jesus Christ, v.13-16] we both have access by one Spirit unto the Father.”*
- Heb. 9:14
 - *“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”*
- Rom. 8:9
 - *“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”*

D. The entire Trinity is credited with the resurrection of Jesus Christ

- i. God the Father raised Jesus Christ from the dead
 - Gal. 1:1 – *“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)”*
 - Eph. 1:20, 1 Cor. 15:15, Rom. 6:4, Acts 2:24,32, 3:15,26, etc.

Article of Faith 1
The Trinity

2. The Trinity (continued)

D. The entire Trinity is credited with the resurrection of Jesus Christ (continued)

- ii. Jesus Christ raised Himself from the dead
 - John 10:17-18 – *“17) Therefore doth my Father love me, because I lay down my life, that I might take it again. 18) No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”*
- iii. Holy Spirit raised Jesus Christ from the dead
 - Rom. 8:11 – *“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you.”*
 - 1 Pet. 3:18

E. The entire Trinity is placed into the heart of the child of God in the new birth

- i. God the Father dwells inside of the child of God’s heart
 - 2 Cor. 6:16 – *“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”*
 - Eph. 2:22, John 14:23, 1 Cor. 3:9, 2 Cor. 5:1-5
- ii. Jesus Christ dwells inside the child of God’s heart
 - Col. 1:27 – *“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”*
 - Gal. 2:20, Rom. 8:10, John 14:20,26, 17:23
- iii. Holy Spirit dwells inside of the child of God’s heart
 - 1 Cor. 3:16 – *“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”*
 - Gal. 5:22, 1 Cor. 6:19, Rom. 8:9

F. The eternal divinity of Jesus Christ

- i. Jesus has been God from everlasting, from before the world began
 - John 1:1 – *“In the beginning was the Word, and the Word was with God, and the Word was God.”*
 - Heb. 7:3, Ps. 90:2, 93:2
- ii. Jesus was both 100% man and still 100% God at the same time
 - 1 Tim. 3:16 – *“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”*

Article of Faith 1
The Trinity

2. The Trinity (continued)

F. The eternal divinity of Jesus Christ (continued)

- ii. Jesus was both 100% man and still 100% God at the same time (continued)
 - John 1:14 – *“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”*
 - Col. 2:9 – *“For in him dwelleth all the fullness of the Godhead bodily.”*
- iii. Jesus is in perfect unity and fully equal with the other persons of the Godhead
 - John 10:30 – *“I and my Father are one.”*
 - John 17:11,21-23 – *“11) ...Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 21)That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22) And the glory which thou gavest me I have given them; that they may be one, even as we are one; 23) I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”*
 - John 5:17-18, John 14:1,7,9; John 15:23-24; John 16:3; 1 John 2:22-23

3. Sovereignty of God

- A. Since God is only true and living God, therefore, He is fully Sovereign and Omnipotent in all matters of His creation – meaning God has absolute power and is the final authority in all things, with no other person, entity, or being having authority to overrule His power
 - 1 Tim. 6:15 – *“Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;”*
 - Rev. 19:6 – *“...Alleluia: for the Lord God omnipotent reigneth.”*
 - Rev. 17:14, 19:16; Ps. 136:2-3; Dan. 2:47; Deut. 10:17
 - Matt. 28:18 – *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”*
 - Dan. 7:13-14, Isaiah 37:16
- B. God’s will is the Supreme Authority in all the universe, and His will cannot be overruled
 - Dan. 4:34-35 – *“34) And at the end of days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35) And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”*
 - Isaiah 40:15,17; Job 9:12; Isaiah 45:9-10; Rom. 9:19-22, James 4:13-15

Article of Faith 1
The Trinity

3. Sovereignty of God (continued)

B. God's will is the Supreme Authority in the universe, and His will cannot be overruled (cont'd)

- Eph. 1:11 – *“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:”*

C. God does as He purposes and pleases in all things in the world

- Ps. 115:3 – *“But our God is in the heavens: he hath done whatsoever he hath pleased.”*
 - Ps. 135:6, 2 Chron. 20:6, 1 Chron. 29:12
- Ps. 103:19 – *“The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.”*
- Job 23:13 – *“But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.”*
- Isaiah 14:24,27 – *“24) The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: 27) For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?”*
- Isaiah 46:10-11 – *“10) Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11) Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”*
 - Ps. 33:11

Article of Faith 2 The Scriptures

- Article of Faith #2 – The Scriptures
 - We believe the Scriptures of the Old and New Testaments, King James Translation, are the Word of God, and the only rule of faith and practice.

1. Divine Inspiration of the Bible

- A. The scriptures were divinely inspired by God for the benefit of His children
 - 2 Tim. 3:16-17 – *“16) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17) That the man of God may be perfect, thoroughly furnished unto all good works.”*
- B. God actually speaks to His people by the scriptures through the medium of the prophets and men who penned the word of God
 - Heb. 1:1 – *“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,”*
 - Rom. 1:2 – *“(Which he had promised afore by his prophets in the holy scriptures,)”*
 - Rom. 16:26 – *“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”*
- C. Men were moved by the Holy Ghost to pen the scriptures
 - i. Although the scriptures were penned by men, they are actually of divine (not natural) origin and did not come from any private interpretations of men but were sent down from heaven by the direction of the Holy Spirit of God
 - 2 Peter 1:19-21 – *“19) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20) Knowing this first, that no prophecy of the scripture is of any private interpretation. 21) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”*
 - 1 Peter 1:10-12 – *“10) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 11) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”*
 - Rev. 2:7 – *“He hath an ear, let him hear what the Spirit saith unto the churches...”*

Article of Faith 2
The Scriptures

1. Divine Inspiration of the Bible (continued)

C. Men were moved by the Holy Ghost to pen the scriptures (continued)

ii. David wrote by the inspiration of the Holy Spirit

- Mark 12:36 – *“For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.”* (Matt. 22:43)
 - Jesus Christ Himself acknowledges in His quotation of Psalm 110:1 that King David spoke *“by the Holy Ghost”* in writing the verse that Jesus was quoting
- Ps. 45:1 – *“My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.”*
- 2 Sam. 23:2 – *“The Spirit of the LORD spake by me, and his word was in my tongue.”*
- 1 Chr. 28:19 – *“All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.”*
- Acts 1:16 – *“Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.”*
- Heb. 4:7 – *“Again, he limiteth a certain day, saying in David, Today after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.”*

iii. Isaiah spoke by the inspiration of the Holy Spirit

- Acts 28:25-27 – *“(25) And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26) Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand...”*

iv. The Apostles were super-naturally able to recall events and the exact words that Jesus said even after multiple years had passed through the guidance and inspiration of the Holy Spirit because the gospels were not penned until years after the events actually occurred

- John 14:26 – *“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”*

D. The New Testament was penned from the eye-witness testimonies of the apostles

- 1 John 1:1-3,5 – *“(1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us...5) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.”*

Article of Faith 2
The Scriptures

1. Divine Inspiration of the Bible (continued)

D. The New Testament was penned from the eye-witness testimonies of the apostles (continued)

- Luke 1:1-4 – *“1) Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2) Even as they delivered them unto us, which from the beginning were eyewitnesses, and minister of the word; 3) It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4) That thou mightiest know the certainty of those things, wherein thou hast been instructed.”*
- The scriptures of both the Old and New Testament are the testimony of and about the Lord Jesus Christ
 - John 5:39 – *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”*

2. Divine Preservation of the Bible

A. The word of God will endure and be preserved by God forever

- Ps. 117:2 – *“...the truth of the LORD endureth for ever. Praise ye the Lord.”*
- Ps. 119:160 – *“Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.”*
- Ps. 119:144 – *“The righteousness of thy testimonies is everlasting...”*
- Ps. 100:5 – *“For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.”*
- Ps. 33:11 – *“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.”*
- Ps. 119:89 – *“For ever, O LORD, thy word is settled in heaven.”*

B. God’s “words” – the individual words of the Bible, not just the general principles – will be preserved forever

- Ps. 12:6-7 – *“6) The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7) Thou shalt keep them, O LORD, thou shalt preserve them from this generation forever.”*
 - Prov. 30:5 – *“Every word of God is pure...”*
- Matt. 24:35 – *“Heaven and earth shall pass away, but my words shall not pass away.”*
- John 10:35 – *“If he called them gods, unto whom the word of God came, and the scripture cannot be broken;”*

C. God’s word is pure and perfect – the scripture cannot be corrupted

- Prov. 30:5 – *“Every word of God is pure: he is a shield unto them that put their trust in him.”*

Article of Faith 2
The Scriptures

2. Divine Preservation of the Bible (continued)

C. God's word is pure and perfect – the scripture cannot be corrupted (continued)

- Ps. 19:7-9 – *“7) The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. 8) The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. 9) The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.”*
- 2 Sam. 22:31 – *“As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.”*
- Ps. 33:4 – *“For the word of God is right; and all his words are done in truth.”*
- John 10:35 – *“...the scripture cannot be broken;”*

D. The church's commitment to the truth

- God is the standard of truth
 - God of truth – Deut. 32:4, Ps. 31:5, Isaiah 65:16
 - Jesus is the truth – John 14:6, John 1:14-17, John 5:33
 - Spirit of truth – John 14:17, John 15:26, John 16:13
- God's word is the truth
 - John 17:17 – *“...thy word [God's word] is truth...”*
 - Ps. 119:142 – *“...thy law is the truth.”*
 - Ps. 119:151 – *“...all thy commandments are truth.”*
 - Ps. 119:160 – *“Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.”*
- God's truth will endure forever
 - Ps. 117:2 – *“...the truth of the Lord endureth for ever...”*
 - Ps. 100:5 – *“...his truth endureth to all generations.”*
 - Ps. 119:160 – *“Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.”*
 - Ps. 119:144 – *“The righteousness of thy testimonies is everlasting...”*
- The church is commanded to be the “pillar and ground of the truth”
 - 1 Tim. 3:15 – *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”*
- The church is commanded to worship “in spirit and in truth”
 - John 4:23-24 – *“23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24) God is a Spirit: and they that worship him must worship him in spirit and in truth.”*

Article of Faith 2
The Scriptures

2. Divine Preservation of the Bible (continued)

- E. God's word does not change or evolve but was delivered perfectly and completely by God through His inspiration – "...the faith which was once delivered unto the saints." (Jude 3) – therefore, we are sternly commanded to not add or take away from the word of God
- Rev. 22:18-19 – *"18) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19) And if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."*
 - Prov. 30:5-6 – *"5) Every word of God is pure: he is a shield unto them that put their trust in him. 6) Add thou not unto his words, lest he reprove thee, and thou be found a liar."*
 - Deut. 4:2 – *"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."*
 - Deut. 12:32 – *"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish it."*

3. The scriptures are the only rule of faith and practice in the church

- A. The church is the custodian of the truth of God's word and we must uphold the commandments that God has delivered to the church
- 1 Tim. 3:15 – *"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."*
 - Jude 3 – *"Behold, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."*
 - Matt. 28:20 – *"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."*
- B. God has provided everything the church needs in the scriptures, there is no need to supplement God's word with an additional material, manuals, or books
- 2 Peter 1:3 – *"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."*
- C. The church must accept the scriptures as the actual commandments of God himself
- 1 Cor. 14:37 – *"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."*

Article of Faith 2
The Scriptures

3. The scriptures are the only rule of faith and practice in the church (continued)

C. The church must accept the scriptures as the actual commandments of God (cont'd)

- 1 Thess. 2:13 – *“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”*
- Jesus equated acceptance or rejection of Him with acceptance or rejection of His words, so if we reject the word of God, we reject Jesus Christ Himself
 - John 12:47-50 – *“47) And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day...”*

D. The scriptures are the standard for doctrine, reproof, and instruction in the church

- 2 Tim. 3:16 – *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”*

E. The scriptures are the standard for how we are to behave in the house of the Lord

- 1 Tim. 3:15 – *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”*

F. On an individual basis, we must each affirm that God's word is perfect and the supreme standard for truth in our lives

- Ps. 119:128 – *“Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.”*

Article of Faith 2
The Scriptures – Defense of the King James Bible

- Article of Faith #2 – The Scriptures, Defense of the King James Bible
 - We believe the Scriptures of the Old and New Testaments, King James Translation, are the Word of God, and the only rule of faith and practice.

- 1. King James Bible
 - A. The Primitive Baptist Church holds that the Authorized King James Translation of the Bible is the only version of the scripture in the English language today that is still preserved to uphold and teach the doctrine and truth of the original autographs that God inspired men to write for the benefit of the church.
 - B. The rejection of other versions of the Bible as acceptable in the church is not simply that they are new, updated versions but rather because most other modern versions have been translated from corrupt manuscripts and no longer accurately resemble the true scriptures that were inspired by God.
 - C. The King James Translation of the Bible is the best and most accurate translation of the word of God in the English language because it was translated from the Textus Receptus or Traditional Text of scripture that still maintains the true doctrine and teaching of the original autographs.

- 2. Two Different Sets of Manuscripts
 - There are essentially two different sets (or families) of manuscripts from which all modern Bibles are translated from: 1) the Traditional Text or 2) the Alexandrian Text
 - A. Traditional Text
 - Alternate names and references to these manuscripts:
 - Traditional Text
 - This text has traditionally been accepted by the church as the authentic representation of the scriptures from the Italic Church, Gallic Church, the Waldensians, and the churches of the Reformation.
 - Majority Text
 - This family of manuscripts is known as the Majority Text because these texts comprise an overwhelming majority of all manuscripts still in existence.
 - Actually 85-90%, or almost 5,500 of about 5,800 remaining manuscripts that are still in existence today are texts from the historical Byzantine region near Syria.
 - Also, the Traditional Text manuscripts agree with each other in 97% of the content.
 - Compare that to the Codex Vaticanus and Codex Sinaiticus that disagree over 3,000 times in the gospels alone. When we note that there are only 3,779 verses in the gospels, it's clear that almost every single verse in the gospels have a discrepancy between these codices.

Article of Faith 2
The Scriptures – Defense of the King James Bible

2. Two Different Sets of Manuscripts (continued)

A. Traditional Text (continued)

- Alternate names and references to these manuscripts (cont'd):
 - Byzantine or Syrian or Antiochan Text
 - This family of manuscripts originated in the Byzantine Empire in Syria and were copied and maintained over the years by Byzantine monks; therefore, they were termed as the Byzantine Manuscripts or Texts.
 - It's important to note that Antioch of Syria was the center hub of the New Testament church in the Acts of the Apostles (Acts 11:26), so these would have been the manuscripts used by the church in Antioch of Syria.
- Textus Receptus (Received Text)
 - In 1516 AD, Desiderius Erasmus compiled a Greek New Testament from the most reliable manuscripts available at the time; Erasmus' Greek New Testament was compiled entirely from the Traditional or Majority Text manuscripts.
 - The Codex Vaticanus (that was used to create the Westcott-Hort Greek Text) was available to Erasmus, but he completely ignored that manuscript because it was incomplete, unreliable, and corrupted.
 - This Greek New Testament was called "*the text, now received by all, in which nothing corrupt*". The Latin terms for text ("*textum*") and received ("*receptum*") were used to refer to the work as the "Textus Receptus" or the "Received Text".
 - Therefore, the Textus Receptus was a standard compilation of all the Traditional or Majority Text manuscripts into one Greek New Testament volume.
 - The Textus Receptus was edited four times by Erasmus with his final version released in 1535 AD, Robert Stephanus edited the text four times, and Theodore Beza edited the text nine times. It was the 1598 edition of the Textus Receptus Greek New Testament that had been edited by Theodore Beza that was used to translate the King James Bible.
- Masoretic Text
 - The Masoretic Text is the Hebrew version of the Jewish Bible, which we know as the Old Testament.
 - The Jewish Hebrew Bible was maintained by Jewish scribes and Rabbis since its original authorship up until the 6th century AD.
 - Then, from the 7th to 11th centuries the manuscripts of the Jewish Bible (or the Torah) were maintained by a group called the Masoretes – which were a special school of scribes and scholars of the Torah – that took control of the care and copying of the Jewish Bible.

Article of Faith 2
The Scriptures – Defense of the King James Bible

2. Two Different Sets of Manuscripts (continued)

A. Traditional Text (continued)

- Masoretic Text (continued)
 - In the 16th century, Daniel Bomberg printed a Rabbinic Bible from the Masoretic Text. In 1525, Jacob ben Hayyim ibn Abdonijah edited that publication from the Masoretic Text for the 2nd Rabbinic Bible, and released his full Hebrew version of the Old Testament along with the updated Rabbinic Bible.
- In 1611 AD, the New Testament of the King James Translation was translated from the 1598 edition of the Textus Receptus Greek New Testament that had been edited by Theodore Beza, and the Old Testament was translated from the 1525 Masoretic Text that had been compiled and edited by Jacob ben Hayyim ibn Abdonijah.

B. Alexandrian Text

- Alternate names and references to these manuscripts:
 - Alexandrian Text
 - This family of manuscripts originated from Alexandria, Egypt, so they were termed as the Alexandrian Manuscripts or Texts.
 - Note that Egypt is almost exclusively condemned in the Bible and is used as a strong type of bondage, sin, and even Satan and the Antichrist.
 - Minority Text
 - This family of manuscripts is also known as the Minority Text because a very small minority (about 5-15%) of all manuscripts that are still in existence today are of the Alexandrian Text origin and composition.
 - Actually only 5-15% of the about 5,800 remaining manuscripts that are still in existence today are actually Alexandrian Text manuscripts.
- In 380 AD, the Latin Vulgate was composed by Jerome (a Catholic monk) at the request of Pope Damasus I, and the Vulgate was translated from the Alexandrian Text manuscripts.
 - The Vulgate has been the basis for all Catholic accepted Bibles and is still the principle text recognized by the Roman Catholic Church.
- In 1886 AD, Brooke Foss Westcott and Fenton John Anthony Hort composed their own New Testament text – entitled the Westcott-Hort Greek Text (also known as the Critical Text) – translated from the Alexandrian texts, primarily from two Alexandrian codexes: 1) the Codex Vaticanus and 2) the Codex Sinaiticus
 - 1. Codex Vaticanus
 - a. This manuscript was found and submitted to the Vatican Library in 1481 AD.

Article of Faith 2
The Scriptures – Defense of the King James Bible

2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- Two Alexandrian Codexes (continued)

- 1. Codex Vaticanus (continued)

- b. The actual manuscript was written on vellum (tanned animal skins) and was determined to date back and to have been actually composed in the 4th century (around 350 AD).

- c. This manuscript omits

- Genesis 1:1 through Genesis 46:28

- Psalms 106-138

- Matthew 16:2-3

- In the gospels, the text leaves out 237 words, 452 clauses and 748 whole sentences (as compared to the Textus Receptus)

- The Pauline Pastoral Epistles (1st Timothy, 2nd Timothy, Titus, and Philemon)

- Hebrews 9:14-13:25

- Revelation

- d. This translation was rejected by Erasmus in his translation of the Greek New Testament; with all of its omissions and errors, it's very obvious why a scholar such as Erasmus totally ignored these manuscripts.

- 2. Codex Sinaiticus

- a. This codex was found in 1844 AD in a trash pile that had been designated to be burned in the Saint Catherine's Monastery near Mount Sinai in the eastern Egyptian Sinai Peninsula.

- b. The actual manuscript was written on vellum and determined to date back and to have been actually composed in the 4th century (around 350 AD).

- c. It contains nearly all of the New Testament but is missing Mark 16:9-20 and John 7:53-8:11. It also contains the "Shepherd of Hermes" and the "Epistle of Barnabas", which have been rejected from the canon of scripture.

- d. Fredrick Henry Scrivener (who edited the Textus Receptus in 1891 AD) reported 15,000 alterations in the text of the Codex Sinaiticus. The New Testament only has 7,956 verses in total.

- Both the Codex Vaticanus and the Codex Sinaiticus are presumed to come from the same source

- Since both manuscripts originated in the 4th century, those particular copies were likely composed by Eusebius from 325-350 AD at the request of the Roman Emperor Constantine to prepare a copy of the New Testament for the new churches that Constantine planned to build in Constantinople

Article of Faith 2
The Scriptures – Defense of the King James Bible

2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- Both the Codex Vaticanus and Sinaiticus are presumed to come from the same source (continued)
 - Eusebius based his rendition of the New Testament on the “*Hexapla*” which was composed by Origen around 240 AD. Origen was from Alexandria, Egypt, and he influenced most of the Alexandrian manuscripts. Origen accepted many Gnostic teachings and those Gnostic influences were expressed in his composition of the Hexapla and Alexandrian texts that deny the literal interpretation of scripture and the deity of Jesus Christ.
 - Even though the Codex Vaticanus and Sinaiticus supposedly were composed from the same original texts, the two manuscripts still disagree over 3,000 times in the gospels alone. When we consider that there are only 3,779 verses in the gospels, it’s clear that almost every single verse in the gospels have a discrepancy between these codices.
- The personal heretical beliefs of Brooke Foss Westcott and Fenton John Anthony Hort were blatantly imposed onto the Greek New Testament that they produced
 - Westcott believed that David was a spiritual figure, not a literal person; he believed the Genesis account was allegorical, not literal; he did not believe in the literal Biblical account of miracles; he did not believe in the physical second coming of Jesus Christ; he did not believe that heaven was a literal place.
 - Hort did not believe in the existence of a devil; he did not believe in a literal, eternal hell; he did believe in the heretical Catholic ideology of “purgatory”; he did not believe in limited atonement of sins by Christ; he did believe in “baptismal regeneration”; he believed in the political ideology of Communism.
 - The heretical false teachings that Westcott and Hort held to are found all throughout their version of the Greek New Testament and their manipulation of the text is very obvious from the blatant errors on foundational doctrines that they rejected.
- The omissions in the Westcott-Hort Greek Text affect many essential Bible doctrines and the deity of Jesus Christ
 - Removes the name “Jesus” 70 times and “Christ” 29 times from the text
 - Removes reference to the virgin birth of Jesus in Luke 2:33
 - Removed reference to the deity of Jesus Christ in 1 Timothy 3:16 and Romans 14:10 & 12
 - Removed reference to the redeeming blood of Jesus Christ in Colossians 1:14
 - Incorrectly attributes the authorship of the book of Malachi to Isaiah in Mark 1:2

Article of Faith 2
The Scriptures – Defense of the King James Bible

2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- The Westcott-Hort Greek Text is also known as “The Critical Text”
 - The Critical Text differs from the Textus Receptus text 5,337 times, according to one calculation (there are only 7,956 verses in the New Testament).
 - Compared to the Textus Receptus, the Codex Vaticanus omits 2,877 words in the gospels, and the Codex Sinaiticus omits 3,455 words in the gospels. There are 64,766 words in the gospels. Therefore, the Codex Vaticanus leaves out 4.4% of all the words, and the Codex Sinaiticus leaves out 5.3% of all the words in the gospels.
 - The Westcott-Hort Greek Text (based on Alexandrian manuscripts) and the Textus Receptus (based on Byzantine manuscripts) disagree in so many areas that only one can be the true and correct record the scriptures and the other must be deemed a blatant falsehood.
- While the Alexandrian texts are more ancient that does not mean they are more authentic; older does not equal more accurate
 - The Westcott-Hort Greek Text claims its superiority from being translated from “older manuscripts”. This particular claim is true because the Codex Vaticanus and Sinaiticus are dated back to the 4th century, and the Textus Receptus that was compiled by Erasmus in 1516 was based on Byzantine manuscripts from probably the 10th to the 12th century.
 - However, older does not always mean better. The Codex Vaticanus and Codex Sinaiticus were penned on vellum, so they lasted longer due to their medium, while many of the original autographs and parchments (2 Tim. 4:13) were penned on papyrus that was not made to last the test of time and subsequently deteriorated from perpetual use.
 - Also, the more frequently those manuscripts are actively used, the more quickly they will fade and deteriorate. A book left unused on the shelf will certainly last the test of time because it is not used. Due to the severe deficiencies of the Codex Vaticanus and Codex Sinaiticus, those Alexandrian texts were not actively used by the early church and have remained in good condition for over 1650 years while many of the true, authentic Traditional Text manuscripts had deteriorated from repeated use by the church.
 - It should also not be overlooked that the Codex Sinaiticus was found in a trash pile set to be burned by Byzantine monks who were fluent in Greek and well versed in the authentic Byzantine manuscripts. This should clearly denote how deficient that codex was for the Byzantine monks to render it good for nothing other than kindling of a fire.

Article of Faith 2
The Scriptures – Defense of the King James Bible

2. Two different sets of manuscripts (continued)

B. Alexandrian Text (continued)

- Essentially every “new, updated” version of the Bible has either been translated from or influenced by the Westcott-Hort Greek Text or a later revision of the text
 - New American Standard Bible (NASB), New International Version (NIV), English Standard Version (ESV), Revised Version (RV), Revised Standard Version (RSV), Holman Christian Standard Bible (HCSB), and almost all other prominent modern-day Bibles have originated from the Alexandrian Text and the Westcott-Hort Text.
 - Essentially, all modern versions have been translated from or influenced by the corrupted Alexandrian Text and Westcott-Hort Greek Text, and therefore must be disregarded in the search for the true scriptures inspired by God.

3. Importance of the individual words, the tense of words, and every letter of the scriptures

A. God promised to preserve every word of His scripture not just general themes

- Ps. 12:6-7 – *“6) The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. 7) Thou shalt keep them, O LORD, thou shalt preserve them from this generation forever.”*
 - Matt. 24:35, John 10:35, Rev. 22:18-19, Deut. 4:2
- Prov. 30:5 – *“Every word of God is pure: he is a shield unto them that put their trust in him.”*

B. Every single word and letter, even down to the singular or plural usage and the verb tense, contributes to the meaning of each passage. The addition, removal, or changing of even one word can completely change the meaning of the entire passage. These are some specific examples where apparently minute changes to the scriptures profoundly affect the meaning and impact of the text.

i. Adding one letter, changing the word from singular to plural

- Gal. 3:16 – *“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”*
 - Paul here makes the clear distinction that the scripture is referring to Abraham’s “seed” (singular) instead of “seeds” (plural). This was his defense that the fulfillment of the promise to Abraham was speaking of Jesus (“seed” or singular) instead the entire nation of the Israelites (“seeds” or plural). Therefore, the correct interpretation of the text would be altered based on an “s” being added at the end of one word.
 - This verse should emphasize to us how crucial each individual letter is in the scriptures. Even though it might appear to be a minute discrepancy, if even one letter of the divinely inspired autographs is altered in another Bible version, it could totally change the meaning and correct interpretation of any verse.

Article of Faith 2
The Scriptures – Defense of the King James Bible

3. Importance of the individual words, the tense of words, and every letter of the scriptures (cont'd)

B. The addition, removal, or changing of even one word can completely change the meaning of the entire passage (cont'd)

ii. Altering the tense of a verb, changing from present to past tense

- Mark 12:26-27 – *“26) And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27) He is not the God of the dead, but the God of the living: ye therefore do greatly err.”* (see also Matt. 22:28-32)
 - Jesus uses the present tense description of God “I Am” to certify that God is not the God of the dead (or “I Was”), but he is the God of the living (“I Am”).
 - Again, not interpreting the correct tense of the verb not only changes the meaning of the verse, but it gives us the wrong doctrinal interpretation of the character of God, in contrast to the truth that He is both the living God and God of the living.

iii. Changing the orders of words, and thereby changing the form of the sentence

- Gen. 3:1 – *“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”*
 - Satan creates doubt in God’s commandment, making Eve question God by simply changing the order of words.
 - By just flipping two words “hath God said” versus “God hath said” totally changes the context of the verse and changes it from a command to a question. “Yea, God hath said, Ye shall not eat of every tree of the garden” would have been a true statement because God had implemented a restriction that forbid them from eating of every tree without exception.
 - However, by switching two words, Satan changes the entire sentence into a question, “Yea, hath God said...?”, making her question if God is restricting something from her.

iv. Adding one additional word

- Gen. 3:4 – *“And the serpent said unto the woman, Ye shall not surely die:”*
 - Satan changes a true statement into a false statement by adding one word.
 - The command from God was that Adam would die if he ate of the forbidden fruit (Gen. 2:17). If Satan said, “Ye shall surely die” that would have been exactly correct.
 - But by adding one word, the positive command is changed to a negative lie – “Ye shall not surely die” – changing the entire meaning of God’s commandment.

Article of Faith 2
The Scriptures – Defense of the King James Bible

3. Importance of the individual words, the tense of words, and every letter of the scriptures (cont'd)

B. The addition, removal, or changing of even one word can completely change the meaning of the entire passage (cont'd)

v. Leaving out verses in the context

- Matt. 4:6 – *“And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”*
 - Satan quotes scripture to Jesus but leaves out the verse foretelling his own future destruction.
 - Satan begins to quote from Ps. 91:11-12, *“He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone”*, but he stops there.
 - The next verse in context in Ps. 91:13 condemns Satan himself but he conveniently leaves that out, *“Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet.”*

vi. Adding information when scripture is silent

- Heb. 7:14 – *“For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood.”*
 - Paul uses the silence of scripture as proof of a restriction (i.e. the regulative principle)
 - The law of Moses only allowed for descendants of the tribe of Levi to be a priest, so how could Jesus act, legally, in the office of a priest since he was of the tribe of Judah, instead of Levi? Paul states that the law spoke nothing about the tribe of Judah, being qualified for the priesthood, so therefore Jesus should have been prohibited from being a priest. Therefore, once the specific commandment that a priest could only be a Levite was given, there was also given an implied specific commandment that a priest could not legally come from the other 11 tribes. So in essence, everything was prohibited except what was explicitly allowed.
 - Therefore, we may use the silence of scripture to prove that something is excluded or prohibited by God because if only one thing is explicitly stated as allowed in scripture, by implication everything else is excluded or prohibited. If anyone then adds something to the scripture that was purposefully excluded in its original divine inspiration, they have changed the entire nature of that teaching simply by adding possibly one additional thing.

Article of Faith 2
The Scriptures – Defense of the King James Bible

4. Significant omissions and changes of the new, modern versions
- A. The new Bible versions that are based on the Alexandrian Text and the Westcott-Hort Critical Greek Text consistently omit many verses and significant portions of scripture, although some versions do put a footnote declaring that those verses are not included in the earliest manuscripts.
- B. These are certain verses that are entirely omitted or footnoted by at least 10 of the new versions. Major doctrines that are affected by corrupting these verses are noted in each case. Compare the doctrines that are affected by these corrupt versions to the heretical beliefs of Westcott and Hort noted earlier and the Gnostic influence of the Alexandrian Text. It is very obvious that those men systematically corrupted their Critical Text to attempt to impose their heretical beliefs on their New Testament Greek Text.
- Matt. 17:21 – Necessity of prayer and fasting in powerful faith
 - Matt. 18:11 – Humanity of Jesus Christ and the purpose of salvation in His death – *“For the Son of man is come to save that which was lost.”*
 - Matt. 23:14 – Condemnation of the Pharisees and the greater damnation of hell
 - Mark 7:16 – Necessity of the new birth to understand spiritual things – *“If any man have ears to hear, let him hear.”*
 - Mark 9:44 & 46 – The unquenched fire and punishment of hell
 - Mark 11:26 – Believer’s responsibility to forgive the sins and trespasses of others
 - Mark 15:28 – Fulfillment of Old Testament prophecy in Jesus’ condemnation and death as a transgressor
 - Mark 16:9-20 – Resurrection and Ascension of Christ, and the Great Commission
 - Many of the Alexandrian Text manuscripts leave the portion at the end of Mark’s gospel blank where the scriptures should have been, instead of condensing the text, denoting it was blatantly omitted from the codices.
 - Luke 17:36 – Judgment during the destruction of Jerusalem
 - Luke 22:43-44 – Humanity of Jesus Christ and the existence and aid of angels
 - John 5:4 – Existence of angels that troubled the water in this account
 - John 7:53–8:11 – Omits the account of Jesus’ forgiveness of the adulterer and the teaching of the man’s depravity that all men are condemned sinners
 - Acts 8:37 – Necessity of belief in Jesus Christ as the Son of God for baptism
 - Acts 15:34 & 24:7 & 28:29 – Certain historical events in the early church are omitted
 - Rom. 16:24 – Grace of the Lord Jesus Christ
- C. Verses that certain portions of a verse are left out
- 1 John 5:7 – The KJV declares the Trinity, one God in three persons: the Father, the Word, and the Holy Ghost. Essentially all other versions remove the last half of the verse that affirms the Trinity.
 - *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”* (KJV)
 - *“For there are three that testify.”* (NIV, ESV, NASB, HCSB)

Article of Faith 2
The Scriptures – Defense of the King James Bible

4. Significant omissions and changes of the new, modern versions (continued)

C. Verses that certain portions of a verse are left out (continued)

- Matt. 6:13 – The KJV affirms the sovereignty of God and His kingdom, power, and glory at the closing of Jesus' model prayer. That phrase is entirely left off in the ESV (and in the NIV and multiple other versions).
 - *"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."* (KJV)
 - *"And lead us not into temptation, but deliver us from evil."* (ESV)
- Col. 1:14 – The NIV and essentially all other modern versions remove the reference the blood of Christ as the means of our redemption and forgiveness
 - *"In whom we have redemption through his blood, even the forgiveness of sins:"* (KJV)
 - *"In whom we have redemption, the forgiveness of sins."* (NIV)
- 1 Cor. 11:24 – The NASB and essentially all other modern versions omit the word "broken", but the sentence doesn't actually make sense in those versions because they have left out that correct word.
 - *"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."* (KJV)
 - *"And when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."* (NASB)

D. Verses where changes in the wording of the new versions severely undermines many crucial scriptural doctrines

- 1 Tim. 3:16 – The NIV places the divinity of Jesus Christ into question by replacing the definitive statement in the KJV that Jesus was God manifest in the flesh to a generalized statement that He simply appeared in the flesh.
 - *"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."* (KJV)
 - *"Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory."* (NIV)
- John 1:18 – The KJV declares Jesus as the only begotten Son of God. The NIV denotes Jesus as the only Son of God despite that fact that God has many sons (Heb. 2:10). The NASB implies that Jesus was a created God, the only begotten God in contradiction to the eternal divinity of Jesus Christ.
 - *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."* (KJV)
 - *"No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him."* (NASB)

Article of Faith 2
The Scriptures – Defense of the King James Bible

4. Significant omissions and changes of the new, modern versions (continued)

D. Verses that changes in the wording in the new versions severely undermines many crucial scriptural doctrines (continued)

- John 3:16 – The KJV declares Jesus as the only begotten Son of God. The NIV denotes Jesus as the one and only Son of God, despite that fact that God has many sons (Heb. 2:10). Same change of wording issue in John 1:18 in NIV.
 - *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”* (KJV)
 - *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”* (NIV)
- Luke 2:33 – The KJV introduces Joseph (the husband of Mary) by name, but the NASB calls Joseph the father of Jesus Christ – “His father” – placing doubt on the virgin birth of Jesus Christ.
 - *“And Joseph and his mother marvelled at those things which were spoken of him.”* (KJV)
 - *“And His father and mother were amazed at the things which were being said about Him.”* (NASB)
- Acts 2:47 – The NIV and essentially all other modern versions remove reference to the church and implies a progressional means of eternal salvation by belief.
 - *“Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”* (KJV)
 - *“Praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”* (NIV)
- 1 Cor. 1:18 – The ESV and essentially all other modern versions imply that the actions of men are affecting their eternal state of perishing or being saved, instead of the KJV that correctly portrays those who believe “are [already] saved”, presenting belief as an evidence not a cause of salvation
 - *“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”* (KJV)
 - *“For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.”* (ESV)
- Mark 1:2 – The NIV and essentially all other modern versions incorrectly attribute authorship of the book of Malachi to Isaiah
 - *“As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”* (KJV)
 - *“As it is written in Isaiah the prophet: I will send my messenger ahead of you, who will prepare your way.”* (NIV)

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The Scriptures – Defense of the King James Bible

5. What about the New King James Version (NKJV)?
- A. The New King James Version was released in 1982 AD and was supposed to be translated from the Textus Receptus, but there are significant deficiencies in that translation as well.
 - o NJKV departs from the Textus Receptus Greek in the New Testament over 1,200 times (again consider that there are only 7,956 verses in the New Testament)
 - o NJKV removes the word “Lord” 66 times from the text
 - o NJKV removes the word “God” 51 times from the text
 - o NJKV removes the word “heaven” 50 times from the text
 - o NJKV removes the word “repent” 44 times from the text
 - o NJKV removes the word “blood” 23 times from the text
 - o NJKV removes the word “hell” 22 times from the text
 - o NJKV completely removes the word “JEHOVAH” from the text
 - o NJKV completely removes the phrase “new testament” from the text
 - o NJKV completely removes the word “damnation” from the text
 - o NJKV completely removes the word “devils” from the text
 - o NJKV demotes Jesus from “Lord” to “Sir” in Luke 13:8
 - o NJKV demotes Jesus from “Lord” to “Master” in Matthew 18:26
 - o NJKV demotes Jesus from “the Son” to “a son” in John 8:35, and removes other references to the Sonship of Jesus in Acts 3:13, 3:26, 4:27, 4:30, and Colossians 1:15
 - o NJKV removes the references to the name of “Jesus” in Mark 2:15
 - B. Similar scriptural problems could be provided for other modern Bible versions that claim to have been translated from manuscripts of the Majority Text (although no other Bibles were translated from the 1598 edition of the Textus Receptus as the 1611 King James Bible was), such as the King James 2000 Bible (KJV 2000), Modern English Version (MEV), along with the New King James Version (NKJV).
 - C. These scriptural variances in the NKJV and other versions emphasize that the Authorized King James Version of 1611 is the most accurate and scripturally precise of all other translations of the Textus Receptus, and is still the preferred translation of the Bible for the English language over and beyond the other versions who claim the Textus Receptus as their source text. These other Textus Receptus versions are not an acceptable alternative to the KJV 1611.
6. Superiority of the King James Bible
- A. Scholarship
 - o In 1604, King James I of England commissioned 54 of the best Greek and Hebrew scholars living at the time to translate the Bible into English. The work was completed in 1611, with 47 of the original men finishing the work.

Article of Faith 2
The Scriptures – Defense of the King James Bible

6. Superiority of the King James Bible (continued)

A. Scholarship (continued)

- The men that were chosen for the translation were exceptionally knowledgeable of the underlying original languages of Greek, Hebrew, and some Aramaic. They all had formal doctrinal and linguistic training in the leading religious universities of the day, primarily Oxford or Cambridge University in England. A comparable group with the comprehensive knowledge of the original languages would be very difficult, if not impossible, to reproduce, even in the current day. All of the KJV translators were believers in Jesus Christ and believers in the divine inspiration, preservation, and inerrancy of the scriptures. In contrast, many contributors to the modern Bible translations are Jewish or secular academics, who neither believe in Jesus Christ nor believe in the divine inspiration and inerrancy of the scriptures.
- The translators worked in six committees, with each committee translating a specific section of scripture. The KJV was translated with a “formal equivalence” which promotes a word for word translation to keep the same words and grammatical structure of the original text, as opposed to “dynamic equivalence” which leads to paraphrasing and is susceptible to alteration by the translators. Each man of a committee translated every word of his committee’s assigned section of scripture. Then, these individual translations were collectively compared with those of other team members, and discrepancies between the individual translations were voted on. Then, the collective translation of the original committee was passed on to each of the other committees for their scrutiny and approval. Thus, each scripture was examined at least fourteen times during the process. Due to the precision and intensity with which each scripture was examined, the translation project took seven years and was finally completed in 1611.

B. Readability

- Flesch-Kincaid Grade Level Indicator
 - The Flesch-Kincaid Grade Level Indicator is a readability test that is designed to measure how difficult a reading passage in English is to understand. This measurement takes into account the number of words per sentence and number of syllables per word to determine how difficult for the reader that a certain passage is to understand.
 - Flesch-Kincaid Grade Level Indicator scores for certain Bible versions, per *New Age Bible Versions*, by Gail Riplinger, pg. 196:
 - KJV – 5.8 (the score for the New Testament only is 4.32)
 - NIV – 8.4; NASB – 6.1; NKJV – 6.9
 - Furthermore, according to the Flesch-Kincaid Grade Level Indicator, 74% of the books in the KJV are on or below the 6th grade reading level, and 94% are on or below the 7th grade reading level. The Flesch Reading Ease index rated 97% of the books in the KJV as “Fairly Easy” or “Easy” to read. All of these readability scores were better than every other Bible version.

Article of Faith 2
The Scriptures – Defense of the King James Bible

6. Superiority of the King James Bible (continued)

B. Readability (continued)

- Flesch-Kincaid Grade Level Indicator
 - Dr. Rudolf Flesch, co-originator of the Flesch-Kincaid Grade Level Indicator and the leading authority on readability studies, quoted from his book *The Art of Plain Talk*, pg. 43:
 - “The best example of very ease prose (about 20 affixes per 100 words) is the King James Version of the Bible.”
- Readability Analysis of Writing Samples by Pro-Scribe
 - According to the readability statistics generated by *Pro-Scribe*, the KJV is easier to read than *USA Today*, *People Magazine*, and most children’s books (per *The Language of the King James Bible*, by Gail Riplinger, pg.159):
 - KJV Bible
 - Grade – 7
 - Syllables per word – 1.3
 - Words over nine letters – 3%
 - Children’s books
 - Grade – 7
 - Syllables per word – 1.3
 - Words over nine letters – 8%
 - *People Magazine*
 - Grade – 8
 - Syllables per word – 1.5
 - Words over nine letters – 10%
 - *USA Today*
 - Grade – 9
 - Syllables per word – 1.5
 - Words over nine letters – 10%
 - The King James Version of the Bible has consistently scored lower on these readability tests because it has less syllables per word, less letters per word, less words per sentence, smaller percentage of long words, and a larger percentage of short words than all the other modern Bible versions.
 - It should be noted that the King James Version is not written in Old English but actually is written in the Modern English style. Old English was from 450-1150, Middle English was from 1150-1485, and Modern English began in 1485. However, the King James language sounds different than our Americanized Modern English because the lexicon (or the commonly used vocabulary) has changed over the years. Despite the changing of the lexicon, the form and structure of the English language has not changed since the KJV was translated.
 - In addition, the language used in the King James Bible exhibits a unique cadence and style that easily lends itself to memorization, benefiting the Bible study of the reader.

Article of Faith 2
The Scriptures – Defense of the King James Bible

6. Superiority of the King James Bible (continued)

C. Integrity and precision of the translation

- The translators of the KJV took great care to maintain the integrity of the original text as it was translated into English
 - When translating from one language into another, the original wording of the text cannot always be exactly replicated in the other language. The meaning of a word in Greek may not be exactly conveyed in the meaning of an equivalent word in English. Therefore, words that were implied in the original language but did not have an exact English equivalent were included to make the sentences complete and understandable in our English language. When the KJV translators included an implied word from the original text to make a complete sentence in English, they denoted those words in italics in the King James Bible. No such distinction is made in any of the modern versions.
 - When a person is speaking, the English language presents quotation marks to allow the reader to note when their speech begins and ends. The original Greek and Hebrew text do not indicate exactly where a certain speech begins and ends with quotations marks. There is no equivalent punctuation mark corresponding to quotation marks in those languages. Therefore, the King James translators left off any quotation marks in the English translation and did not assume where those punctuation marks should be placed since they were not presented in the original text. The other modern version independently determine and assume where quotations marks should be placed even though they are not at all presented in the original Greek and Hebrew text.
 - The name of Jehovah God in His covenant name and relationship of the nation of Israel is presented in the Old Testament by what's known as "the Tetragrammaton" spelled in the Hebrew as "YHWH". By Jewish tradition, Jews are not allowed to actually speak this term aloud or read it aloud, so the exact pronunciation of this word is not actually known. Therefore, instead of making an assumption about the correct spelling of this word, the King James translators translated the Tetragrammaton as LORD in all caps every time it occurred in the Old Testament.
- Precision of the King James language
 - While some of the words in the King James Bible are not used regularly in the English language anymore, we might assume that replacing them with modern words would be beneficial. However, the words used in the KJV are actually more precise than the modern equivalents that we use today, and we can lose the proper understanding of a text by "dumbing down" or generalizing the original language.
 - The use of "est" and "eth" on the end of words in the KJV seems peculiar, but the purpose is very simple. A singular 2nd person noun would have a corresponding verb ending in "est" – "thou lovest" – and a singular 3rd person noun would have a verb ending in "eth" – "he loveth".

Article of Faith 2
The Scriptures – Defense of the King James Bible

6. Superiority of the King James Bible (continued)

C. Integrity and precision of the translation (continued)

o Precision of the King James language (continued)

- The Greek and Hebrew language both use unique words that distinguish between the singular and plural usage of 2nd person pronouns, using different words for both singular and plural form of each pronoun. In contrast, our American English blends the second person pronoun into just one word – “you” – that does not distinguish between a singular or plural audience. To maintain the precision of the original Greek and Hebrew text, the King James translators used words that maintained the distinction between the singular and plural pronouns even though those words and the same applicable distinction had already been dropped from the language used at that time. You will note that there are no uses of “thee” and “thou” in the Translators to the Readers introduction to the KJV because they did not commonly use that speech in the English of that day either. However, to maintain the closest possible representation to the original text of the Greek and Hebrew, the King James translators used these precise singular and plural pronouns to accurately convey the distinctions that were made in the original text. Note the distinction between the singular and plural pronouns of the second person:
 - 2nd person singular pronouns – “thou”, “thee”, “thy”, “thine”
 - 2nd person plural pronoun – “ye”, “you”, “your”, “yours”
- Examples of the necessity of these singular and plural 2nd person pronoun distinctions can be noted in these verses:
 - Matt. 26:64, John 3:7 Luke 22:31-32, 1 Cor. 8:9-12, Gal. 6:1, 2 Tim. 4:22, Titus 3:15, Philemon 21-25, Exod. 4:15, Exod. 29:42, 2 Sam. 7:23

D. Copyright

- o The King James Bible is in the public domain in essentially all of the world, except in England where certain royal printers are the only publishers of this Bible. Therefore, no person, business, or organization profits from the sale of the King James Bible. This stands in stark contrast to the monetization of the copyright and publication of the modern-day versions.
- o The New International Version’s (NIV) exclusive publishing rights in the United States is owned by Zondervan, which is a subsidiary of HarperCollins, which is owned by News Corp, and the chairman of News Corp is Rupert Murdoch. The New King James Version (NKJV) is also published by HarperCollins.
 - HarperCollins also is the publisher of “The Satanic Bible”
- o A minimum number of changes must be made to any existing Bible version currently in print for a new Bible to receive a copyright. Therefore, for any new Bible versions to be produced, they have to change, add, or leave out a minimum amount of words, etc. before they are eligible for a copyright, whether those changes destroy the integrity of the scriptures or not.

Article of Faith 2
The Scriptures – Defense of the King James Bible

7. Summary

- Essentially all the prominent “new, updated” Bible versions are based on minority texts that comprise less than 5% of all manuscripts (only about 100 of the 5,800 total existing manuscripts are Alexandrian manuscripts) and those disagree over 5,300 times with the Traditional or Majority Text (which comprise about 5,500 of the 5,800 total manuscripts). And of the Minority Text (less than 5%) that they are based upon, the underlying manuscripts disagree between each other over 3,000 times in the gospels alone.
- The new versions are translated from the Westcott-Hort Greek Text that was contaminated by the heretical beliefs of its composers. In addition, the two primary Greek manuscripts – the Codex Vaticanus and Codex Sinaiticus – that their translation was based upon actually omits large portions of the Old Testament and New Testament.
- Not only are the new versions based on an isolated, minority number of the overall manuscripts that contradict the overwhelming majority of all the texts, but the manuscripts that actually were used are incomplete, inconsistent, and wholly unreliable.
- The differences and discrepancies in the modern Bible versions are not nominal or insignificant, but they severely undermine many crucial biblical doctrines, such as the deity of Jesus Christ, the virgin birth, and the finished atonement of Jesus Christ.
- The King James Bible is far superior to any of the modern version as well. The knowledge and scholarship of the King James translators would be unequaled today in their understanding of the Greek and Hebrew languages in which the original texts were penned.
- Despite that sometimes unfamiliar words that are used, the KJV is actually written in a manner that any person with a 5th grade education can understand the entire Bible. It is written in the language of the common man and uses a very unique cadence and style that make memorization come very easily.
- The King James translators used language that accurately reflected the original texts, maintaining the singular and plural distinction of pronouns in the usage of “thee” and “thou”, etc. They included implied words as italics, did not add or assume quotation marks, and distinguished the Tetragrammaton by LORD in all caps. The KJV has also been preserved from monetization and the greedy motives of men, since it is readily available in the public domain.
- Therefore, the Authorized King James Version of 1611, which was translated from the Textus Receptus that was based solely on the Traditional and Majority Text, is by far the purest, most accurate translation in the English language of the scriptures that were inspired by God for His church.

The information in this study outline was primarily derived from the following sources, unless otherwise noted: *Crowned with Glory* (by Dr. Thomas Holland), *The Bible Answer Book* (by Dr. Sam Gipp), *An Understandable History of the Bible* (by Dr. Sam Gipp), *One Book Stands Alone* (by Dr. Douglas Stauffer), *The King James Version of 1611. The Myth of Early Revisions* (by Dr. David F. Reagan), *New Age Bible Versions* (by Gail Riplinger), and various articles from the www.tbsbibles.org (Trinitarian Bible Society) and www.kjvtoday.com.

Article of Faith 3
Election, Predestination, and Particular Redemption

- Article of Faith #3 – Election, Predestination, and Particular Redemption
 - We believe that God, before the foundation of the world, chose a definite number of the human race in Christ Jesus to salvation and they, in particular, are redeemed.

- 1. Unconditional Election
 - A. Election means “the act of picking out or choosing”, so God chose a people to salvation.
 - i. God chose His people “before the foundation of the world”
 - Eph. 1:4 – “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:”
 - 2 Tim. 1:9, Titus 1:2, Rom. 9:11, Ps. 33:12, 139:16; Rev. 17:8
 - 2 Thess. 2:13 – “Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”
 - John 15:16, 1 Pet. 2:9, Ps. 65:4, Acts 13:48
 - 1 Pet. 1:2 – “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:”
 - Rom. 8:29, John 17:23-24, Jer. 31:3
 - ii. The evidence of God’s election and choice of a person is evident to others in one’s life after they have been born again (called) by the Spirit of God
 - 1 Thess. 1:4 – “Knowing, brethren beloved, your election of God.”
 - 2 Pet. 1:10 – “Whether the rather, brethren, give diligence to make your calling and election sure:”
 - Rom. 8:29, 9:11; Acts 13:48
 - iii. Jesus taught election in his ministry
 - Luke 18:7 – “And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?”
 - Matt. 24:22,24,31 – “22) for the elect’s sake those days shall be shortened. 24)...insomuch that, if it were possible, they shall deceive the very elect. 31) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds...”
 - iv. Scripture is replete with references to “election” and “the elect”
 - By Jesus
 - Matt. 24:22,24,31; Mark 13:20,22,27; Luke 18:7
 - By the Apostles and writers of the New Testament
 - Apostle Paul – Rom. 8:33, 9:11, 11:5,28; Col. 3:12; 1 Thess. 1:4; 2 Tim. 2:10; Titus 1:1
 - Apostle Peter – 1 Pet. 1:2, 5:13; 2 Pet. 1:10
 - Apostle John – 2 John 1,13

Article of Faith 3
Election, Predestination, and Particular Redemption

1. Unconditional Election (continued)

B. How did God choose (or elect) a people to save?

- i. God did not choose a people based on works (or a condition required to be met)
 - a. God's election of a people to salvation was not based upon who would do good or choose to accept Christ (not based on any foreseen merit in the life of a man) because then no man would have been chosen because of the depth of man's depravity
 - o Ps. 14:2-3 – *"2) The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3) They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."*
 - Ps. 53:2-3, Rom. 3:10-18
 - b. God uses the example of His sovereign choice to bestow favor upon Jacob and to love Jacob in the Old Testament as an example of God's sovereignty in choosing an elect people to save; Jacob had not even been born yet when God pronounced him as the chosen or preferred son, so God's choice could not have been based on his future good works; and in turn God's elect people were chosen before the foundation of the world, before they even had the possibility of doing any good works to merit their choosing by God
 - o Rom. 9:11-13
 - *"12) It was said unto her, The elder shall serve the younger. 13) As it is written, Jacob have I loved, but Esau have I hated."* (Rom. 9:12-13)
 - o So how was Jacob chosen as the favored son instead of Esau? Why was Jacob loved by God, but Esau hated by God?
 - *"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth;),* (Rom. 9:11)
- ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man
 - a. The elect were chosen because of God's grace towards them
 - o 2 Tim. 1:9 – *"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."*
 - Titus 3:4-7, Eph. 1:6
 - o Salvation and God's election is by grace – God's unmerited favor bestowed upon undeserving sinners – not by the works of man
 - Eph. 2:8-9, 2 Tim. 1:9, Titus 3:5, Rom. 9:11,15-16; Rom. 11:5-6; John 1:13

Article of Faith 3
Election, Predestination, and Particular Redemption

1. Unconditional Election (continued)

B. How did God choose (or elect) a people to save?(continued)

ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man (continued)

a. The elect were chosen because of God's grace towards them (cont'd)

o Grace and works are incompatible

- Rom. 11:5-7 – *"5) Even so then at this present time also there is a remnant according to the election of grace. 6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work. 7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."*
- Notice in Rom. 11:6 that grace and works are wholly opposed and incompatible to each other; so if election (God's choice) is of grace, then, by definition, it cannot be of works
- Grace is "unmerited favor", but if an action is required to be performed to cause "grace" to be bestowed upon an individual, then it is no longer "grace" but "wages" because a work or action has been performed that has now "merited" favor being shown unto you
- This is why grace and works are incompatible, when one performs a work that causes a good action to be done unto them, what has occurred is now "merited favor", rather than grace that requires the good work to be "unmerited" in the recipient

b. The elect were chosen because of God's love for them

- o Eph. 2:4-5 – *"4) But God, who is rich in mercy, for his great love wherewith he loved us, 5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);"*
- o Rom. 9:15-16 – *"15) For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."*
- o Jer. 31:3 – *"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."*
 - God's love for His children never began and will never end – it's "everlasting"
 - Rom. 8:35-39

Article of Faith 3
Election, Predestination, and Particular Redemption

1. Unconditional Election (continued)

B. How did God choose (or elect) a people to save?(continued)

- ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man (continued)
 - b. The elect were chosen because of God's love for them (cont'd)
 - o Deut. 7:7-8 – *"7) The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8) But because the Lord loved you..."*
 - God's choice to bestow favor on the natural nation of Israel – showing a type of God's favor bestowed upon the elect – was not because they merited God's favor in any way, but just because God loved them
 - c. The elect were chosen because it was God's purpose and will to save them
 - o Eph. 1:4-6 – *"4) According as he hath chosen us in him...5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."*
 - o Matt. 11:25-26 – *"25) I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26) Even so, Father: for so it seemed good in thy sight."*

2. Predestination

- A. God predetermined the final, eternal destiny of all those that God chose (elected) to love before the foundation of the world
- B. Predestination, in the scriptures, always pertains to "a people" (a "whom", Rom. 8:29-30) who were predetermined to salvation, and never refers to events (or a "what") that God has unalterably fixed to occur in a certain manner
 - i. God predetermined to save His people from their sins (Matt. 1:21) and predetermined the final destination of His elect children
 - Eph. 1:5,11, Rom. 8:28-30
 - ii. However, nowhere in scripture does God predetermine the events of man's life, particularly God has not predestinated the sin that man commits in his life – God is not, and cannot be, the author of sin
 - Jer. 19:5 – *"They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."*
 - o Jer. 7:31, 32:5, 44:2-5; 1 Thess. 4:3

Article of Faith 3
Election, Predestination, and Particular Redemption

2. Predestination (continued)

B. Predestination, in the scriptures, always pertains to “a people” (a “whom”, Rom. 8:29-30) who were predetermined to salvation, and never refers to events (or a “what”) that God has unalterably fixed to occur in a certain manner (continued)

ii. However, nowhere in scripture does God predetermine the events of man’s life, particularly God has not predestinated the sin that man commits in his life – God is not, and cannot be, the author of sin (continued)

- James 1:13-14 – *“13) Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14) But every man is tempted, when he is drawn away of his own lust, and enticed.”*
 - Hab. 1:13, Zeph. 3:5, Job 34:10

C. What was the final destiny of the elect that God predestinated before the world began?

i. For the elect to be adopted into the family of God, as children of God

- Eph. 1:5 – *“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”*
 - Rom. 8:15,23; Gal. 4:5

ii. For the elect to receive a full, eternal inheritance, as joint-heirs with Jesus Christ

- Eph. 1:11 – *“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”*
 - Rom. 8:16-17, 1 Pet. 1:4, Matt. 24:34

iii. For the elect to be given eternal life by Jesus Christ

- John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
- John 10:27-28 – *“27) My sheep hear my voice, and I know them, and they follow me: 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father’s hand.”*
 - Titus 1:2, 2 Tim. 1:1, John 6:38-40

iv. For the elect to live with God in the heavenly, eternal kingdom

- Matt. 24:34 – *“Then shall the King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”*
 - John 11:52, 14:1-3, 17:24

v. For the elect to be finally conformed to the image of Jesus in glorification

- Rom. 8:29 – *“For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”*
 - 1 John 3:2, Rom. 8:18,30, 9:23; Ps. 17:15; Job 19:26

Article of Faith 3
Election, Predestination, and Particular Redemption

3. Particular Redemption

A. Jesus' sacrifice for sins was effectual (effective) to accomplish His intended purpose

i. What was the purpose that Jesus came into the world?

a. To do the will of God the Father

- John 6:38-40 – *“38) For I came down from heaven, not to do mine own will, but the will of him that sent me. 39) And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”*

- The will of the Father was for Jesus to save all that were given to him, without the loss of one – anything less than every one given to Jesus having everlasting life would not be the fulfillment of God the Father’s will
 - John 17:2
- Heb. 10:9 – *“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he might establish the second.”*

b. To save sinners (not to offer salvation or make salvation possible)

- 1 Tim. 1:15 – *“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”*
- Matt. 1:21 – *“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”*

c. To give eternal life to those that were given to Jesus by the Father

- John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
 - A definite, restricted group of people (*“the sheep”*, John 10:28-29) were given to Christ when He came into the world (John 17:2, 10:28-29, 6:37-39; Heb. 2:13)

d. To give His life for the sheep, and the sheep will never perish

- John 10:11,27-28 – *“11) I am the good shepherd: the good shepherd giveth his life for the sheep. 27) My sheep hear my voice, and I know them, and they follow me. 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. “*
 - Matt. 25:33-34

e. To redeem those that were under the law and adopt them into His family

- Gal. 4:4-5 – *“4) But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5) To redeem them that were under the law, that we might receive the adoption of sons.”*

Article of Faith 3
Election, Predestination, and Particular Redemption

3. Particular Redemption (continued)

A. Jesus' sacrifice for sins was effectual to accomplish His intended purpose (continued)

ii. Jesus accomplished everything He came into the world to do

a. Jesus fulfilled the will of the Father

- John 8:29 – *“And he that sent me is with me: the Father hath not left me alone; for I do always those things which please him.”*
 - John 4:34, 15:10; Heb. 10:9

b. Jesus finished the work that He came to complete

- John 17:4 – *“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”*
- John 19:30 – *“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”* (Heb. 10:18 – No more offering is necessary now)

c. Jesus made the sacrifice for sins one time and thereby saved sinners

- Heb. 9:26 – *“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”*
- Heb. 1:3 – *“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty of the throne on high;”*
- Heb. 10:11-14,18 – *“11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13) From henceforth expecting till his enemies be made his footstool. 14) For by one offering he hath perfected forever them that are sanctified.”*
 - John 1:29, Dan. 9:24, 2 Cor. 5:21, 1 Pet. 3:18, Heb. 2:17

d. Jesus presents before the Father all the children that were given to Him, without the loss of one

- Heb. 2:13 – *“And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”*
 - John 17:2, 10:28-29, 6:37-39; Heb. 2:13, Matt. 25:33-34

e. Jesus obtained eternal redemption for us that were in bondage

- Heb. 9:12 – *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*
- Heb. 2:14-15 – *“14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all their lifetime subject to bondage.”*

Article of Faith 3
Election, Predestination, and Particular Redemption

3. Particular Redemption (continued)

B. Universal or Limited Atonement?

- 1) Universal Atonement – that Christ died for and saved every person that has or ever will live, without exception
 - If Jesus loved and died for all of mankind without exception, then all men have already been saved by Christ to spend eternity in heaven
 - Because Jesus promised that all that were given to Him by the Father would have everlasting life and none of them would ever perish – John 6:37-40, 10:27-29
 - However, we find at the end of time, there is a group of people who will be banished from God's presence into the lake of fire for eternity, so the scriptures deny a "universal atonement"
 - Rev. 20:11-15, Matt. 25:31-46, 2 Thess. 1:8-9
- 2) Limited Atonement – Christ died for a number of person less than all of mankind
 - Any person who doesn't believe all of mankind will be in heaven adheres to a "limited atonement" view of the work of Christ. There are, therefore, two causes of the limitation of Christ's atonement: by the choice of man or by the choice of God.
 - a. Limited by the work or choice of man
 - In this case, salvation is limited by the "effectiveness" of the sacrifice of Christ
 - If Jesus died for the whole world, but did not actually "atone" for their sins because man did not perform a work to complete the transaction, then it's actually man that limits the atonement of the death of Christ
 - So if Jesus loved and died for all mankind, but yet all of those for whom He promised to save do not inherit eternal life in heaven, we are forced to conclude:
 - a. That God has failed in His purpose and intent to save
 - But God cannot fail nor be discouraged
 - Isaiah 42:4, Eccl. 3:14
 - b. That God's sovereign will has been overruled
 - But none can stay the hand of God, or resist the will of God
 - Dan. 4:35, Is. 14:24, Rom. 9:19-23
 - c. That God has been made a liar
 - God promised eternal life (Titus 1:2) before the world began, but He couldn't deliver
 - Jesus proclaimed to the Father that He finished the work of salvation (John 17:4, 19:30), but He made a false profession
 - But God (and Jesus) cannot lie
 - Titus 1:2, Heb. 6:18, Ps. 89:35

Article of Faith 3
Election, Predestination, and Particular Redemption

3. Particular Redemption (continued)

B. Universal or Limited Atonement? (continued)

2) Limited Atonement – Christ died for a number of person less than all of mankind (continued)

b. Limited by the choice of God

- In this case, salvation is limited by the “extent” of God’s choice, so the atonement was restricted by God’s unconditional, sovereign election
 - See all of “Unconditional Election” from page 31-34
- The scriptures do not support that God loves all of mankind without exception
 - a. God cannot love everyone without exception because He hated Esau
 - Rom. 9:13 (Mal. 1:2-3) – *“As it is written, Jacob have I loved, but Esau have I hated.”*
 - b. God hates the wicked
 - Ps. 11:5 – *“The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.”*
 - c. God hates the workers of iniquity
 - Ps. 5:5 – *“The foolish shall not stand in thy sight: thou hatest all workers of iniquity.”*
- The limitation of the atonement by Christ’s death is, therefore, limited to those that God chose to love, elect, and predestinate – a group of persons that is less than all of mankind, but a group that is both definite and particular in nature
 - John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
 - Rev. 5:9 – God’s redeemed people are “out of” every kindred, tongue, people, and nation – not all inclusive
 - 2 Tim. 2:19 – *“them that are his”* – this phrase clearly shows that there are some that “are not his” otherwise there would be no need for this distinction
 - Rom. 8:29-30 – The same group that God elected, foreknew, and predestinated is the same definite group (not universal) that will be “called” (or born again), “justified” (by the blood of Christ), and “glorified” (remade into the divine body of Jesus)
- The character of God revealed in scripture emphasizes that Jesus did not, and could not have, failed in His salvation of sinners and atonement for sin. And since all men without exception are not saved to heaven, we then conclude that the atonement that Christ procured on the cross was limited in nature, but yet still definite and particular in scope.

Article of Faith 3
Election, Predestination, and Particular Redemption

3. Particular Redemption (continued)

C. For whom exactly did Jesus Christ die?

- i. Jesus came to die for all that were given to Him by the Father
 - John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
 - John 6:37-39, 10:28-29; Heb. 2:13
 - Jesus did not pray for *“the world”*, but rather for all that were given to Him
 - John 17:9 – *“I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.”*
- ii. Jesus came to die for His people
 - Matt. 1:21 – *“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”*
 - Ps. 111:9 – *“He sent redemption unto his people...”*
 - Isaiah 53:8
- iii. Jesus came to die for His sheep
 - John 10:11,15 – *“11) I am the good shepherd: the good shepherd giveth his life for the sheep. 15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”*
 - Matt. 25:32 – *“his sheep”*
- iv. Jesus came to die for the church
 - Acts 20:28 – *“...the church of God, which he hath purchased with his own blood.”*
- v. Jesus came to die for a vast multitude which no man can number
 - Rev. 7:9 – *“After this I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”*
 - Rev. 19:1,6; Gen. 13:16, 22:17; Heb. 11:12; Rev. 5:9
 - Jesus came to save “many” people, not just a few
 - Matt. 20:28, 26:28; Rom. 5:15,19, 8:29; Heb. 2:10, 9:28; John 14:2, Isaiah 53:11

D. Conclusion

- i. The Bible teaches that Jesus was successful in His purpose to come into the world to save sinners (from 3-A)
- ii. The Bible teaches that God chose and Jesus saved a number that is less than all of mankind, but a group of people that is definite and particular in scope. This known as Limited (or Definite) Atonement and Particular Redemption. (from 3-B)
- iii. The Bible teaches that Jesus purposed to save and actually did save a definite, particular group of people (the elect, His people, His sheep, the church), which is not a small, limited number, but Jesus saved a great multitude so vast that man cannot even count the number of God’s elect children. (from 3-C)

Article of Faith 4
Total Depravity

- Article of Faith #4 – Total Depravity of Man
 - We believe in the doctrine of original sin that Adam’s fall in the garden plunged his entire posterity into death in trespasses and sins and that man cannot, of his own free will and ability, recover himself from the fallen state that he is in by nature.

- 1. Fall of Man
 - A. Man was originally made a pure, good creation by God
 - Gen. 1:26-27 – Adam was made in the image of God
 - Eccl. 7:29 – God made Adam *“upright”*
 - B. Sin entered into the world by Adam’s transgression of God’s command
 - 1 John 3:4 – *“for sin is the transgression of the law”*
 - C. The penalty for Adam’s transgression was death
 - Gen. 2:17 – *“in the day that thou eatest thereof thou shalt surely die”*
 - Rom. 6:23 – *“for the wages of sin is death”*
 - James 1:15 – *“sin, when it is finished, bringeth forth death”*
 - Ezek. 18:4 – *“...the soul that sinneth, it shall die.”*
 - Ezek. 18:20-24, Rom. 8:2, 1 Cor. 15:56

- 2. Original Sin
 - A. Adam’s sin was imparted onto all of his posterity; now that Adam was a sinful man, he could only reproduce a sinful posterity
 - Gen. 5:3 – Adam’s son was then born *“in his own likeness, after his image”*
 - Gen. 1:24-25 – Adam could only produce offspring *“after his kind”* which was sinful and corrupt
 - Job 14:4 – *“Who can bring a clean thing out of an unclean? not one.”*
 - Eph. 2:1-3, Titus 3:3-5 – Our nature is now sinful and corrupt
 - B. Adam – as the representative (or federal head) of all mankind – plunged all men into sin
 - Rom. 5:12-21
 - *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for all have sinned:”* (5:12)
 - *“Therefore as by the offense of one judgment came upon all men to condemnation;”* (5:18)
 - 1 Cor. 15:21-22
 - *“For since by man came death... For as in Adam all die...”*

- 3. Total Depravity
 - A. Now, as a result of Adam’s sin, all men are “totally depraved” (or “fully corrupt”)
 - Rom. 7:18 – in man’s flesh *“dwelleth no good thing”*
 - Ps. 53:3 – *“they are altogether become filthy”* (*“filthy”* literally means *“corrupt”*)

Article of Faith 4
Total Depravity

3. Total Depravity (Continued)

B. Sinners by Nature from Conception

- i. Ps. 51:5 – *“Behold, I was shapen in iniquity; and in sin did my mother conceive me.”*
- ii. Ps. 39:5 – *“every man at his best state is altogether vanity”*
- iii. Eph. 2:3 – *“by nature”* man is just like *“the children of wrath”* in the world
 - Titus 3:3

C. Sinners by Practice

- i. We begin to sin immediately, even from the womb
 - a. Isaiah 48:8 – *“for I knew that thou wouldst deal very treacherously, and was called a transgressor from the womb.”*
 - b. Ps. 58:3 – *“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.”*
 - Job 11:12, Prov. 22:15
- ii. All men are sinners by practice with no exceptions
 - a. Rom. 3:9-18 (Gal. 3:22)
 - *“for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, there is none righteous, no, not one.”* (Rom. 3:9b-10)
 - *“There is none that doeth good, no, not one.”* (Rom. 3:12)
 - Ps. 14:1-3, Ps. 53:1-3, Micah 7:2-6, Eccl. 7:20
 - b. There is no man that does not sin
 - Rom. 3:23 – *“For all have sinned, and come short of the glory of God;”*
 - Eccl. 7:20 – *“For there is not a just man upon the earth that doeth good, and sinneth not.”*
 - 1 John 1:8,10, 1 Kg. 8:46, 2 Chr. 6:36, Ps. 130:3

D. Characteristics of the totally depraved man

- i. Man is dead in trespasses and in sins
 - a. Eph. 2:1-5 – *“(1) And you hath he quickened, who were dead in trespasses and sins... 5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)”*
 - Col. 2:13, Rom. 4:17, 2 Cor. 5:14, John 5:25, Rom. 5:6
 - Gen. 2:17, Rom. 5:12-21, 1 Cor. 15:21-22, Rom. 6:23
- ii. Man’s nature is totally corrupt
 - a. *“Corrupt are they, and have done abominable iniquity:”* – Ps. 53:1
 - b. Wicked
 - Ps. 5:9 – *“their inward part is very wickedness”*
 - 1 Sam. 24:3 – *“wickedness proceedeth out of the wicked”*
 - Ps. 10:4, Gen. 6:5, Gen. 8:21
 - God hates the wicked
 - Ps. 5:5, Ps. 11:5, Hosea 9:15
 - Because God hates wickedness – Ps. 5:5, 45:7

Article of Faith 4
Total Depravity

3. Total Depravity (Continued)

D. Characteristics of the totally depraved man (Continued)

ii. Man's nature is totally corrupt (Continued)

c. Not righteous or good

- o Rom. 3:10-12, Ps. 14:1-3, Ps. 53:1-3, Micah 7:2-6, Eccl. 7:20, Isaiah 64:6, Matt. 19:17

d. Every part of man is fully corrupt

- o Heart – Jer. 17:9-10, Matt. 15:19, Prov. 6:18, Eccl. 9:3
- o Mind – Rom. 8:6-8, Isaiah 59:7
- o Eyes – Rom. 3:18, Ps. 36:1
- o Throat – Rom. 3:13, Ps. 5:9
- o Tongue – Rom. 3:13, Ps. 5:9, Ps. 10:7, Ps. 140:3
- o Lips – Rom. 3:13, Ps. 140:3, Prov. 12:22, Prov. 24:2
- o Mouth – Rom. 3:14, Ps. 10:7
- o Feet – Rom. 3:15, Prov. 6:18, Isaiah 59:7
- o Hands – Prov. 6:17, Isaiah 59:3

iii. Man is totally opposed to God

a. Enemies of God

- o Rom. 5:10, Rom. 8:7, Col. 1:21
- o They even hate men who act godly
 - Prov. 29:27 – *“he that is upright in the way is abomination to the wicked”*

b. Will not and cannot seek after God

- o Rom. 3:11, Ps. 10:4, Ps. 53:2, John 5:40, John 6:44

c. Cannot do good

- o Rom. 3:10-12, Ps. 14:1-3, Ps. 53:1-3, Micah 7:2-6, Eccl. 7:20
- o Gal. 5:22 – Note that *“goodness”* is a fruit of the Spirit and an attribute of God, and the wicked are totally opposed to goodness

d. Cannot please God

- o Rom. 8:8, Heb. 11: 6 (it's impossible)

e. Cannot be subject to the law of God

- o Rom. 8:7-8

f. Cannot hear or truly believe the word of God

- o John 8:43 (43-48), John 10:26 (25-27)

g. Cannot understand spiritual things

- o 1 Cor. 2:12-14, Rom. 3:11, Ps. 53:2, Rom. 8:5-8

h. Do not fear God

- o Rom. 3:18, Ps. 36:1, Ps. 55:19

i. Engages in all manner of carnal sin and lust

- o 2 Pet. 2:14 – *“cannot cease from sin”*
- o Gal. 5:16-21, Eph. 2:2-3, Rom. 8:5-8, Titus 3:3

Article of Faith 4
Total Depravity

4. Man is totally incapable of recovering himself from his fallen condition
 - A. Man does not have the ability to improve his state or meet any condition for salvation
 - i. Man is dead in sins with no life or ability to approach unto God (3-D-i)
 - a. Until man is given life, he cannot approach unto God; dead men have no ability to perform any action
 - ii. Man is fully corrupt and wicked with no good in his nature (3-D-ii)
 - a. Until man's nature is changed, he cannot do good in the sight of God
 - o Jer. 13:23 – Natural man who is wicked and dead in his sins has just as much ability to choose to do good as an Ethiopian has ability to choose to change his skin color or a leopard has ability to choose to remove his spots; all three cases have no ability to improve or change their condition
 - b. Until man's sin is removed, God cannot even look upon him
 - o God cannot even look upon sin
 - Hab. 1:13 – *"Thou art of purer eyes than to behold evil, and canst not look on iniquity"*
 - c. Until a man's sin is removed, he cannot offer a prayer or sacrifice that is acceptable before God
 - o Prov. 28:9 – Prayer of the wicked is an abomination before God
 - o Prov. 15:8, 21:27 – Sacrifice of the wicked is an abomination before God
 - Gen. 4:3-5, Heb. 11:4, 1 John 3:12 – God did not accept the sacrifice of Cain because he was wicked
 - iii. Man does not have the ability to seek God (3-D-iii-b), do good (3-D-iii-c), please God (3-D-iii-d), obey God (3-D-iii-e), believe God (3-D-iii-f), or understand spiritual things (3-D-iii-g)
 - a. Until a man is given life and a new nature, he has no ability to seek God, do good works, please or obey God, or even to please God
 - o Man must be given the Spirit of God in the new birth to believe God and please God
 - 1 Cor. 12:3 – No man can believe God without the Spirit
 - Heb. 11:6 – Faith is a fruit of the Spirit (Gal. 5:22), so it is impossible for man to please God without the Spirit
 - B. How does man receive new life and receive a new nature?
 - i. By man making a choice to change and convert himself
 - a. Man who is dead in sins is wholly unable to change or improve his condition (see all of 4-A above for the empty plight of man)
 - o Jer. 13:23
 - ii. By man praying a prayer?
 - a. The prayers and sacrifices of wicked man are an abomination in the sight of God (see 4-A-ii-c)

Article of Faith 4
Total Depravity

4. Man is totally incapable of recovering himself from his fallen condition (Continued)
 - B. How does man receive new life and receive a new nature? (Continued)
 - iii. By man doing good works?
 - Man does not even have the ability to do good works (see 3-D-iii-c) or make a sacrifice that is acceptable unto God (see 4-A-ii-c)
 - Man cannot be saved by works because his works are all corrupt, wicked, and evil
 - Eph. 2:8-9, Titus 3:5, 2 Tim. 1:9, Rom. 3:28, Job 25:4, Ps. 143:2
 - Job 9:20 – Man’s own mouth and sinful actions would contradict our claims of righteousness and any attempt to justify ourselves
 - iv. By another man or society doing good to him or showing him the right way?
 - Isaiah 26:10 – *“Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.”*
 - Prov. 26:11, Prov. 27:22, Isaiah 1:5-6, Jer. 2:30, Jer. 5:3
5. God’s sovereign, over-powering grace is the only hope of salvation for the totally depraved sinner
 - A. God gives life to those that are dead in sins (compare to 4-A-i)
 - i. Eph. 2:1-5, Col. 2:13, Rom. 4:17, 2 Cor. 5:14, John 5:25, Rom. 5:6
 - ii. The life given by God to the dead sinner is not based on a condition met by man, but according to His own purpose and grace
 - John 5:21 – *“For as the Father raiseth the dead and gives them life, even so the Son of Man quickeneth whom he will.”*
 - Eph. 1:4-6, Titus 3:3-7, 2 Tim. 1:9
 - B. God gives a new nature to those that are corrupt in the flesh (compare to 4-A-ii)
 - i. 2 Cor. 5:17 – *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new”*
 - Gal. 6:15, Eph. 4:24, Col. 3:10
 - ii. Ezek. 36:26 – *“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”*
 - Ezek. 11:19, 2 Cor. 3:3
 - C. God gives His children ability to believe, obey, and serve Him by the imparting of the Holy Spirit in the new birth (compare to 4-A-iii)
 - i. Ezek. 36:27 – *“And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.”*
 - Ezek. 11:20, 2 Cor. 3:6
 - ii. 1 John 5:1 – *“Whosoever believeth that Jesus is the Christ is born of God.”*
 - John 1:12-13, 5:24, 8:47, 10:25-26; 1 Cor. 12:3; 1 John 4:2,6,15

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Article of Faith 5
Justification by Christ

- Article of Faith #5 – Justification by Christ
 - We believe that sinners are justified only through the merits and power of the obedience, death, and resurrection of Christ Jesus imputed to them.

- 1. Justification by Christ alone
 - A. Justification means “to declare righteous” and righteous means “innocent, faultless, or guiltless”. Therefore, justification is the process by which the guilt and sin that have been charged against the elect before God due to their transgression of God’s holy law is taken away in the sight of God. This removal of sin and subsequent justification of the elect can only be accomplished by Jesus Christ.

 - B. Man is justly condemned in the sight of God because of his sin
 - i. Sin is the transgression of God’s law
 - 1 John 3:4 – *“Whosoever committeth sin transgresseth also the law: for sin is the transgression of law.”*
 - James 2:10-11, Rom. 5:13

 - ii. The penalty for sin according to God’s law is death
 - Gen. 2:17 – *“...in the day that thou eatest thereof thou shalt surely die.”*
 - Rom. 6:23 – *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*
 - Ezek. 18:4,20-24; James 1:15; Rom. 8:2; 1 Cor. 15:56

 - iii. God is the Judge who upholds the Law and sentences punishment for breaking the Law that He has established
 - Isaiah 33:22 – *“For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.”*
 - Gen. 18:25 – *“...Shall not the Judge of all the earth do right.”*
 - Acts 17:31, 2 Tim. 4:1, 1 Pet. 4:5, Ps. 50:6, 9:8; Isaiah 11:3-5; Matt. 25:31-46, Rev. 20:11-15
 - James 4:12 – *“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”*

 - iv. All men, without exception, have sinned and are justly condemned by God’s law
 - Rom. 3:19 – *“...all the world may become guilty before God”*
 - Rom. 5:12 – *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”*
 - Rom. 3:23 – *“For all have sinned, and come short of the glory of God;”*
 - Ps. 130:3 – *“If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?”*

 - v. As a result of sin, no man is righteous in the sight of God
 - Isaiah 64:6 – *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”*

Article of Faith 5
Justification by Christ

1. Justification by Christ alone (continued)

C. Man has no ability to justify himself

i. Man cannot be just before God because of his fallen nature

- Job 25:4-6 – *“4) How then can man be justified with God? or how can he be clean that is born of a woman? 5) Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. 6) How much less man, that is a worm? and the son of man, which is a worm?”*
- Job 15:14-16 – *“14) What is man, that he should be clean? and he which is born of a woman, that he should be righteous? 15) Behold, he putteth no trust in his saints; yea, the heavens are not pure in his sight. 16) How much more abominable and filthy is man, which drinketh iniquity like water?”*

ii. Man cannot justify himself through the works he performs

- Rom. 3:20 – *“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”*
 - Gal. 2:21, 3:11; Isaiah 28:20
- Gal. 2:16 – *“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”*
 - We are justified *“by the faith of Jesus Christ”* not by our faith in Jesus Christ
- Rom. 4:6 – *“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,”*
 - Rom. 4:2, Eph. 2:8-9, Titus 3:5, 2 Tim. 1:9

iii. Man can never justify himself because our actions will nullify our righteousness

- Job 9:20-21 – *“20) If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. 21) Though I were perfect, yet would I not know my soul: I would despise my life.”*
 - Rom. 3:10, Prov. 20:9, Isaiah 59:6

D. Necessity of the death of Jesus Christ to justify the elect

i. Since man is incapable of justifying himself, apart from the interceding work of Christ on the behalf of the elect, no man can be justified in the sight of God

- Ps. 143:2 – *“And enter not into judgment with thy servant: for in thy sight shall no man living by justified.”*
- Job 9:2 – *“I know it is so of a truth: but how should man be just with God?”*

ii. God is the only authority that can justify man because He is the Judge and the Lawgiver

- Rom. 8:33 – *“Who shall lay anything to the charge of God’s elect? It is God that justifieth.”*

Article of Faith 5
Justification by Christ

1. Justification by Christ alone (continued)

D. Necessity of the death of Jesus Christ to justify the elect (continued)

- iii. The sacrifice of animals under the Mosaic law could not take away sin
 - Heb.10:4 – *“For it is not possible that the blood of bulls and of goats should take away sins.”*
 - Heb. 9:12, 10:4,8,11
- iv. Without the shedding of blood is no remission of sins for the breach of God’s law, so the only way that the sins of the elect could be removed and the elect to be justified and declared righteous before God is that Jesus had to pay the penalty of God’s law in full – for Jesus Christ to shed His blood and die
 - Heb. 9:22 – *“And almost all things are by the law purged with blood; and without the shedding of blood is no remission.”*
- v. God ordained the plan of salvation so that all of the elect would be justified
 - 2 Sam. 14:14 – *“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.”*
 - Rom. 8:30 – *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.”*

E. Justification by the death and blood of Jesus Christ

- i. The sin of the elect was imputed onto Jesus, and the righteousness of Jesus Christ was imputed unto God’s children
 - 2 Cor. 5:21 – *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*
 - Isaiah 53:1-12 – *“...4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; with his stripes we are healed. 6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all... 8)...for he was cut off out of the land of the living: for the transgression of my people was he stricken...10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin...11) ...by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12)...and he was numbered with the transgressors; and he bare the sin of many, and made transgression for the transgressors.”*
 - Isaiah 54:17; Rom. 5:12-20, 8:30; Matt. 25:46

Article of Faith 5
Justification by Christ

1. Justification by Christ alone (continued)

E. Justification by the death and blood of Jesus Christ (continued)

- i. The sin of the elect was imputed onto Jesus, and the righteousness of Jesus was imputed unto God's children (continued)
 - Rom. 4:6-8 (Ps. 32:2) – *"6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8) Blessed is the man to whom the Lord will not impute sin."*
- ii. The elect are made righteous in the sight of God only by Jesus Christ
 - 2 Cor. 5:21 – *"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*
 - 1 Cor. 1:30 – *"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."*
 - Jer. 23:6 – *"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."*
- iii. The elect were made righteous by the obedience of One – Jesus Christ
 - Rom. 5:16-19 – *"...18) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*
- iv. The elect are justified in the sight of God by Jesus' resurrection from the dead
 - Rom. 4:24-25 – *"24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25) Who was delivered for our offences, and was raised for our justification."*
- v. Jesus appeared before God – as our "righteous advocate", 1 John 2:1 – as the legal representative of the elect only one time by one offering to put away the sin of God's children by the sacrifice of Himself
 - Heb. 9:24-26 – *"24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."*
 - Eph. 5:2, 1 John 2:1, Heb. 4:14-16, 7:25
- vi. Jesus purged our sins – or totally removed our offenses of God's law– by Himself alone by His blood, not with any cooperative effort or help of man
 - 1 John 1:7 – *"...the blood of Jesus Christ cleanseth us from all sin."*

Article of Faith 5
Justification by Christ

1. Justification by Christ alone (continued)

E. Justification by the death and blood of Jesus Christ (continued)

- vi. Jesus purged our sins – or totally removed our offenses of God’s law– by Himself alone by His blood, not with any cooperative effort or help of man (cont’d)
 - Heb. 1:3 – *“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”*
 - Isaiah 63:3-5 – *“3) I have trodden the winepress alone; and of the people there was none with me... 5) And I looked, and there was none to help; and I wondered and there were none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.”*
 - Ps. 19:13, 103:12; 2 Cor. 5:19; 2 Sam. 12:13, 14:14
- vii. Jesus obtained eternal redemption for the elect by His blood
 - Heb. 9:12 – *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*
 - John 1:29, Rom. 8:30, Heb. 2:14-15
- viii. Jesus finished the work of justification that God gave Him to do
 - John 17:4 – *“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”*
 - John 19:30 – *“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”*

F. Final state of the elect after the atonement and justification imputed by Jesus Christ

- i. There are no charges and no condemnation to God’s elect now that they have received the righteousness of Jesus Christ
 - Rom. 8:33-34 – *“33) Who shall lay anything to the charge of God’s elect? It is God that justifieth. 34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”*
 - Heb. 8:12, 10:17; Jer. 31:34; John 8:10-11
 - Col. 2:14 – *“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross;”*
 - Rom. 8:1-2 – *“1) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2) For the law of the Spirit of life in Christ hath made me free from the law of sin and death.”*
 - John 5:24 – *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life.”*

Article of Faith 5
Justification by Christ

1. Justification by Christ alone (continued)

F. Final state of the elect after the atonement and justification imputed by Jesus (cont'd)

ii. The elect have been washed and justified from their former sins

- 1 Cor. 6:9-11 – “...10) *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*”

iii. The elect that were alienated from God by their sin are now holy, unblameable, unreprouvable, and faultless in the sight of God by the death of Jesus Christ

- Col. 1:21-22 – “21) *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22) In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:*”
- Jude 24 – “*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.*”

➤ Three Types of Justification

- There is more than one “type” of justification taught in the scriptures. We are told that a child of God can be justified by grace (Rom. 3:24), justified by blood (Rom. 5:9), justified by faith (Rom. 5:1), and justified by works (Rom. 4:2, James 2:24). Therefore, we must be very careful to rightfully divide these different types of justification correctly.
- Since justification deals with a “declaration of righteousness”, it’s important to distinguish who makes the declaration of justification or righteousness in each case. For example, Abraham had a reason to have confidence (“*to glory*”) if he was justified by works, but he did not have reason to glory before God because of his works (Rom. 4:2). This shows there is a different audience under consideration with each type of justification.
- Since justification is a legal term, it’s easy to think about these different types of justification occurring in three different courtroom settings to distinguish the unique audience of each declaration of justification.
- It’s important to understand that the verdict or declaration in each of the three courtrooms are independent and do not affect the verdict in another courtroom. For example, if a child of God is not justified by faith in their own heart that has no bearing that they are justified in God’s eternal courtroom by the blood of Jesus Christ. The opposite is true as well. If men make an incorrect determination that a certain man is righteous but he is actually inwardly corrupt (as the Pharisees were white sepulchres, Matt. 23:27), that has no bearing on God’s eternal declaration of whether a man is justified or not.
- We will consider the various aspects of the different types of justification that we have grouped together as follows:
 - a) Justification by Grace and Blood
 - b) Justification by Faith
 - c) Justification by Works

Article of Faith 5
Justification by Christ

2. Justification by Grace and Blood

A. Sinners are justified before God by grace, not by works

- Rom. 3:24 – *“Being justified freely by his grace through redemption that is in Christ Jesus:”*
- Titus 3:5-7 – *“(5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; 6) Which he shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by grace, we should be made heirs according to the hope of eternal life.”*
 - Rom. 4:2-6, 9:11, 11:5-7; Eph. 2:8-9, 2 Tim. 1:9

B. Sinners are justified before God by the blood of Jesus Christ

- Rom. 5:9 – *“Much more then, being now justified by his blood, we shall be saved from wrath through him.”*
- Eph. 1:7 – *“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”*
 - 1 Pet. 1:19-20, Acts 20:28
- 1 John 1:7 – *“...the blood of Jesus Christ cleanseth us from all sin.”*
- Rev. 1:5 – *“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”*
 - Rev. 5:9, 7:14, 13:8
- Heb. 9:12 – *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*
 - Heb. 9:22-28, 10:3-18; Isaiah 53:1-12, John 1:29

C. Aspects of the Courtroom of Justification by Grace and Blood

i. Courtroom

- The declaration of all men as either righteous or unrighteous is made in God’s eternal courtroom in heaven
- Jesus appeared before God in His eternal courtroom as the legal representative of the elect only one time to put away the sin of God’s children by the sacrifice of Himself
 - Heb. 9:24-26 – *“(24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:...26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”*

ii. Applicable Law

- Men are judged in this courtroom by God’s commandments, and penalty for sin and the transgression of the law of God is death
 - See 1-B-i to iv on page 47

Article of Faith 5
Justification by Christ

2. Justification by Grace and Blood

C. Aspects of the Courtroom of Justification by Grace and Blood (continued)

iii. Judge

- God is the Sovereign Judge in this courtroom
 - See 1-B-iii on page 47
- God knows and sees all things so His judgment will always be carried out justly based on perfect knowledge; no transgression will go unnoticed by the Judge
 - Heb. 4:12-13 – *“12) For the word of God...is a discerner of the thoughts and intents of the heart. 13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”*

iv. Defendant

- Every man is a defendant in God’s eternal courtroom, since all men have transgressed God’s law
 - See 1-B-iv to v on page 47

v. Advocate

- Jesus Christ is the advocate (the defense attorney) for the elect, and He is the only valid, legal mediator between God and man
 - 1 John 2:1 – *“...And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”*
 - 1 Tim. 2:5 – *“For there is one God, and one mediator between God and men, the man Christ Jesus;”*
- However, the non-elect have no advocate before God, and stand before God on their own merit and are judged according to their works
 - Rev. 20:11-15 – *“11) And I saw a great white throne... 12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13)...and they were judged every man according to their works.”*

vi. Verdict (Declaration)

- Verdict of Righteousness of the Elect
 - The elect are declared righteous in the sight of God in His eternal courtroom based the atoning blood of Jesus Christ because He has already paid the penalty of death for the elect
 - Matt. 25:31-40, Rom. 5:9, Eph. 1:7, Rev. 5:9, Heb. 9:12
- Verdict of Condemnation to the Non-Elect
 - All men who Jesus did not die for on the cross are declared to be unrighteous and the penalty for their transgression of God’s law is eternal death and separation from God in the lake of fire
 - Rev. 20:11-15 – *“the second death”* (v.14)
 - Matt. 25:41-46, 2 Thess. 1:7-9

Article of Faith 5
Justification by Christ

3. Justification by Faith

A. Faith (and belief) is an evidence of regeneration, not the cause of regeneration

- i. Faith is a fruit of the Spirit, so the Spirit must be present first in one's heart before faith can be manifested in one's life
 - Gal. 5:22 – *“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,”*
 - John 3:8 – *“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the Spirit.”*
 - 1 John 4:13 – *“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”*
- ii. While scripture does say that *“God hath dealt to every man the measure of faith”* (Rom. 12:3), that does not mean every man without exception (but rather means all men without distinction – *“to the Jew first, and also to the Greek”*, Rom. 1:16) because there are certain men that do not have faith in scripture
 - 2 Thess. 3:2 – *“And that we may be delivered from unreasonable and wicked men: for all men have not faith.”* (also compare Rom. 15:30-31)
 - Heb. 4:2 – *“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.”*
- iii. Man cannot come to God without faith, and since faith is a fruit of the Spirit in the new birth, a man cannot please God or come unto God until he has already been born again
 - Heb. 11:6 – *“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”*
- iv. Faith, and subsequent belief, are evidence that one has already been born again
 - 1 John 5:1,10,13 – *“(1) Whosoever believeth that Jesus is the Christ is born of God...10) He that believeth on the Son of God hath the witness in himself...13) These things have I written unto you that believe on the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”*
 - 1 Cor. 12:3 – *“Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and no man can say that Jesus is the Lord, but by the Holy Ghost.”*
 - 1 John 4:2,15 – *“(2) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 15) Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”*
 - John 5:24 – *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”*
 - John 1:12-13, 3:36, 6:47, 8:47, 10:26-28
 - Rom. 1:17 – *“...The just shall live by faith”* (Hab. 2:4, Gal. 3:11)

Article of Faith 5
Justification by Christ

3. Justification by Faith (continued)

B. Abraham as the example of Justification by Faith

- i. Abraham is presented as the principle example of faith in the New Testament
 - Rom. 4:1-25, Gal. 3:6-29, Heb. 11:8-19, James 2:20-24
- ii. Abraham had faith a long time before he was “justified by faith” in Gen. 15:6
 - Abraham was chosen and called by God to leave his home in Mesopotamia (Gen. 12:1-4, Acts 7:2-5) and had faith in God to leave his homeland (“*By faith Abraham, when he was called out to go...he went out, not knowing where he went...*” Heb. 11:8-9) over 10-15 years before he was declared to have been “justified by faith” in Gen. 15:6 (Rom. 4:3).
 - So Abraham was already a child of God who was walking by faith (evidencing that he was already born again by the Spirit of God) before the instance where “*Abraham believed God, and it was counted unto him for righteousness*” (Rom. 4:3).
- iii. Abraham believed God’s promise and it was counted to him for righteousness
 - Abraham believed God’s promise that He was able to resurrect Sarah’s dead, barren womb and give him an heir against all natural odds; when he believed God, his faith and belief was counted to Abraham for righteousness.
 - The faith was “*imputed to him* [imputed to Abraham, not to God] *for righteousness*” (Rom. 4:22).
 - This shows the distinct courtroom setting of justification by faith; this imputation of righteousness is not before God, but rather it was imputed to Abraham’s account in his own heart as a token of his own righteousness before God when he believed the promise that God had made to him.
 - Abraham’s belief of God’s promise did not make him righteous before God, the blood of Jesus Christ did that by removing his sins and justifying him by grace; but his faith assured Abraham in his own heart, that he was already viewed as righteous before God based on the justification by Jesus Christ.
 - Rom. 4:18-22 – “*...20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what he had promised, he was able also to perform. 22) And therefore it was imputed to him for righteousness.*”

C. Justification in the heart of the believer

- i. We cannot establish our own righteousness through works or the law, but we must exhibit faith to trust our righteousness is only through the merits of Jesus
 - Rom. 10:3-4 – “*3) For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4) For Christ is the end of the law for righteousness to every one that believeth.*”

Article of Faith 5
Justification by Christ

3. Justification by Faith (continued)

C. Justification in the heart of the believer (continued)

- ii. The child of God shall be justified by faith when we believe that Jesus was resurrected from the dead
 - Rom. 4:23-24 – *“23) Now it was not written for his sake alone, that it was imputed to him; 24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;”*
- iii. Our actions either condemn or assure the heart of God’s child of their standing with God and adherence to God’s law
 - 1 John 3:19-21 – *“19) And hereby we know that we are of the truth, and shall assure our hearts before him. 20) For if our heart condemn us, God is greater than our heart, and knoweth all things. 21) Beloved, if our heart condemn us not, then we have confidence towards God.”*
 - Rom. 2:13-15 – *“13) (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. 15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another;)”*
 - Luke 18:14 – *“I tell you, this man [the publican] went down to his house justified rather than the other [the Pharisee]; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”*

D. Effects of justification by faith in the heart of the believer

- i. Faith produces peace, joy, and hope in the heart of the child of God, and we have access into the grace that God has placed us in by Jesus’ blood
 - Rom. 5:1-2 – *“1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2) By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.”*
 - Isaiah 32:17 – *“And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.”*
 - Matt. 11:28, John 16:33
 - Rom. 15:13 – *“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”*
- ii. Faith gives assurance of our salvation and our eternal security
 - 1 John 3:19-21 – *“19) And hereby we know that we are of the truth, and shall assure our hearts before him...21) Beloved, if our heart condemn us not, then we have confidence towards God.”*
 - 1 John 4:17, Isaiah 32:17, 1 Thess. 1:5, 2 Tim. 3:14

Article of Faith 5
Justification by Christ

3. Justification by Faith (continued)

D. Effects of justification by faith in the heart of the believer (continued)

- ii. Faith gives assurance of our salvation and our eternal security (continued)
 - Rom. 8:16 – *“The Spirit itself beareth witness with our spirit, that we are the children of God.”*
 - 1 John 5:10 – *“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.”*
- iii. Faith reveals the righteousness of God to the believer through the gospel
 - Rom. 1:16-17 – *“16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”*
 - Rom. 10:3-4,17; 2 Tim. 1:10, Rom. 16:25-26; Col. 1:26-27
- iv. Faith that is backed up by works manifests to others that our faith is authentic (justification by works)
 - James 2:20-26 – *“20) But wilt thou know, O vain man, that faith without works is dead?...22) Seest thou how faith wrought with his works, and by works was faith made perfect?...26) For as the body without the spirit is dead, so faith without works is dead also.”*

E. Aspects of the Courtroom of Justification by Faith

i. Courtroom

- This declaration of whether we are righteous or unrighteous by faith is made in the heart and conscience of every child of God
 - The declaration of righteousness was made “unto Abraham” (Rom. 4:2,22,23) and shall be made unto the individual believer’s heart who has faith that Jesus was raised from the dead, “to whom it shall be imputed if we believe” (Rom. 4:24)
 - The righteousness of Abraham was not imputed “unto God” but rather it was imputed “unto Abraham”, because Abraham had already been declared righteous in the sight of God by the blood and grace of Jesus Christ imputed onto his eternal account
- Since faith is a fruit of the Spirit, only the regenerated child of God can be justified by faith because only a born again child of God has faith

ii. Applicable Law

- The believer measures and judges their faith in accordance with the law that God has written in their heart in the new birth
 - Heb. 8:10 – *“For this the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”*

Article of Faith 5
Justification by Christ

3. Justification by Faith (continued)

E. Aspects of the Courtroom of Justification by Faith (continued)

ii. Applicable Law (continued)

- The believer measures and judges their faith in accordance with the law that God has written in their heart in the new birth (cont'd)
 - Rom. 2:14-15 – *14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. 15) Which shew the work of the law written in their hearts....”*
 - Heb. 10:12, 2 Cor. 3:3

iii. Judge

- The heart (1 John 3:19-21) and the conscience (Rom. 2:15) of the child of God acts as the judge in this courtroom, making a declaration if they are righteous through faith when comparing their actions to the law of God that has been written in their heart.

iv. Defendant

- Only the regenerated child of God can be a defendant in this courtroom and be justified by faith because faith is given by the Spirit in the new birth, and one cannot be justified by faith without first having faith.
 - See 3-A-i to iv on page 55

v. Verdict (Declaration)

- The heart of the child of God makes a declaration of the state of our righteousness with God in accordance with the laws written in our hearts
 - Our heart will assure (1 John 3:19,21) or excuse (Rom. 2:15) our actions by faith
 - This describes the blessedness of the man who has been justified by faith (Rom. 4:3,22) and has peace with God through their belief (Rom. 5:1) and confidence before God of our eternal security (1 John 3:21, 4:17).
 - Our heart will condemn (1 John 3:20) or accuse (Rom. 2:15) our actions that are not carried out by faith
 - This describes the child of God who is acting contrary to the law of God written in their heart and they are condemned and accused in their conscience because of their sin and transgression of God's law.
- The verdict or declaration of righteousness in the heart of a child of God has no bearing on one's eternal standing in God's heavenly courtroom
 - Even though our hearts condemn us (we make a declaration or judgment that we are not righteous), God is greater than our heart and He is the only Judge of our eternal righteousness
 - 1 John 3:20 – *“For if our heart condemn us, God is greater than our heart, and knoweth all things. “*

Article of Faith 5
Justification by Christ

4. Justification by Works

A. Our good works should manifest to others that we are the children of God

- i. A child of God should manifest good works that show “fruit” that they are a born again believer in Jesus Christ
 - Matt. 7:15-20 – “15) Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. 16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit...20) Wherefore by their fruits ye shall know them.”
 - Luke 3:7-14 – “...7) Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8) Bring forth therefore fruits worthy of repentance...”
- ii. Our election of God is manifested and “made sure” to others by our good works
 - 2 Pet. 1:10 – “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall:”
 - 1 Thess. 1:4-5 – “4) Knowing, brethren beloved, your election of God. 5) For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you.”
- iii. Our good works manifest to others that we are the children of God, and then other men glorify God because of our good works
 - Matt. 5:16 – “Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.”
 - Matt. 5:44-48 – “44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; 45) That ye may be the children of your Father which is in heaven...48) Be ye therefore perfect, even as your Father which is in heaven is perfect.”
- iv. We can make the same judgments of one’s righteousness or unrighteousness from the works of men that are recorded in the Bible
 - i. We can assess the works of men and inspect the fruit of their good works in the scriptures and make a determination of whether they are righteous or not, even though we do not actually know their heart
 - We believe Abraham is righteous because we read of his good works in the Bible and assess that he was godly.
 - We can also read of all the heroes of faith in Hebrews 11, and even though we cannot know their true hearts and know if they truly are a child of God, we can still make a confident assertion based on their good works that they are righteous.

Article of Faith 5
Justification by Christ

4. Justification by Works (continued)

A. Our good works should manifest to others that we are the children of God (cont'd)

- iv. We can make the same judgments of one's righteousness or unrighteousness from the works of men that are recorded in the Bible (cont'd)
 - ii. The opposite is true as well, we read about the actions of men in the Bible and make a determination that they are wicked and not righteous
 - We can read of Judas Iscariot's actions and make a determination that he was evil because of his betrayal of Jesus.
 - iii. It's important to note, however, that our determination in the courtroom of our opinion has no bearing on whether one is eternal justified before God, or justified by faith in their heart.

B. Other men should be able to see a believer's faith through their good works

- i. Our faith without good works to authenticate that faith is dead and vain
 - James 2:14-28 – *"14) What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?...17) Even so faith, if it hath not works, is dead, being alone. 18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works...20) But wilt thou know, O vain man, that faith without works is dead? 21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22) Seest thou how faith wrought with his works, and by works was faith made perfect? 23) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24) Ye see then how that by works a man is justified, and not by faith only. 25) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26) For as the body without the spirit is dead, so faith without works is dead also."*
- ii. Jesus "saw the faith" of the men bringing the palsy unto Him because their actions manifested clearly the inward faith that they had in their heart by the Holy Spirit
 - Mark 2:3-5 – *"...5) And when Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."*

C. Aspects of the Courtroom of Justification by Works

i. Courtroom

- This declaration of one as righteous or unrighteous is made in the courtroom of men's opinions or in the mind of other people
 - a. Our good works make our calling and election "sure" unto other men (2 Pet. 1:10)
 - There is no need to make our election sure unto God because He knows all those that are His (2 Tim. 2:19)

Article of Faith 5
Justification by Christ

4. Justification by Works (continued)

C. Aspects of the Courtroom of Justification by Works (cont'd)

i. Courtroom (cont'd)

- This declaration of one as righteous or unrighteous is made in the courtroom of men's opinions or in the mind of other people (cont'd)
 - a. Our good works make our calling and election "sure" unto other men (2 Pet. 1:10) – (cont'd)
 - However, we can manifest to others that we are the elect. Paul was confident of the election of the believers at Thessalonica (1 Thess. 1:4) based the actions he saw from them:
 - Their "work of faith, and labor of love, and patience of hope" (1 Thess. 1:3)
 - Their belief and acceptance of the gospel (1 Thess. 1:5-6)
 - Their example to other believers and commitment to evangelism (1 Thess. 1:7-8)
 - Their rejection of idols and conversion to "serve the true and living God" (1 Thess. 1:9)
 - All of these fruit were sufficient in Paul's mind for him to declare that they truly were among the elect of God
 - b. If Abraham did good works and was justified by works, he had no reason to glory before God because of his good works; but he did have a certain measure to glory before men.
 - Rom. 4:2 – "For if Abraham were justified by works, he hath whereof to glory; but not before God."

ii. Applicable Law

- Men judge the authenticity of a believer's faith according to God's word and if their actions as a child of God resemble the actions of their Father.

iii. Judge

- Other men are the judge in this courtroom as they make a determination from one's manner of life, good works they perform, etc. as to whether one is a righteous person or not.

iv. Defendant

- Every man can be the defendant, since all men are judged to some degree in the minds of others as to whether they are righteous or not.

v. Verdict (Declaration)

- Just as Paul did with the believers at Thessalonica, we judge men's actions against the standard of God's word, judge their fruit whether it is good or corrupt fruit, and declare in our own mind and opinion whether a man's works back up and validate the faith that he professes in Christ.

Article of Faith 6
Calling, Justification, Glorification, and Preservation of the Elect

- Article of Faith #6 – Calling, Justification, Glorification, and Preservation of the Elect
 - We believe that God’s elect shall be called, regenerated, justified, and glorified by the Holy Spirit and that the saints will be preserved by grace and never fall finally away.

1. Calling and Regeneration

A. One of the requirements in the covenant of redemption from Rom. 8:29-30 is that all of God’s children will be “called” and “regenerated” at some moment in their lifetime between conception and death. God’s calling of sinners to life in Christ is taught very prevalently throughout the scriptures:

- i. God’s calling of sinners unto Himself in regeneration is described in many, various ways in scripture
 - Calling – 2 Tim. 1:9, Rom. 8:28,30, 9:11; Acts 2:39, Gal. 1:15, 1 Thess. 5:24, 1 Pet. 5:10; Jude 1:1; John 5:24-25, 10:16,27
 - Drawing – John 6:44, 12:32, 6:37; Jer. 31:3
 - Washing – Tit. 3:5, 1 Cor. 6:11, Eph. 5:26, Heb. 10:22, Rev. 1:5
 - Sprinkling (of Christ’s blood) – 1 Pet. 1:2, Heb. 10:22
 - New birth (born again) – John 3:3-8, 1 Pet. 1:23, John 1:13
 - Regeneration – Titus 3:5
 - Resurrection from death to life
 - John 5:24-25, Col. 3:1, John 11:43, 1 John 3:14
 - Quickening – Eph. 2:1,5; Col. 2:13, John 5:21, 6:63
 - New creation – 2 Cor. 5:17, Eph. 2:10, 4:24

B. Necessity of the new birth for the child of God

- i. Man must be born again to enter into the heavenly kingdom
 - John 3:3,5,7 – *“3) Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 5) Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 7) Marvel not that I said unto thee, Ye must be born again.”*
- ii. All of God’s children will be born again at some moment in their lives between conception and death
 - Titus 2:11 – *“For the grace of God that bringeth salvation hath appeared to all men,”*
 - Heb. 8:11, Rom. 8:30, John 3:3-8, John 6:37
 - Gal. 4:6 – *“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”*
 - Rom. 8:15-16
- iii. Every child of God is born again in the same manner
 - John 3:8 – *“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the Spirit.”*
 - Acts 4:12, 15:11; Titus 2:11

Article of Faith 6
Calling, Justification, Glorification, and Preservation of the Elect

1. Calling and Regeneration (continued)

C. Sovereignty of God in the new birth

- i. The new birth is based on God's grace, not on man's works
 - 2 Tim. 1:9 – *"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,"*
 - Titus 3:5, Rom. 9:11, Acts 15:11
- ii. The new birth is determined by God's will, not man's will
 - John 1:12-13 – *"12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13) Which were born, not of blood, nor of the will of man, but of God,"*
 - John 5:21 – *"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."*
 - John 3:8, Rom. 9:15-16
- iii. The new birth is performed by God at a time determined by His own will and purpose, not as a reaction that was caused by the work of man
 - John 3:8 – *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the Spirit."*
 - John 1:12-13, Rom. 9:11-13, 2 Tim. 1:9, Titus 3:5
 - Gal. 1:15-16 – *"15) But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."*
 - Acts 9:1-6, 22:5-10, 26:14-18; Gal. 2:21
- iv. Man has no ability to come unto God in his fallen nature, dead in sins; so God must be the great Initiator to draw and bring all His children unto Him
 - John 6:44 – *"No man can come unto me, except the Father which hast sent me draw him: and I will raise him up at the last day."*
 - John 12:32, Jer. 31:3, Hosea 11:4
 - Ps. 65:4 – *"Blessed is the man whom thou choosest, and causest to approach unto thee..."*

D. The Effectual Call and Irresistible Grace

- i. God's call unto man always produces the intended result in the recipient. Therefore, the new birth is also referred to as the "effectual call" because God's calling is always effectual (effective) in its intended purpose.
 - Isaiah 55:10-11 – *"10) For as the rain cometh down, and the snow from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

Article of Faith 6
Calling, Justification, Glorification, and Preservation of the Elect

1. Calling and Regeneration (continued)

D. The Effectual Call and Irresistible Grace (continued)

- ii. Man has no ability to reject the call of God unto him because man is dead in trespasses and sins, with no ability to either accept or reject. Since God's grace that is imparted into the heart of God's children cannot be rejected or resisted by man as the recipient, this doctrine is also known as "irresistible grace"
 - Gal. 1:15 – *"But when it pleased God, who separated me from my mother's womb, and called me by his grace,"*
 - John 5:25, 6:37, 10:27, Titus 2:11, 1 Cor. 15:10, Heb. 8:11
 - Rom. 9:19 – *"...For who hath resisted his will?"*
 - Gal. 1:15-16, Isaiah 14:24, Dan. 4:34-35
- iii. Man, who is dead in sins, does not have the power to reject the voice of the Son of God that calls unto them – all of God's children who are dead will be given life by the power of the voice of Jesus Christ
 - John 5:25 – *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."*
 - Jesus has the words of life – John 6:63,68
 - Jesus went to the dead and raised them to life by the power of His voice
 - a) John 11:43, b) Luke 7:14-15, c) Luke 8:52-56
- iv. All of God's sheep will hear the voice of their Great Shepherd, and all the sheep will follow Jesus Christ
 - John 10:27 – *"My sheep hear my voice, and I know them, and they follow me:"* (also see John 10:14,16)
- v. All that God calls upon will come unto Him
 - John 6:37 – *"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."*
- vi. All that God calls will know the Lord
 - John 10:14 – *"I am the good shepherd, and know my sheep, and am known of mine."*
 - Heb. 8:11 – *"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."*
 - Gal. 4:6, Rom. 8:15-16

E. Effects of the new birth

- i. New heart and new nature
 - Heb. 8:10-11, 10:16; 1 Thess. 4:9; 2 Cor. 3:3; Rom. 2:15; Ps. 37:30-31, 40:8; Jer. 31:33; 2 Cor. 5:17; Eph. 2:10, 4:24
- ii. Fruit of the Spirit
 - Gal. 5:22-23, 1 John 4:13
- iii. Love shown unto others
 - 1 John 3:14, 4:7,12; 1 Thess. 4:9; 1 John 4:19-21, Rom. 8:28

Article of Faith 6
Calling, Justification, Glorification, and Preservation of the Elect

1. Calling and Regeneration (continued)

E. Effects of the new birth (continued)

- iv. Belief in Jesus Christ
 - 1 John 5:1, 4:2, 4:15, 5:9-11, 5:13; 1 Cor. 12:3
 - John 3:36, John 5:24, John 6:47, John 8:47, John 10:26-28
- v. Doing righteousness and following God's commandments
 - 1 John 2:3-5, 2:29, 3:7
- vi. Response to spiritual things
 - Rom. 8:14-17, 1 Cor. 2:10-14
 - Given ears to hear – Matt. 11:15, 13:9,16,43; Rev. 2:7,11,17,29, etc.

2. Justification

- A. All of the elect who were predestinated by God the Father and called by the Holy Spirit have also been eternally justified by the substitutionary death of Jesus Christ
 - Rom. 8:30 – *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them, he also glorified.”*
- B. Sinners are only justified in the sight of God by the blood of Jesus Christ
 - Rom. 4:25 – *“Who was delivered for our offences, and was raised again for our justification.”*
 - 2 Cor. 5:21 – *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*
 - 1 Cor. 1:30 – *“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;”*
- C. For more detailed explanation, see “Article of Faith 5–Justification by Christ” on pg. 47-54

3. Glorification

- A. All of the elect who were predestinated by God the Father, called by the Holy Spirit, and justified by the death of Jesus Christ will finally be glorified at the return of Jesus
 - Rom. 8:30 – *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them, he also glorified.”*
 - Rom. 8:18,30, 9:23; Col. 3:3-4
 - Heb. 10:14 – *“For by one offering he hath perfected for ever them that are sanctified.”*
- B. In what manner will the elect be glorified?
 - i. The elect will be changed into the image and likeness of Jesus Christ
 - Rom. 8:29 – *“For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”*

Article of Faith 6
Calling, Justification, Glorification, and Preservation of the Elect

3. Glorification (continued)

B. In what manner will the elect be glorified? (continued)

i. The elect will be changed into image and likeness of Jesus Christ (continued)

- 1 John 3:2 – *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”*
 - 1 Cor. 13:12
- Ps. 17:15 – *“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.”*

ii. The elect will be resurrected and glorified in the same body that they inhabited during their earthly life

- 1 Thess. 5:23-24 – *“(23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24) Faithful is he that calleth you, who also will do it.”*
- Job 19:26-27 – *“(26) And though after my skin worms destroy this body, yet in my flesh shall I see God: 27) Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”*
- 1 Cor. 15:51-54 – *“(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53) For this corruptible must put on incorruption, and this mortal must put on immortality. 54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”*
 - 1 Thess. 4:13-17, Col. 3:3-4

4. Preservation of the Saints

A. All of God’s children are preserved in Christ and will never finally fall away

- Jude 1:1 – *“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:”*
 - Rom. 8:28-30, Heb. 10:14
- Ps. 37:28-29 – *“(28) For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. 29) The righteous shall inherit the land, and dwell therein for ever.”*
 - Ps. 31:23, Ps. 145:20, Ps. 97:10
- 1 Thess. 5:23 – *“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”*
 - Ps. 97:10

Article of Faith 6
Calling, Justification, Glorification, and Preservation of the Elect

4. Preservation of the Saints (continued)

- A. All of God's children are preserved in Christ and will never finally fall away (continued)
 - 2 Tim. 4:18 – *“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”*
- B. No child of God can ever be taken out of the hand of the Father
 - John 10:27-29 – *“(27) My sheep hear my voice, and I know them, and they follow me: 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.”*
 - John 6:39 – *“And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.”*
 - John 6:37-40,44; Isaiah 49:16; John 5:24
- C. God Himself will prevent any child from falling away
 - Covenant of God
 - Ps. 89:30-34 – *“...34) My covenant will I not break, nor alter the thing that is gone out of my lips.”*
 - 2 Sam. 23:5, Isaiah 54:10, Rom. 8:28-30, 1 Kings 8:56
 - Promise of God
 - Titus 1:2 – *“In hope of eternal life, which God, that cannot lie, promised before the world began;”*
 - Heb. 6:17-18, 10:23; Ps. 89:34, Mal. 3:6, James 1:17, Heb. 13:8
 - John 14:19 – *“...because I live, ye shall live also.”*
 - John 14:3 – Jesus promised to return to fetch his people home
 - Col. 3:3-4, 1 Thess. 4:17
 - Power of God
 - 1 Pet. 1:4-5 – *“(4) To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”*
 - Jude 1:24, 1 John 5:4, Heb. 2:13, Ps. 37:23-24, 125:2
 - Faithfulness of God
 - 1 Thess. 5:24 – *“Faithful is he that calleth you, who also will do it.”*
 - Heb. 10:23; Rev. 3:14, 19:11; 1 Cor. 1:9, 10:13; 2 Thess. 3:3
 - Ps. 89:30-34 – *“...33) Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail...”*
 - Isaiah 42:4 – *“He shall not fail nor be discouraged...”*
 - Heb. 13:5 – *“...I will never leave thee, nor forsake thee.”*
 - 2 Tim. 2:13,18-19 – *“(13) If we believe not, yet he abideth faithful: he cannot deny himself. 18) Who concerning the truth have erred...19) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.”*
 - Col. 3:3 – *“...your life is hid with Christ in God.”*

Article of Faith 6
Calling, Justification, Glorification, and Preservation of the Elect

4. Preservation of the Saints (continued)

C. God Himself will prevent any child from falling away (continued)

▪ Love of God

- Rom. 8:35,38-39 – *“35) Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”*

○ God’s love is “everlasting” so, naturally, it “lasts forever”

- Jer. 31:3 – *“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.”*

- Ps. 89:33, John 17:23-24

D. God the Father planned salvation in election, the Holy Spirit applies salvation to the heart of the sinner in calling, Jesus Christ secured salvation by His death on the cross, and the work that God began to save sinners will be finally completed by Jesus Christ when He returns to bring all of His elect children home to heaven – the work that God started, He will complete and bring to perfect fulfillment in the elect

- Phil. 1:6 – *“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:”*

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Article of Faith 7
Ordinances of the Church

- Article of Faith #7 – Ordinances of the Church
 - We believe that baptism and the Lord’s Supper and feet washing are ordinances of Jesus Christ, and that true believers are the only proper subjects and the proper mode of baptism is by immersion.

1. Baptism

A. Significance of baptism in the church

- i. *“baptize”* (the verb form) – and all the applicable variations of that word – is the English transliteration of Greek word *“baptizo”*
 - a. The King James Bible translators could not find a word in English that accurately conveyed the meaning of “to baptize” from the Greek text, so therefore they left the Greek word in its original form, even in the English translation
 - b. *“baptizo”* means “to make whelmed (i.e. fully wet)” (Strongs# 907), and a more detailed definition: “1) to dip repeatedly, to immerse, to submerge (of vessels sunk); 2) to cleanse by dipping or submerging, to wash, to make clean with water; 3) to overwhelm” (Thayer’s Greek-English Lexicon)
 - c. Any person who submits to a mode of baptism other than full immersion totally subverts even the definition of the word which literally means “to immerse” or “to submerge” (when a ship is submerged at the bottom of the sea, it is fully immersed and overwhelmed by the water – it’s certainly not sprinkled with just a little bit of water on top of the ship)
- ii. Baptism is not the means of salvation or regeneration, but it produces a soothing of the child of God’s conscience from their submission to God’s command
 - a. 1 Peter 3:21 – *“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ:”*
- iii. The example of submission to baptism was set by Jesus Christ Himself
 - a. Jesus requested and submitted to baptism from John the Baptist
 - Matt. 3:13-17 – *“13) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14) But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15) And Jesus answering said unto him, Suffer it to be so now: for thus it becometh all righteousness. Then he suffered him. 16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”*
 - Mark 1:9-11, Luke 3:21-23, John 1:29-34

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

A. Significance of baptism in the church (cont'd)

iii. The example of submission to baptism was set by Jesus Christ Himself (cont'd)

b. If Jesus was baptized, that should be a good enough reason to follow His example in baptism. Believers are commanded to be “disciples” – or “followers of Jesus”. A disciple should therefore follow the example of Jesus in submission to baptism.

c. Baptism did not make Jesus the Son of God, and baptism is not the means that makes a believer God’s child or son

- The Holy Spirit declared after Jesus’ baptism that He was the Son of God (Matt. 3:17). Now, Jesus’ baptism did not make Him the Son of God (Jesus is eternally the Son of God – John 1:1,14, 18), but rather it manifested to others publicly who Jesus had been all along.
- In like manner, one does not become a child of God by baptism, but rather they manifest publicly to others that they already are a son of God.

iv. Baptism signifies the death, burial, and resurrection of Jesus Christ

a. Baptism symbolizes that Jesus Christ was fully immersed in the grave by death (“buried”, Rom. 6:4) and we are identifying with His resurrection and committing to put to death our former life

- Rom. 6:3-4 – “3) *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4) Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*”
- Col. 2:12 – “*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*”

b. When a believer submits to baptism, they are testifying that:

- 1) They believe in the literal resurrection of Jesus Christ
 - Rom. 10:9 – “*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*”
- 2) They believe in what the resurrection of Jesus Christ accomplished (the resurrection declared the finished work of salvation and signified that God the Father had accepted the sacrifice of Jesus Christ on behalf of His people)
 - 1 Pet. 3:18 – “*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, and quickened by the Spirit.*”
 - 1 Cor. 15:17; Heb. 1:3, 9:12,24-26, 10:10-14

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

A. Significance of baptism in the church (cont'd)

iv. Baptism signifies the death, burial, and resurrection of Jesus Christ (cont'd)

b. When a believer submits to baptism, they are testifying that (cont'd):

3) They believe that Jesus will return to resurrect His people and bring them home to eternal glory

- Rom. 6:8 – *“Now if we be dead with Christ, we believe that we shall also live with him.”*
- Rom. 8:11 – *“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*
 - Rom. 8:24, 1 Cor. 15:12-20,35-58

4) They are making a commitment to walk in newness of life based on the death burial and resurrection of Jesus Christ

- Rom. 6:1-11 – *“1) What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein?...4)...that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life...”*

v. Baptism is performed based on the authority of all three persons of the Trinity

- a. Matt. 28:19 – *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”*

vi. Scripture teaches there is only “one baptism”, not multiple forms or variations of an acceptable baptism

- a. There is only “one baptism” which shows submission to “one Lord” in accordance with “one faith”

- Eph. 4:4-6 – *“4) There is one body, and one Spirit, even as ye are called in one hope of your calling; 5) One Lord, one faith, one baptism, 6) One God and Father of all, who is above all, and through all, and in you all.”*

- b. A baptism must be in accordance with the “one Lord” of the Bible

- Paul rejects the acceptance of “another Jesus”. If one is baptized under the belief of Jesus who is anything less than a “Successful Savior” then they have been baptized under the name and belief of “another Lord” other than the “one Lord”
- 2 Cor. 11:4 – *“For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear him.”*

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

A. Significance of baptism in the church (cont'd)

- vi. Scripture teaches there is only “*one baptism*”, not multiple forms or variations of an acceptable baptism (cont'd)
 - c. A baptism must be in accordance with the “*one faith*” of the Bible
 - There was only “*one faith*” (“*the faith which was once delivered unto the saints*”, Jude 3). If one is baptized under a faith or gospel that is anything other than the finished work of Jesus Christ, then they have been baptized unto “another faith” and “another gospel” different from the “one faith” of scripture
 - Gal. 1:6-9 – “(6) *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ...9) If any man preach any other gospel unto you than that ye have received, let him be accursed.*” (see also 2 Cor. 11:4)
 - d. Therefore, we will now consider the identifying marks of the “one baptism” or a proper baptism

B. Elements of a proper baptism

i. Proper administrator

a. Who has the authority to baptize?

- Baptism is an ordinance of the church that is administered by an ordained minister on behalf of the church
 - 1 Cor. 11:2 – “*Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I have delivered them to you.*”
- Matt. 28:16-20 – “(16) *Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them...18) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*”
- Jesus had 120 disciples prior to His ascension (Acts 1:15), but only the 11 apostles were taken up into a mountain by Jesus (Matt. 28:16) and given the command and authority to baptize (Matt. 28:18-20). This shows that the command to baptize was only given to the apostles, and the authority to baptize is only placed with men who have been ordained by the laying of hands (Acts 13:1-3, 1 Tim. 4:14, Heb. 6:2).

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

i. Proper administrator (cont'd)

a. Who has the authority to baptize?(cont'd)

- The authority for baptism has been retained from the unbroken, apostolic ministry dating back to the establishment of the New Testament Church and this command in 30 AD.
 - 2 Tim. 2:2 – The modern-day ministry in the Primitive Baptist Church traces its authority back to the unbroken lineage dating all the way back to the apostles. The authority to uphold God's word has been taught and passed on to successive generations of elders, just as was prescribed in 2 Tim. 2:2. The authority for elders to baptize is traced directly back to the command given by Jesus in Matt. 28:18-20 to the apostles that has been passed on faithfully in the ministry unto the current-day Primitive Baptist Church and elders in the church.
- Every instance of baptizing recorded in scripture indicates the ordinance was administered by a minister of the gospel.
 - The first example of a preacher baptizing is John the Baptist (Matt. 3:1-6) who had a unique authority for his baptism as the last of the Old Testament prophets and forerunner of Jesus Christ.
 - Peter preached and baptized (Acts 2:14-41, 10:34-48), as Peter had received the command directly from Jesus in Matt. 28:18-20.
 - Also, even though he was an apostle, Peter denotes himself as *"also an elder"* (1 Pet. 5:1), (as did the apostle John, 2 John 1, 3 John 1), further denoting that baptismal authority was designated to the ordained elders in the church.
 - Paul preached and baptized (Acts 16:13-15, 16:30-33, 18:8, 19:4-7, 1 Cor. 1:14-17) under authority as an apostle born out of due time (1 Cor. 15:8).
 - Ananias baptized Paul in Damascus (Acts 22:12-16, 9:10-18), presumably under authority from the Jerusalem Church.
 - Philip the evangelist preached and baptized (Acts 8:12, 8:35-38) after he had been ordained by the apostles at the Church at Jerusalem (Acts 6:5-6).
 - Other unnamed men baptized at the Corinthian Church (1 Cor.1:14-17) under the authority given them by Paul, which would have been through the New Testament pattern of laying on of hands.

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

i. Proper administrator (cont'd)

a. Who has the authority to baptize?(cont'd)

- The teachers of the gospel are the same ones who have authority to baptize the believers (Matt. 28:19). It is only the ordained “elder” who has the authority to teach in the church (Matt. 28:18-20, 1 Tim. 3:2, 2 Tim. 2:24, Titus 2:1-7, Eph. 4:11, 1 Tim. 2:12) and thus is the only authority to baptize believers.

b. Baptism is the ordinance for entrance into the church and the addition of new members to the church

- Believers were added unto the church through baptism
 - Acts 2:41,47 – *“41) Then they that gladly received his word were baptized: and the same day was added unto them about three thousand souls. 47)...And the Lord added to the church daily such as should be saved.”*
- One cannot be a true disciple of Christ without baptism
 - John 4:1 – *“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.”*
 - Matt. 28:19-20, Acts 19:2-6

ii. Proper subject

a. Believer’s baptism – only those who profess a belief in Jesus Christ are the proper subjects of baptism (infant baptism is excluded)

b. Only those that have been taught (and have the ability to learn) are the proper subjects of baptism

- Matt. 28:19-20 – *“19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you:”*

c. Every example of baptism in the New Testament shows that belief is always the precursor to baptism

- Acts 2:41 – 3,000 gladly received the word
- Acts 8:12-13 – Samaritans believed
- Acts 8:36-38 – Ethiopian eunuch believes
- Acts 22:12-16 (9:17-18) – Saul is converted and believes
- Acts 10:44-48 (11:17) – Cornelius and the Gentiles believe
- Acts 16:13-15 – Lydia and her house believe
- Acts 16:30-33 – Philippian jailer and his house believe
- Acts 18:8 – Crispus and many other Corinthians believe
- Acts 19:4-7 – Twelve disciples from Ephesus believe and are rebaptized

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

ii. Proper subject (cont'd)

d. Beliefs and works that should be evident in a subject to baptism

1) Believe in Jesus Christ

- Believe that Jesus Christ is the Son of God
 - Acts 8:36-38 – “36)...and the eunuch said, See, here is water; what doth hinder me to be baptized? 37) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.”
 - Acts 16:30-33, Rom. 10:9, John 20:31; Acts 2:37-41, 8:12
- Believe that Jesus was resurrected from the dead
 - Rom. 10:9 – “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”
- Believe the teachings of the kingdom of God
 - Acts 8:12 – “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.”

2) Repentance

- Repentance from sins
 - Acts 2:38 – “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
 - Acts 3:19 – “Repent, and be converted...”
 - Matt. 3:2,7-8, 4:17; 2 Cor. 7:10; Rev. 2:5, 2:16, etc.
- Works meet for repentance – good works (fruit) that evidence a regenerated heart
 - Matt. 3:8 – “Bring forth therefore fruits meet for repentance.” (see also Luke 3:7-14)
 - Acts 27:20 – “...they should repent and turn to God, and do works meet for repentance,”

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

ii. Proper subject (cont'd)

d. Beliefs and works that should be evident in a subject to baptism (cont'd)

3) Confession of sins

- Mark 1:5 – *“And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”*
 - Matt. 3:6, Acts 19:18-20, Luke 18:13, Matt. 10:32, 1 John 1:9, James 5:16

4) Willingly request baptism

- The subject must request baptism willingly and voluntarily, and should not be forced or appointed by another person for baptism
 - Acts 8:36 – *“And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?”*
 - Acts 2:37 – *“Now when they heard this, they were pricked in the heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?”*
 - Acts 16:30 – *“And brought them out, and said, Sirs what must I do to be saved?”*
- Baptism should be undertaken joyfully and gladly
 - Acts 2:41 – *“Then they that gladly received his word were baptized...”*
 - Acts 8:38-39 – *“(38)...and he baptized him. 39)... and he [the eunuch] went on his way rejoicing.”*

iii. Proper belief and doctrine

- a. The subject of baptism should believe in Jesus as the Son of God, believe in His literal resurrection, and believe the scriptural teachings of the kingdom of God
 - See 1-A-iv-b (on page 72) and 1-B-ii-d-1 (on page 77)
- b. In addition, the subject of baptism should exhibit a belief in Jesus Christ as a Successful Savior and that His resurrection procured all requirements of eternal salvation, instead that the death of Christ was only an offer of salvation or contingent on some other condition
 - See 1-A-vi-b (on page 73)
- c. Also, the subject of baptism should believe in accordance with the “one faith” that was “once delivered unto the saints”
 - See 1-A-vi-c (on page 74)

Article of Faith 7
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1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

iv. Proper mode

- a. Baptism by full immersion is the only proper mode for baptism (sprinkling does not meet the scriptural requirement for a valid baptism)
 - Baptism is a symbolic picture of the death, burial, and resurrection of Jesus (see 1-A-iii, on pages 71-72) – Jesus was not sprinkled with dirt, but He was fully immersed and buried in the grave
 - Rom. 6:3-4 – “3) *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4) Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*”
- b. John the Baptist baptized in an area sufficient for full immersion
 - John the Baptist was performing baptisms at this particular place (Aenon near to Salim) because there was enough water (“*there was much water there*”) at that part of the river for full immersion
 - John 3:23 – “*And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.*”
- c. Scriptural examples of baptisms show that they performed full immersion
 - Philip and the eunuch “*went down both into the water*” and “*came up out of the water*”, indicating they were fully immersed with water for them to be able to come up “*out of the water*”
 - Acts 8:38-39 – “*38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.*”
 - When Jesus was baptized, he came up “*out of the water*”, indicating He was fully immersed in the water since He then came up “*out of the water*”
 - Matt. 3:16 – “*And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*”
 - Mark 1:9-10

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

C. Re-baptism

i. Necessity of re-baptism from other orders

- The Primitive Baptist Church requires potential church members that have been baptized in another order to be re-baptized to be accepted as a member in full fellowship with the church.

ii. Scriptural example for re-baptism

- Acts 19:1-5 – *“1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples. 2) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3) And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. 4) The said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5) When they heard this, they were baptized in the name of the Lord Jesus.”*
- The men that Paul encountered from Ephesus in Acts 19 had been baptized once in accordance with the baptism of John. Since they had not even heard that there was a Holy Ghost, then they had not been baptized by a duly ordained minister which would have baptized them in the name of the Father, of the Son, and of the Holy Ghost (Matt. 28:19).
- These men were baptized under an incomplete message of the gospel and a belief that Christ was still to come. After hearing the gospel that Christ had already come and finished the work of salvation, the men believed in the name of Jesus and willingly submitted to be baptized again in the name of Jesus with a correct belief of Jesus Christ and correct understanding of the gospel.

iii. Principles for re-baptism

- If any of the four elements of a proper baptism (the “one baptism”) – proper administrator, proper subject, proper belief, and proper mode (see 1-B-i to iv on pages 74-79) – are missing from the previous baptism, then the subject should submit to rebaptism to be accepted in full fellowship.
- Based on this New Testament example in Acts 19, any person that has been baptized in another church or denomination under an incomplete understanding of the true gospel of the finished work of Jesus Christ or the trinity or any other major scriptural doctrine, would need to be re-baptized under the “one baptism” that is in accordance with the “one faith” and the “true gospel” of the church (see 1-A-vi on pages 73-74).
- The necessity of re-baptism does not devalue the personal experience of the first baptism. In Acts 19, scripture still calls the men disciples (v.1) and Paul still acknowledges them as believers (v.2,4). However, when one hears the true gospel he should submit to baptism in accordance with belief and acceptance of that truth.

Article of Faith 7
Ordinances of the Church

2. The Lord's Supper

A. Jesus instituted observance of "the Lord's Supper" on the evening before His crucifixion (the name "*the Lord's supper*" comes from 1 Cor. 11:20)

- Matt. 26:26-30 – *"(26) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28) For this is my blood of the new testament, which is shed for many for the remission of sins. 29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30) And when they had sung an hymn, they went out into the mount of Olives."*
 - Mark 14:22-26, Luke 22:19-20, John 13:1-4, (John 6:53-58)
- 1 Cor. 11:17-34 – *"...23) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come..."*
 - 1 Cor. 10:16-21

B. Significance of the Jewish Passover feast in the Lord's Supper

- The Israelites were commanded by God to observe the Passover feast every year during the first Jewish month to commemorate their deliverance from bondage in Egypt. They sacrificed a Passover lamb on the first day, and then ate only unleavened bread throughout the seven day feast.
 - Exod. 12:1-28,43-49; Lev. 23:4-8; Num. 28:16-25; Deut. 16:1-8
- Jesus instituted the Lord's Supper and was subsequently crucified in the midst of the Jewish Passover feast (Luke 22:1,7-13). In accordance with Jesus' fulfillment of all the Mosaic law during His life (Matt. 5:17-18), Jesus observed the Passover meal (Luke 22:7-18) on the same night, just before He instituted the Lord's Supper (Luke 22:19-20).
 - Therefore, we know that Jesus gave His disciples the leftover unleavened bread from the Passover meal for the observance of the Lord's Supper.
- Jesus was the New Testament fulfillment of "the Passover Lamb" by His substitutionary sacrifice for the sins of His People
 - 1 Cor. 5:7-8 – *"(7) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8) Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."*
 - John 1:29 – *"...John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."* (1 Pet. 1:19)

Article of Faith 7
Ordinances of the Church

2. The Lord's Supper (continued)

C. Components of the Lord's Supper

i. Unleavened Bread

- The Israelites were commanded to only eat unleavened bread throughout the seven days of the Passover feast, and consequently it was this unleavened bread that Jesus gave to His disciples to eat after they had observed the Passover meal.
- Leaven is a symbol of sin in the Bible
 - 1 Cor. 5:8 – *“Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”*
 - 1 Cor. 5:5-8, Matt. 16:6-12, Luke 12:1, Gal. 5:9
- The unleavened bread represented the body of Jesus Christ because His body was pure, without blemish, and without sin – figuratively, Jesus was an “unleavened” sacrifice for sin
 - Luke 22:19 – *“And he took [the unleavened] bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.”*
 - 1 Pet. 1:19 – *“But with the precious blood of Christ, as of a lamb without blemish and without spot:”*
 - Heb. 9:14; Heb. 7:26-28; Exod. 12:5

ii. Wine

- Fermented wine was used in the Lord's Supper, not grape juice
 - During Jesus' time, fermented wine was customarily used as the beverage of choice in conjunction with the meal of the Passover lamb and the unleavened bread.
 - In Judea, the harvest of grapes was taken in September or October, but the Passover was not observed until March or April. The only way for grape juice to be preserved for six months from the harvest till the Passover feast in a world without modern refrigeration would have been to ferment the grapes into wine.
 - Alcoholic wine was used by the churches in the New Testament because some in the Corinthian Church were abusing the Lord's supper and had become drunk from excess consumption of the wine (*“one is hungry, and another is drunken”* – 1 Cor. 11:21). One cannot become drunken from consumption of grape juice.
- Wine was given in the Lord's Supper to signify the blood of Jesus that was shed to redeem God's children from their sins
 - Matt. 26:27-28 – *“(27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28) For this is my blood of the new testament, which is shed for many for the remission of sins.”*

Article of Faith 7
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2. The Lord's Supper (continued)

C. Components of the Lord's Supper (continued)

ii. Wine (continued)

- Wine was given in the Lord's Supper to signify the blood of Jesus that was shed to redeem God's children from their sins (cont'd)
 - Eph. 1:7 – *"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"*
 - Col. 1:14,20; Heb. 9:12-14, 13:20; 1 Peter 1:19; Acts 20:28; Rev. 1:5, 5:9; Eph. 2:13; Rom. 5:9
- Jesus Christ drank the cup of God's wrath (signified by the wine) for His children by the shedding of His blood – our partaking of wine in the Lord's Supper should not be a pleasant taste to us (such as sweet tasting grape juice with plenty of sugar), but rather the wine should be bitter to our taste because it represents the cup of God's wrath that Christ drank to the dregs to save us from our sins
 - Ps. 75:8 – *"For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."*
 - Rev. 14:10, Isaiah 51:17, Jer. 25:15
 - Job 21:20 – *"His eyes shall see his destruction, and he shall drink of the wrath of the Almighty."*
 - Isaiah 63:3-5 – *"(3) I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4) For the day of vengeance is in mine heart, and the year of my redeemed is come. 5) And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me."*

D. Observance

- There is no prescribed frequency for how often the church is to partake of the Lord's Supper, but we are simply commanded to observe the ordinance regularly and in a respectful manner (most Primitive Baptist churches partake of the Lord's Supper one or two times per year).
 - 1 Cor. 11:25-26 – *"(25) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."*

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2. The Lord's Supper (continued)

D. Observance (continued)

- It appears the early church observed the Lord's Supper quite frequently (and "steadfastly"), referred to as "*breaking of bread*"
 - Acts 2:42-46 (20:7) – "*42) And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers...46) And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meet with gladness and singleness of heart.*"
 - 1 Cor. 11:17-34; 1 Cor. 5:11, 10:16-21
- However, there is a prescribed duration that we are to observe this ordinance; the Lord's Supper shall be observed by the church until Jesus Christ returns again the second time
 - 1 Cor. 11:26 – "*26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*"

3. Washing of the Saints' Feet

A. Observance of the Lord's Supper and the washing of the saints' feet are administered and observed together by the church, referred to as the "communion" service

- Reference to the "communion" service comes from the implications of this text:
 - 1 Cor. 10:16 – "*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*"
- The two activities are administered together because just after Jesus instituted the Lord's Supper was when he bowed down and set the example to wash the feet of the saints; since they were established or commanded together, we attempt to observe them together
 - John 13:2-5 – "*2) And supper being ended...4) He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5) After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*"

B. Jesus bowed down and washed the feet of the disciples as an example (John 13:15) for the church to follow

- John 13:4-20 – "*4) He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5) After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded...12) So after he had washed their feet, and had taken his garments, was set down again, he said unto them, Know ye what I have done to you? 13) Ye call me Master and Lord: and ye say well; for so I am. 14) If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*"

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3. Washing of the Saints' Feet (continued)

- B. Jesus bowed down and washed the feet of the disciples as an example (John 13:15) for the church to follow (continued)
- John 13:4-20 (cont'd) – 15) *For I have given you an example, that ye should do as I have done to you. 16) Verily, verily I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17) If ye know these things, happy are ye if ye do them...*
- C. Jesus commanded that the disciples observe this practice of feet washing; it was not a suggestion for them to follow.
- John 13:14 – *“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.”*
 - *ought* – this Greek word denotes a legally required obligation that one must perform, a legal debt that is required to be repaid (not a suggested action that we should perform, as it’s used in American English)
 - The same Greek is word used 4 times in Matt. 18:28-34 (different variations of same definition – such as verb or noun – but same meaning even though different Greek words) in reference to the debt that was owed by certain servants, for which the penalty for default was being delivered to the “tormenters” (v. 34)
 - This same Greek word is rendered “owed” in Luke 7:41 (and similar wording in Luke 16:5,7), describing the debtor and creditor relationship for a legal obligation that must be paid
 - So this command from Jesus was intended as a legally enforceable debt that was required to be paid of which observance was not optional.
 - John 13:15 – *“For I have given you an example, that ye should do as I have done to you.”*
 - “*should*” is used in the New Testament as an equivalent of “*shall*”, which denotes a required command to observe.
 - Caesar Augustus made a decree that all the world “*should*” be taxed (Luke 2:1). This was not a suggestion, but a binding requirement that all men under authority of the Roman Government was required to observe.
 - In the parable at Matt. 18:28-34, the man was cast into jail until he “*should*” pay the debt. The requirement to pay the debt in full was described that he “should” pay again, denoting this is was not an optional command.
 - Jesus charged the disciples that they “*should not*” tell certain things publically (Matt. 12:16, 16:20). Jesus was not suggesting that they don’t tell, but rather He was commanding that they shall not repeat these things that He had forbidden.
 - John 13:17 – *“If ye know these things, happy are ye if ye do them”*
 - Jesus promised joy and happiness (“*happy are ye*”) to the person who has heard this command (“*if ye know these things*”) and observes it according to the example of Jesus (“*if ye do them*”).
 - If Jesus has promised happiness from observing His command and following His example, why would we not eagerly observe this practice?

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3. Washing of the Saints' Feet (continued)

D. The New Testament church observed the washing of feet because this was one of the qualifications for a "widow indeed"

- 1 Tim. 5:5-10 – *"5) Now she that is a widow indeed, and desolate...10) Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."*

4. Closed Communion

• The Primitive Baptist church holds that only regularly baptized members of the church have a right to partake of the church ordinance of the "communion service" – or more specifically to partake of the Lord's Supper and participate in washing of the saints' feet.

- We will consider 6 reasons why the church observes closed communion:
 - a. The example of Jesus
 - b. The example of the early church
 - c. To protect the church from the sin and immorality of the world
 - d. To protect the church from false doctrine and divisions
 - e. To protect the sacredness of the ordinance
 - f. To protect the fellowship of the church

A. The example of Jesus

- Luke 22:14 – *"And when the hour was come, he sat down, and the twelve apostles with him."*
 - a. There were many multitudes who followed Jesus and heard him preach (Luke 12:1, 14:25, etc.), but He did not invite the multitudes to openly partake of the Lord's Supper; rather, it was only the 12 chosen disciples with whom He observed this ordinance.
 - The ordinance was given to those who were not offended by His doctrine but remained faithful to follow Jesus when others departed (John 6:60-69, 8:31).
 - b. There were other people in the house (at a minimum the goodman of the house and the servants, Mark 14:13-16) where Jesus took communion with the disciples, but the others of the household were not openly invited to partake of communion with the Lord, but only the 12 disciples.

B. The example of the early church

- Acts 2:41-42 – *"41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42) And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers."*
 - a. It was the men that gladly received the word and submitted to baptism that were "added unto" the church (Acts 2:41). And it was the church that observed the fellowship and breaking of bread (Acts 2:42,46; 20:7). The same group that believed and accepted the apostles' doctrine is the same group that had fellowship and broke the bread of communion.

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

B. The example of the early church (continued)

- Acts 2:41-42 (continued)
 - b. The Lord's Supper was not open to all people in Jerusalem but was only observed by those who had been believed in Christ and were members of the Lord's church

C. To protect the church from the sin and immorality of the world

- The church is forbidden from open acceptance of unrepentant sin in their members; if God forbids the church to "eat" (particularly partaking of the Lord's supper together) with a disobedient sinful brother, then the church certainly does not have license to openly accept others in the Lord's Supper that have not repented of their sin by joining the Lord's church in baptism.
 - 1 Cor. 5:11 – *"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."*
 - Eph. 5:6-7 – *"6) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7) Be not ye therefore partakers with them."*

D. To protect the church from false doctrine and divisions

- The church is the custodian of God's truth in the world and does not have the authority to pick and choose where to compromise truth or God's word – rather we are commanded to uphold the whole counsel of God's truth.
 - 1 Tim. 3:15 – *"...the house of God, which is the church of the living God, the pillar and ground of the truth."*
 - Acts 2:42 – *"And they continued steadfastly in the apostles' doctrine..."*
 - John 4:23 – *"23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24) God is a Spirit; and they that worship him must worship him in spirit and in truth."*
- False teachers and those who cause divisions in the church are severely condemned in the New Testament. The church is commanded to separate themselves from those divisive and heretical people, not to openly accept them, which would obviously forbid these people from participation in the ordinances of the church and the communion service.
 - Rom. 16:17 – *"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them."*
 - 2 Thess. 3:14-15 – *"14) And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15) Yet count him not as an enemy, but admonish him as a brother."*

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

D. To protect the church from false doctrine and divisions (continued)

- False teachers and those who cause divisions in the church are severely condemned in the New Testament. The church is commanded to separate themselves from those divisive and heretical people, not to openly accept them, which would obviously forbid these people from participation in the ordinances of the church and the communion service (continued)
 - Titus 3:10-11 – *“10) A man that is an heretick after the first and second admonition reject; 11) Knowing that he that is such is subverted, and sinneth, being condemned himself.”*
 - 2 John 10-11 – *“10) If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11) For he that biddeth him God speed is partaker of his evil deeds.”*
 - Gal. 1:6-9 – *“6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”*
 - The church at Pergamos (Rev. 2:14-16) and the church at Thyatira (Rev. 2:20-25) were condemned severely by Jesus Christ because they were content to tolerate false teaching.
- Heresies and divisions can affect the validity of when we observe the Lord’s Supper. The Corinth Church was condemned for their abuse of the ordinance, and the Lord did not recognize that they had even truly observed the Lord’s Supper (v. 20) because of the heresies and divisions that were present in the participants.
 - 1 Cor. 11:17-20 – *17) Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18) For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19) For there must be also heresies among you, that they which are approved may be manifest among you. 20) When ye come together therefore into one place, this is not to eat the Lord’s supper.”*
- Other denominations apart from the true church are the result of divisions and heresies that have departed from the truth of God’s word and the original apostles’ doctrine. Therefore, any person who has joined another denomination and aligned themselves with another non-Primitive Baptist church has embraced division and heresy (even if it has been done ignorantly). Therefore, we cannot welcome members of other non-Primitive Baptist denominations to participate in the ordinance of communion with us, since they have embraced a division that is separate from the “one faith” (Eph. 4:5) that was “once delivered unto the saints” (Jude 3).

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

E. To protect the sacredness of the ordinance

- The Lord's Supper represents the death of Jesus Christ for the sins of His people. If one partakes of the communion supper with a flippant or irreverent attitude, or if they partake not fully believing their salvation was completed by the death of Jesus Christ, then they disrespect the sacrificial death of Jesus, and subsequently may bring damnation or judgment upon themselves.
- The Corinth Church did not partake of communion in a reverential manner, and they were condemned "*guilty of the body and blood of the Lord*" (v.27), guilty of "*damnation*", and many were punished physically "*For this cause many are weak and sickly among you, and many sleep*" (v.30).
 - 1 Cor. 11:27-30 – "*27) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28) But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30) For this cause many are weak and sickly among you, and many sleep.*"
 - Compare Heb. 10:26-31, 2 Pet. 1:9, and Heb. 6:4-8 for other similar temporal judgments against the child of God who lives in disobedience and partakes of the ordinances of the church irreverently
- The church must take great care to ensure that the Lord's Supper and the communion service is administered in a manner that gives glory to Jesus Christ and does not disrespect or trivialize His sacrificial atonement on the cross.

F. To protect the fellowship of the church

- "Communion" literally means "fellowship" (the two terms are used interchangeably in 2 Cor. 6:14). Therefore, those who participate in communion must be in fellowship. The scriptures teach that fellowship is tied directly to doctrine (Acts 2:42). There can be no true fellowship without agreement upon doctrine in the church. Therefore anyone who does not accept the apostles' doctrine as presented in scripture and practiced in the church cannot be in fellowship or participate in communion with the church.
 - Acts 2:42 – "*And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*"
 - Amos 3:3 – "*Can two walk together, except they be agreed?*"
- Furthermore, the church (the children of light) is not permitted to fellowship or even associate closely with sinful persons (those in darkness), particularly those who do not believe in the Lord Jesus.
 - Eph. 5:11 – "*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*"

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

F. To protect the fellowship of the church (continued)

- Furthermore, the church (the children of light) is not permitted to fellowship or even associate closely with sinful persons (those in darkness), particularly those who do not believe in the Lord Jesus
 - 1 Cor. 10:16-21 – *“16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ...20) But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21) Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.”*
 - 2 Cor. 6:14-17 – *“14) Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17) Wherefore come out from among them, and be ye separate, saith the Lord...”*
- Conclusion
 - Jesus Christ clearly set the example for closed communion of the disciples when he instituted the Lord’s Supper and feet washing, and the church is commanded to follow the commandments of Jesus (Matt. 28:20), not to adjust them as we see fit. We also notice the early church followed the example of Jesus and did not permit anyone in Jerusalem (particularly the non-believing Jews) to partake in communion with them, but rather the “breaking of bread” was reserved for only those baptized believers of the church. The practice of closed communion is also necessary to protect against immorality, false teaching and divisions, to maintain the sacredness of the ordinance, and to preserve fellowship in the church, as we have addressed above. The scriptures provide ample support to restrict the communion service to only those baptized believers that are members of the Lord’s church – the Primitive Baptist church.

Article of Faith 8
Observance of the Ordinances of the Church

- Article of Faith #8 – Observance of the Ordinances of the Church
 - We believe that Jesus Christ who is the Head and Lawgiver has instituted the ordinance of baptism and the Lord’s Supper, which are to be perpetually observed by the Church to the end of the world.

- 1. Jesus Christ is the Head of the Church
 - Col. 1:18 – *“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”*
 - Eph. 5:23-24 – *“(23) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24) Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.”*
 - Eph. 1:22 – *“And hath put all things under his feet, and give him to be head over all things to the church,”*
 - Eph. 4:15-16; Col. 2:10,19; 1 Pet. 2:7

- 2. Jesus Christ is the only Lawgiver in the Church
 - Isaiah 33:22 – *“For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.”*
 - James 4:12 – *“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”*

- 3. The church will be perpetuated until the end of the world
 - Matt. 28:20 – *“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”*
 - Matt. 16:18 – *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”*
 - Eph. 3:21 – *“Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”*

- 4. The church is the custodian of the ordinances that Jesus established (also see Matt. 28:18-20)
 - The apostles only had the authority to administer what Jesus had already commanded them, not to add to or take away from the commandment of Jesus Christ
 - Matt. 28:20 – *“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”*
 - 1 Cor. 11:23 – *“For I have received of the Lord that which also I delivered unto you...”*
 - Now, it is the church’s responsibility to continue to administer the ordinances of the church in the exact manner that they have been delivered to the church by the Jesus Christ in the word of God (compare with 1 Cor. 11:23)
 - 1 Cor. 11:2 – *“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I have delivered them to you.”*

Article of Faith 8
Observance of the Ordinances of the Church

4. The church is the custodian of the ordinances that Jesus established (cont'd)
 - The church is the pillar and ground of God's truth in the world
 - 1 Tim. 3:15 – *"...the house of God, which is the church of the living God, the pillar and ground of the truth."*

5. The church is commanded to baptize professing believers until the end of the world
 - Matt. 28:18-20 – *"18) And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. 19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."*

6. While there is no prescribed frequency of how often we are to observe the Lord's Supper, Jesus has commanded for the Lord's Supper to be observed until Jesus Christ returns again
 - 1 Cor. 11:26 – *"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."*

7. God established the Passover as a perpetual "ordinance" with Israel for them to "observe forever". Jesus Christ was the fulfillment of the Passover (1 Cor. 5:7), and now the church observes the ordinance of the Lord's Supper forever in remembrance of His Passover sacrifice
 - Exod. 12:24 – *"And ye shall observe this thing for an ordinance to thee and to thy sons forever."* (Exod. 12:43)
 - 1 Cor. 5:7 – *"...For even Christ our passover is sacrificed for us:"*
 - 1 Cor. 11:24-25 – *"24) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."*

Article of Faith 9
Resurrection of the Dead and General Judgment

- Article of Faith #9 – Resurrection of the Dead and General Judgment
 - We believe in the resurrection of the dead and eternal judgment and that the joys of the righteous and the punishment of the wicked will be everlasting.

- 1. Resurrection of the Just and Unjust
 - A. The resurrection of the dead will occur at the return (the second coming) of Jesus Christ
 - 1 Cor. 15:51-52 – *“51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”*
 - See all of 1 Corinthians 15 for full treatment of the resurrection
 - 1 Thess. 4:16-17 – *“16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”*
 - Matt. 24:30-31 – *“30) And then shall appear the sign of the Son of man in heaven: and then all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31) And he shall send his angels with a sound of a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”*
 - B. General Resurrection
 - The will be only “one resurrection” where all who have died – both elect (the just) and non-elect (the unjust) – are raised at one time
 - *“the day of the Lord”* – 2 Pet. 3:10, 1 Thess. 5:2, (Rom. 2:16)
 - *“the day of the Lord Jesus Christ”* – 1 Cor. 1:8, 5:5
 - *“the day of God”* – 2 Peter 3:12
 - *“the day of redemption”* – Eph. 4:30
 - *“the day of judgment”* – 2 Pet. 2:9
 - *“the day of wrath...”* – Rom. 2:5
 - *“the last day”* – John 6:39,40,44,54, 11:24, 12:48
 - *“the hour”* – John 5:28, Matt. 25:13
 - *“that day”* – 2 Thess. 1:9; 2 Tim. 1:18, 4:8; Matt. 7:22
 - Acts 24:15 – *“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”*
 - *“a resurrection”* (singular, not multiple or plural) where both the just and unjust will be raised together
 - Daniel 12:1-2 – *“1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time they people shall be delivered, every one that is written in the book. 2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”*

Article of Faith 9
Resurrection of the Dead and General Judgment

1. Resurrection of the Just and Unjust (continued)

B. General Resurrection (continued)

- John 5:28-29 – *“28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”*
 - All men will be raised in the same “hour”, both good and evil, debunking the notions of a secret rapture and multiple resurrections of modern dispensationalism
- Rev. 1:7 – *“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”*
 - “Every eye shall see” Jesus at His return, even the men from the first century who “pierced Jesus” during His crucifixion will see Him, so therefore every person who is already dead will be resurrected just before, or simultaneous to, Jesus’s second coming
- Heb. 6:1-2 – *“1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of... 2)...resurrection of the dead, and of eternal judgment.”*

C. Resurrection of the Just

- The resurrection of the just refers to the raising again to eternal life of God’s elect that have been made just in the sight of God by the blood of Jesus Christ
 - Acts 24:15 – *“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”*
 - Luke 14:14 – *“And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”*
 - Rom. 5:9 – *“Much more then, being now justified by his blood, we shall be saved from wrath through him.”*
- Jesus has promised to raise again to eternal life all the elect that were given to Him to save on the cross
 - John 14:19 – *“...because I live, ye shall live also.”*
 - John 6:39-40,44 – *“39) And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 44) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”*
 - 2 Cor. 4:14 – *“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.”*

Article of Faith 9
Resurrection of the Dead and General Judgment

1. Resurrection of the Just and Unjust (continued)

C. Resurrection of the Just (continued)

- Jesus has promised to raise again to eternal life all the elect that were given to Him to save on the cross (continued)
 - John 5:28-29 – “28) *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*”
 - Daniel 12:2-3 – “2) *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*”
 - John 11:23-26 – “23) *Jesus saith unto her, Thy brother shall rise again. 24) Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26) And whosoever liveth and believeth in me shall never die. Believest thou this?*”
 - Luke 20:35-38 – “35) *But they which be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36) Nether can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection...38) For he is not God of the dead, but of the living: for all live unto him.*”
- When the just are resurrected they will be changed into the image of Jesus Christ and taken to be in glory with Him
 - 1 Cor. 15:51-52 – “51) *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*”
 - 1 Thess. 4:13-17 – “13) *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as other which have no hope. 14) For if we believe that Jesus died and rose again, even so to them also which sleep in Jesus will God bring with him. 15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*”
 - Col. 3:4 – “*When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*”

Article of Faith 9
Resurrection of the Dead and General Judgment

1. Resurrection of the Just and Unjust (continued)

C. Resurrection of the Just (continued)

- When the just are resurrected they will be changed into the image of Jesus Christ and taken to be in glory with Him (continued)
 - 1 John 3:2 – *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”*
 - Phil. 3:21, Ps. 17:15, Job 14:12-15, 19:26-27

D. Resurrection of the Unjust

- Acts 24:15 – *“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”*
- Daniel 12:1-2 – *“1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time they people shall be delivered, every one that is written in the book. 2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”*
- John 5:28-29 – *“28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”*

2. General Judgment

A. God is the only Judge of the world, and His judgment is perfectly righteous and holy

- Isaiah 33:22 – *“For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.”*
 - Gen. 18:25; Heb. 12:23; Ps. 50:6, 75:7, 98:9
- Ps. 96:13 – *“Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with truth.”*
- Rom. 2:2-6 – *“2) But we are sure that the judgment of God is according to truth against them which commit such things. 3) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?... 5) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God of God; 6) Who will render to every man according to his deeds:”*

B. God appointed Jesus Christ as the Judge of all men

- Acts 17:31 – *“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”*

Article of Faith 9
Resurrection of the Dead and General Judgment

2. General Judgment (continued)

B. God appointed Jesus Christ as the Judge of all men (continued)

- John 5:22 (27) – *“For the Father judgeth no man, but hath committed all judgment unto the Son:”*
- Rom. 2:16 – *“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”*
- Acts 10:42 – *“”And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead.”*
 - 2 Tim. 4:1, 1 Pet. 4:5, Jude 15-16

C. All men will stand before Jesus Christ in judgment at the same time when He returns

- Matt. 25:31-33 – *“(31) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33) And he shall set the sheep on his right hand, but the goats on the left.”*
 - Matt. 13:39,49; Matt. 16:27; Heb. 6:2; Acts 24:25
- Dan. 7:10 – *“A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”*
- Heb. 9:27-28 – *“(27) And as it is appointed unto men once to die, but after this the judgment: 28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin...”*
- Rom. 14:10-12 – *“(10) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ... 12) So then every one of us shall give account of himself to God.”*
- 2 Cor. 5:10 – *“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”*
 - Rom. 2:16; Eccl. 3:17, 11:9, 12:14; Matt. 12:36, 16:27; 1 Cor. 4:5; Eph. 6:8; Prov. 24:12; Ps. 62:12, Jer. 32:19

D. In this setting of the final judgment, all men will confess Jesus Christ as Lord

- Rom. 14:10-12 – *“(10) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”*
- 1 Cor. 4:5 – *“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”*
- Phil. 2:10-11 – *“(10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”*
 - Isaiah 45:23, 66:23; Rev. 5:13, 15:4; John 5:23

Article of Faith 9
Resurrection of the Dead and General Judgment

2. General Judgment (continued)

E. Judgment of the elect (the just) on the right hand

- The elect (the sheep) are judged according to the work of Christ on the cross, not judged by their own works; they are seen as righteous in the sight of God because they have been justified by the blood of Jesus Christ; therefore, they are ushered in by God the Father to the kingdom that God has prepared for his children since before the world began
 - Matt. 25:32-40,46 – “32) *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33) And he shall set the sheep on his right hand, but the goats on the left. 34) Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world...46)...the righteous [shall go away] into life eternal.*”
- The joys of the elect will be eternal and everlasting
 - “*life eternal*” – Matt. 25:46
 - “*eternal life*” – John 3:15, 10:28
 - “*everlasting life*” – Matt. 19:29, John 3:36, 4:14, 5:24, 6:27,47; Dan. 12:2
 - “*shall awake, some to everlasting life... And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*” – Daniel 12:2-3

F. Judgment of the non-elect (the unjust) on the left hand

- The non-elect (the goats) are judged according to their own works that have transgressed God’s law, for which the just penalty for sin is eternal death in the lake of fire
 - Matt. 25:32-33,41-46 – “32) *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33) And he shall set the sheep on his right hand, but the goats on the left...41) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...46) And these shall go away into everlasting punishment.*”
 - Rev. 20:11-15 – “11) *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14) And death and hell were cast into the lake of fire. This is the second death. 15) And whosoever was not found written in the book of life was cast into the lake of fire.*”

Article of Faith 9
Resurrection of the Dead and General Judgment

2. General Judgment (continued)

F. Judgment of the non-elect (the unjust) on the left hand (continued)

- What will happen to the unjust? They are condemned to everlasting punishment
 - *“punished with everlasting destruction from the presence of the Lord, and from the glory of his power”* – 2 Thess. 1:9
 - *“shall go away into everlasting punishment”* – Matt. 25:46
 - *“awake...to shame and everlasting contempt”* – Dan. 12:2
 - *“shall come forth... unto the resurrection of damnation”* – John 5:29
 - *“everlasting fire”* – Matt. 25:41
 - *“cast into the lake of fire”* – Rev. 20:15
 - *“great day of his wrath”* – Rev. 6:17
 - Rev. 14:10, 19:15; 1 Thess. 5:10
 - *“in flaming fire taking vengeance on them”* – 2 Thess. 1:8
 - Isaiah 61:2, 63:4, 59:17; Ps. 149:7; Prov. 6:34, Micah 5:15
 - God finally takes vengeance and repays all those men who have sinned against Him
 - Rom. 12:19; Heb. 10:20; Ps. 94:1
 - Deut. 32:35,41,43

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Article of Faith 10
Ordination of the Ministry

- Article of Faith #10 – Ordination of the Ministry
 - We believe that no minister has a right to the administration of the ordinances except those who have been regularly baptized and called of God and have come under the imposition of hands by a presbytery and that only so long as they continue in the faith once delivered to the saints.

1. Calling of an elder

A. God is the only Authority that calls a man to preach the gospel

- Mark 3:13 – *“And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.”*
 - Matt. 10:1, Mark 6:7, Luke 6:13
- Matt. 4:18-22 – *“18) And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19) And he saith unto them, Follow me, and I will make you fishers of men. 20) And they straightway left their nets, and followed him. 21) And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22) And they immediately left the ship and their father, and followed him.”*
- John 15:16 – *“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit...”*
- Acts 13:2 – *“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.”*
- Rom. 1:1 – *“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,”*
- 1 Cor. 1:1 – *“Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,”*
- Jer. 1:4-5 – *“4) Then the word of the LORD came unto me, saying, 5) Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”*
- Heb. 5:4 – *“And no man taketh this honor unto himself, but he that is called of God, as was Aaron.”*
- Eph. 4:8-11 – *“8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10) He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”*
 - 1 Tim. 4:14, 2 Tim. 1:16, 1 Cor. 7:17
- 1 Tim. 1:11-12 – *“11) According to the glorious gospel of the blessed God, which was committed to my trust. 12) And I thank Christ Jesus our Lord, who hath enabled me, for that he counted faithful, putting me into the ministry;”*
 - 1 Thess. 2:4, 1 Cor. 4:2, Acts 20:24, Gal. 2:7

Article of Faith 10
Ordination of the Ministry

1. Calling of an elder (continued)

B. God is the only Authority that sends out His ministers to preach the gospel

- Rom. 10:14-15 – *“14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”*
 - Isaiah 52:7, Nah. 1:14
- Mark 3:14 – *“And he ordained twelve, that they should be with him, and that he might send them forth to preach.”*
 - Matt 10:5, Luke 9:1, Luke 10:1
- 1 Cor. 1:17 – *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”*
- John 1:6-7 – *“6) There was a man sent from God, whose name was John. 7) The same came for a witness, to bear witness of the Light, that all men through him might believe.”*
- Acts 13:4-5 – *“4) So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5) And when they were at Salamis, they preached the word of God...”*
- Acts 16:6-10 – *“6) Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7) After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8) And they passing by Mysia came down to Troas. 9) And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10) And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.”*

C. God is the only Authority to appoint a man as the overseer (the pastor) of a church

- Acts 20:28 – *“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost had made you overseers, to feed the church of God, which he hath purchased with his own blood.”*
- Jer. 3:15 – *“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”*

D. Ministers answer to the One who has called them to the work; they answer unto God

- Gal. 1:10 – *“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”*
 - Acts 5:29, 1 Thess. 2:4, 2 Tim. 2:15, Eph. 6:6, Col. 3:22
- 1 Cor. 4:3-4 – *“3) But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. 4) For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.”*
- Heb. 13:17 – *“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”*

Article of Faith 10
Ordination of the Ministry

2. Training of an elder

A. The New Testament pattern for training of the ministry is for the prospective minister to learn under the tutelage and supervision of a seasoned minister. This develops a father to son instructive relationship where the “son in the ministry” learns and grows in the ministry and exercises his gift under the direction of his “father in the ministry”. This operates much like a mentor and apprentice relationship, where the apprentice learns “on the job” under the direction of the mentor, following the example of the mentor for how to administer his calling, and having a seasoned, experienced mentor to ask questions when the apprentice needs further instruction, helping the apprentice in his growth in the ministry.

B. Example of Jesus and the Apostles

- The apostles, who administered the establishment and the ordinances of the early church and also ordained the original successors to the apostolic ministry, were taught directly by Jesus, following and traveling with Him, listening to His preaching, and learning from His perfect example. These men were shown the way to defend and contend for the truth and how to administer the commandments of Jesus Christ to the church that they were now called to serve. After the ascension of Jesus Christ, it was the responsibility of the apostles that had learned under the tutelage of Jesus to now teach the church exactly what they had been commanded and instructed by their mentor, the Bishop of God’s children, the Lord Jesus Christ.
 - Matt. 28:19-20 – “19) *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*”

C. Example of the New Testament Church

- The commandment of the church that Jesus taught to the apostles was passed on through the church from the personal instruction of faithful elders, who taught the word of God to others and imparted its custody and trust to successive generations of ordained elders.
 - 2 Tim. 2:2 – “*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*”
 - This verse shows the “perpetuity of the gospel ministry”. Four “generations” of the ministry are presented in this one verse:
 - Paul – “*heard of me*”
 - Timothy – who was taught by the Apostle Paul, “*that thou hast heard of me*”
 - Minister who Timothy would teach and ordain – “*the same commit thou to faithful men*”
 - Minister who would be taught from Timothy’s son in the ministry – “*who shall be able to teach others also*”

Article of Faith 10
Ordination of the Ministry

2. Training of an elder (continued)

C. Example of the New Testament Church (continued)

- The truth that Jesus taught to the apostles was passed on through the church from the personal instruction of faithful elders, who taught the word of God and imparted its custody and trust to successive generations of elders. (cont'd)
 - 2 Tim. 2:2 – *“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*
 - The same truth that was entrusted to the apostles (Matt. 28:20), was perpetually “committed to faithful men” (2 Tim. 2:2) and the truth of God’s word and the practice of the New Testament church has therefore remained intact in the church since the apostolic ministry.
- Father and son mentor relationship in the training of a minister
 - An experienced, already ordained elder teaches and instructs the up and coming brother in the way he must administer his gift, as a father would instruct a son
 - 1 Cor. 4:14-16 – *“14) I write not these things to shame you, but as my beloved sons I warn you. 15) For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16) Wherefore, I beseech you, be ye followers of me.”*
 - Phil. 2:19,22 – *“19) But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state...22) But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.”*
 - The father in the ministry sets the example for the son to follow and teaches him how to lead the church
 - Paul instructed others to follow his example
 - Phil. 4:9 – *“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”*
 - Phil. 3:17 – *“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.”*
 - 1 Cor. 11:1 – *“Be ye followers of me, even as I also am of Christ.”*
 - 1 Cor. 4:16 – *“Wherefore, I beseech you, be ye followers of me.”*
 - Paul instructed Timothy to teach others in the same manner that he taught Timothy
 - 2 Tim. 2:2 – *“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*

Article of Faith 10
Ordination of the Ministry

2. Training of an elder (continued)

C. Example of the New Testament Church (continued)

- Father and son mentor relationship in the training of a minister (continued)
 - The father in the ministry sets the example for the son to follow and teaches him how to lead the church (cont'd)
 - And then the apostles instructed the current ministry to set the example for the church and set the example for the successive generation of elders as well
 - 1 Tim. 4:12 – *“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”*
 - 1 Pet. 5:3 – *“Neither as being lords over God’s heritage, but being ensamples to the flock.”*
 - New Testament examples of father and son in the ministry relationships:
 - Timothy as the son in the ministry of Paul
 - 1 Tim. 1:2 – *“Unto Timothy, my own son in the faith:”*
 - 1 Tim. 1:18; 2 Tim. 1:2, 2:1; 1 Cor. 4:17; Phil. 2:22(19)
 - Titus as the son in the ministry of Paul
 - Titus 1:4 – *“To Titus, mine own son after the common faith:”*
 - Onesimus as the son in the ministry of Paul
 - Philemon 10 – *“I beseech thee for my son Onesimus, whom I have begotten in my bonds:”*
 - Leaders in the church at Corinth as the sons of Paul
 - 1 Cor. 4:14-15 – *“14) I write not these things to shame you, but as my beloved sons I warn you. 15) For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.”*
 - Mark as the son in the ministry of Peter
 - 1 Pet. 5:13 – *“The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.”*

Article of Faith 10
Ordination of the Ministry

2. Training of an elder (continued)

C. Example of the New Testament Church (continued)

- Paul and Barnabas labored among the prophets and teachers at Antioch, and it was those Antiochan prophets and teachers who confirmed the calling of Paul and Barnabas and ordained them to the work of the ministry
 - Acts 11:25-26 – *“25) Then departed Barnabas to Tarsus, for to seek Saul: 26) And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people...”*
 - Acts 13:1-3 – *“1) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2) As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the whereunto I have called them. 3) And when they had fasted and prayed, and laid their hands on them, they sent them away.”*

3. Qualifications of an Elder

A. The qualifications for one to be considered for ordination as a “bishop” (or “elder”) are given multiple times in the New Testament

- 1 Tim. 3:1-7, Titus 1:5-9, 2 Tim. 2:24-26, Titus 2:7-8, and others

B. Moral qualifications

- *Blameless* – 1 Tim. 3:2, Titus 1:6,7
- *Have a good report of them which are without* – 1 Tim. 3:7, (Acts 16:2)
- *Husband of one wife* – 1 Tim. 3:2, Titus 1:6
 - Only men, not women, may be ordained as an elder because only males can meet the requirement to be a “husband of one wife”
 - 1 Tim. 2:11-12 – *“11) Let the woman learn in silence with all subjection. 12) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”*
- *Ruleth well his own house* – 1 Tim. 3:4-5, Titus 1:6
- *Lover of hospitality* – 1 Tim. 3:2, Titus 1:8, Acts 20:34
- *Lover of good men* – Titus 1:8
- *Of good behavior* – 1 Tim. 3:2
- *Patient* – 1 Tim. 3:3, 2 Tim. 2:24
- *Temperate* – Titus 1:8
- *Not soon angry* – Titus 1:7
- *Not a brawler* – 1 Tim. 3:3
- *No striker* – 1 Tim. 3:4, Titus 1:7
- *Not strive* – 2 Tim. 2:24
- *Vigilant* – 1 Tim. 3:2
- *Sober* – 1 Tim. 3:2, Titus 1:8

Article of Faith 10
Ordination of the Ministry

3. Qualifications of an Elder (continued)

B. Moral qualifications (continued)

- *Meek* – 2 Tim. 2:25
- *Just* – Titus 1:8
- *Holy* – Titus 1:8
- *Not selfwilled* – Titus 1:7
- *Not covetous* – 1 Tim. 3:3
- *Not greedy of filthy lucre* – 1 Tim. 3:3, Titus 1:7, 1 Pet. 5:2, (Titus 1:11)
- *Not given to wine* – 1 Tim. 3:3, Titus 1:7

C. Ministerial qualifications

- *Apt to teach* – 1 Tim. 3:2; 2 Tim. 2:2, 2:24-25; (Eph. 4:11)
- *Able by sound doctrine to exhort and to convince the gainsayers* – Titus 1:9
- *Holding fast the faithful word* – Titus 1:9
- *Sound speech, that cannot be condemned* - Titus 2:8
- *Not a novice* – 1 Tim. 3:6
- *Displaying wisdom* – Matt. 10:16
- *Faithful to “sound doctrine”* – Titus 1:9, (1 Tim. 4:13, 5:17)
 - Commitment to the “one faith” (Eph. 4:5) and “true gospel” (Gal. 1:6-7)

D. Willingly and eagerly accept the responsibility of an elder

- *Taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind* – 1 Pet. 5:2
- *If a man desire the office of a bishop, he desireth a good work.* – 1 Tim. 3:1

4. Ordination of an elder

A. When a man has demonstrated that he has been called of God by exercising his gift and preaching the gospel, the church will call for the man to be “ordained to the full work of the gospel ministry”. Ordained means “appointed” and is the appropriate biblical terminology for the designation of a man to the gospel ministry. This ordination service is performed with the candidate being questioned to ensure he meets the moral and ministerial qualifications, proving to be sound in doctrine. Then, the ministerial candidate receives the laying on of hands by the presbytery (a group of “elders”), and prayer is offered ordaining them to the work of the ministry, in accordance with the pattern of Acts 13:1-3. Then, the man will receive a charge from the presbytery to faithfully administer his office as an elder in the church.

B. Apostles were chosen and “ordained” by Jesus Christ

- Mark 3:13-14 – “13) *And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14) And he ordained twelve, that they should be with him, and that he might send them forth to preach,*”
- John 15:16 – “*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit...*”
 - Luke 6:12-13 – Jesus was in prayer “*all night*” before choosing his 12 disciples (compare 1 Tim. 5:22)

Article of Faith 10
Ordination of the Ministry

4. Ordination of an elder (continued)

- C. The apostles were to commission faithful men to be entrusted with the ministry, and we believe the “genealogy” of laying on of hands of our elders goes back all the way to the first apostles
- 2 Tim. 2:2 – *“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*
- D. Elders were “ordained” by the apostles and then by the successive apostolic ministry
- Acts 14:23 – *“And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed,”*
 - Titus 1:5 – *“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:”*
 - 1 Cor. 7:17 – *“But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all the churches.”*
 - 1 Tim. 2:7 – *“Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.”*
 - Eph. 3:7 – *“Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.”*
- E. The method of ordination is by the laying on of hands by a presbytery
- Acts 13:1-3 – *“1) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2) As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the whereunto I have called them. 3) And when they had fasted and prayed, and laid their hands on them, they sent them away.”*
 - 1 Tim. 4:14 – *“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery:”*
 - 2 Tim. 1:6 – *“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”*
 - 1 Tim. 5:22 – *“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure:”*
 - Heb. 6:1-2 – *“1) Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection; not laying again the foundation of... 2)...of laying on of hands...”*
 - Deacons are ordained by the laying on of hands as well – Acts 6:6 (1-7)
- F. Example of Joshua who was chosen and charged to succeed Moses – Num. 27:15-23
- It was God alone that called and appointed Joshua as the new leader of the Israelites (v.16,18)
 - Joshua was chosen to be the shepherd of the sheep of Israel, to lead them and give them direction (v.17)
 - Joshua already had “the spirit” in him (v.18)

Article of Faith 10
Ordination of the Ministry

4. Ordination of an elder (continued)

F. Example of Joshua who is chosen and charged to succeed Moses – Num. 27:15-23 (ct'd)

- Joshua had already been proven faithful to God in his years of service. He had led Israel into war (Exod. 17:9-14), was faithful to serve God in the tabernacle as a young man (Exod. 33:11), was chosen as a ruler of his tribe of Ephraim (Num. 13:2,8), and he gave a faithful report when he spied out the land of Canaan the first time (Num. 14:6,30).
- Moses was to lay hands on Joshua in front of all the congregation (v.18,23)
- Moses was to give Joshua a charge in front of all the congregation of Israel (v.19,23)

5. Title for the minister

A. Many different titles that are typically used for ordained ministers are either attributed to God or are specifically prohibited in scripture from being used to address men

- Reverend
 - The word “reverend” is only recorded one time in scripture and it is referring to God; therefore, this title should be reserved for God alone, not attributed to a sinful man who is certainly un-reverend
 - Ps. 111:9 – *“He sent redemption unto his people: he hath commended his covenant for ever: holy and reverend is his name.”*
- Father and Rabbi and Master
 - God is described as our “Father” on multiple occasions in scripture, and Jesus specifically prohibits His disciples from calling another man Rabbi or Father or Master here in this world
 - Matt. 23:8-10 – *“8) But be not ye called Rabbi: for one is your Master, even Christ; all ye are brethren. 9) And call no man your father upon the earth: for one is your Father, which is in heaven. 10) Neither be ye called masters: for one is your Master, even Christ.”*
- Priest and High Priest
 - Jesus is described as the “High Priest” of our profession. While God’s children are described as priests before God (1 Pet. 2:5,9; Rev. 1:6, 5:10), the title of “Priest” or certainly “High Priest” should be reserved for only Jesus Christ
 - Heb. 3:1 – *“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;”*
- All of these titles have reference to God and Jesus Christ in scripture. Furthermore, all of these titles are capitalized in the KJV, noting God and Jesus are given these titles and is the personification of the position. Therefore, these titles should not be given to men but only attributed unto God.

Article of Faith 10
Ordination of the Ministry

5. Title for the minister (continued)

B. Alternate acceptable titles of the ordained minister

- There are some acceptable titles that are attributed to the ordained ministry in the New Testament
- Elder
 - Titus 1:5 – *“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:”*
 - Acts 11:30, 14:23, 15:2,4,22,23, 16:4, 20:17, 21:18, 1 Tim. 5:17, 19, Titus 1:5, James 5:14, 1 Pet. 5:1, 2 John 1, 3 John 1
- Bishop
 - 1 Tim. 3:1 – *“This is a true saying, If a man desire the office of a bishop, he desireth a good work.”*
 - Phil. 1:1, 1 Tim. 3:1,2, Titus 1:7
- Pastor
 - Eph. 4:11 – *“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”*

C. Biblical preference for the use of “Elder” as the proper title for an ordained minister

- Apostles called themselves “elder” but never used any of the alternate names
 - 1 Pet. 5:1 – *“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ...”*
 - 2 John 1:1 – *“The elder unto the elect lady and her children, whom I love in the truth...”*
 - 3 John 1:1 – *“The elder unto the wellbeloved Gaius, whom I love in the truth.”*
- “Bishop” and “Pastor” are names attributed to Jesus Christ in scripture. While these are acceptable titles for ordained men, it is prudent in the church for these titles to be attributed to Jesus Christ first and foremost.
 - Bishop – Jesus is described as the “Bishop” of our souls
 - 1 Pet. 2:25 – *“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”*
 - Pastor – Pastor literally means “shepherd”. Jesus is described as the “Shepherd” of our souls, so if the words are interchangeable, then Jesus is the “Pastor” of our souls as well.
 - 1 Pet. 2:25 – *“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”*
- Number of times either the man or the office is referred to in the New Testament
 - Elder – 16 times, Bishop – 4 times, Pastor – 1 time
- Therefore, while other names are acceptable scriptural titles to describe the ordained man and the office in the church, “Elder” is the most scripturally appropriate and prevalent title for the ordained minister in the church

Article of Faith 11
Secret Societies

- Article of Faith #11 – Secret Societies
 - We know, from experience, that no good can result to the church from any secret organization; therefore, we declare non-fellowship with those who participate or engage in secret organizations of any kind.

- 1. Christianity is open and public, but the secret orders deal in darkness and secrecy. The Bible always presents discipleship in the church as “walking in light” because Jesus is “the Light”, and scripture also universally condemns darkness and secrecy. Therefore, an order that promotes secrecy is unbiblical and clearly their actions are unsavory, otherwise the secret orders would have no prohibition about exposing their actions and customs to public view.
 - John 18:20-21 – *“20) Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21) Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.”*
 - John 3:19-21 – *“19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”*
 - Good always seeks the light, and evil always seeks the darkness to conceal its wicked deeds; if there is nothing wrong with what you are doing, then you should have no problem telling the world or inviting them to see; secrecy always conceals something that you do not want to be revealed in the light; secrecy is always unbiblical.
 - Evil deeds are customarily performed in dark and secret places
 - Ps. 74:20 – *“Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.”*
 - Eph. 5:11-13 – *“11) And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12) For it is a shame even to speak of those things which are done of them in secret. 13) But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.”*
 - 2 Cor. 6:14 – *“Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”*
 - Luke 11:33 – *“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.”*
 - Matt. 5:14-16
 - Mark 4:21-22 – *“21) And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22) For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.”*

Article of Faith 11
Secret Societies

2. The church is commanded to remove fellowship from “works of darkness”, so therefore the church cannot openly accept members who deal in secrecy and darkness
 - o Eph. 5:7-13 – “7) *Be not ye therefore partakers with them. 8) For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light...* 11) *And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12) For it is a shame even to speak of those things which are done of them in secret. 13) But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light.”*

3. Freemasonry is the most prominent secret order in America, so we will use Masonry as our example for the biblical problems with secret orders. These are nine major Christian objections to and biblical differences between Christianity and Freemasonry, taken from “*Be Ready to Answer: Apologetics for the Common Man, Revised & Updated Edition*”, by Elder Michael Gowens.
 - i. Christianity is exclusive, but Masonry is eclectic.
 - Jesus declared that He is the only way to the Father (John 14:6), and His church is the only appointed “*pillar and ground of the truth*” (1 Tim. 3:15). However, Masonry claims to be the “custodian and depository since Enoch of the great philosophical and religious truths unknown to the world at large”.
 - Masonry attempts to claim the position of the church as the custodian of religious truth in the world, in contradiction to God’s appointment of the church as the custodian of God’s truth.
 - ii. Masonry is a religion.
 - The places where Masons meet are called “temples”. In the middle of the temple is an altar with the Bible, the Quran, and other religious books. Every lodge meeting is opened and closed by prayer. Religious songs are sung. Officers in the lodge have titles such as “Worshipful Master”, “Deacon”, “Excellent High Priest”, “Past General Grand High Priest”, to “the Supreme Architect of the Universe”. It is taught that when one dies, Masons then receive entrance into “the Supreme Lodge above”, equivalent to the Christian’s view of heaven. Masons also baptize infants and bury the dead.
 - Masonry is a religion that accepts and welcomes all manner of creeds, whereas the church only accepts baptized believers into its fellowship.
 - Paul severely condemned and even cursed those who would bring another gospel (Gal. 1:6-9), and Masonry attempt to supersede the church as the religion of its members and must be rejected as an authentic religion.
 - iii. Masonry equates the Quran with the Bible.
 - The word of God claims exclusive authority over any other religious book ever written because the scriptures were inspired by God Himself (2 Tim. 3:16-17).
 - However, Freemasonry equates the Quran as holding the same authority to its members as the Bible, with both being good moral teachings which should be accepted and followed.
 - The believers of the church are bound to follow the word of God alone and exclusively, and the Quran must be rejected as having any authority or validity for the church or for the child of God.

Article of Faith 11
Secret Societies

3. These are nine major Christian objections to and biblical differences between Christianity and Freemasonry, taken from *“Be Ready to Answer: Apologetics for the Common Man, Revised & Updated Edition”*, by Elder Michael Gowens. (continued)
- iv. Masons are not permitted to pray publicly “in the name of Jesus Christ”.
 - Mason deliberately avoid the mention of the name of Jesus Christ, particularly those references identifying Him as the Son of God.
 - Masonic literature removes the phrase “in the name of our Lord Jesus Christ” from 1 Peter 2:5, 2 Thess. 3:6,12, and Rev. 22:19, in order to not offend any members.
 - Believers are commanded to pray in the name of Jesus Christ (John 14:13) and to do all things in the name of the Lord Jesus (Col. 3:17). Furthermore, there is “no other name under heaven given among men whereby we must be saved” (Acts 4:12). Jesus Christ is only name and only way (John 14:6) for salvation.
 - v. Freemasonry teaches salvation by works.
 - Masonry teaches that one gains admission to “the Supreme Lodge above” by his own efforts and works. By good deeds, the Freemason climbs the stairway to heaven, earning the right of membership by human effort.
 - The Bible declares salvation is by grace alone, not by any works of righteousness that men have done (Eph. 2:5,8-9, 2 Tim. 1:9, Titus 3:5, Rom. 9:11,11:5-6).
 - vi. Masonry is esoteric, but Christianity is open and public.
 - Masonry is cloaked in darkness and secrecy, but Christianity is characterized by light and openness.
 - See #1 and #2 on pages 111-112 for applicable verse references
 - vii. Masonry is a gender-specific religion.
 - Only males are allowed to participate in lodge activities or to be received into membership as a Mason.
 - However, the church is inclusive to all genders, ethnicities, and social statuses that profess a belief in Jesus Christ – *“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”* (Gal. 3:28)
 - viii. Masonic legends and practices have an uncomfortable connection to the occult and pagan religions.
 - Gowens (pg. 319) “The word “occult” simply means “hidden” or “mystery”. The Secret Doctrine, the “mysteries”, the secret names, the legend of Enoch, the blood oaths, the handshake grips, the tokens, and many of the markings and symbols (like the square and compass) have direct parallels in occult religions.”
 - Gowens (pg. 320) “The connection between masonry and paganism (or Eastern Mysticism) is never more clearly seen than in the blood oaths which Masons swear. If a Mason reveals the mysteries of the Lodge, he has signed his own death warrant. Though Jesus said, “Swear not at all”, Masons take death oaths, pledging their willingness to have “the throat cut across and the tongue torn out, to have the heart and vitals torn out and made food for beasts and birds, to have

Article of Faith 11
Secret Societies

3. These are nine major Christian objections to and biblical differences between Christianity and Freemasonry, taken from *“Be Ready to Answer: Apologetics for the Common Man, Revised & Updated Edition”*, by Elder Michael Gowens. (continued)
- viii. Masonic legends and practices have an uncomfortable connection to the occult and pagan religions. (continued)
 - Gowens (pg. 320, cont'd) “...the body cut in two and the bowels burned to ashes, to have the top of the skull smitten off and exposed to the burning rays of the noon day sun”, if they are unfaithful to the Lodge. This kind of antichristian oath by which the Mason swears himself to secrecy is paganism in its most unabashed and diabolical form.”
 - ix. Masonry’s ethical standards are carefully qualified.
 - Gowens (pg. 320) “For instance, the Bible says, “Thou shalt not commit adultery”. Masonry qualifies the Biblical injunction by saying, “Thou shalt not commit adultery with the wife or concubine of the fellow Lodge member”. The qualification Masonry puts on the seventh commandment has frightening implications.”
 - o Conclusion
 - Gowens (pg. 321) “The tension between Christianity and the Lodge is not peripheral or incidental. Christians may have no fellowship with the Lodge because Lodge members refuse to acknowledge the Lordship (i.e. absolute authority) of Jesus Christ. Christianity involves unqualified allegiance to the authority of the Lord Jesus Christ and his word, the Bible. Masons, however, pledge allegiance, first and foremost, to Masonry and their fellow Lodge members. How can a person be both true to the Lord and his church and true to the Lodge at the same time? How can two walk together except they be agreed (Amos 3:3)? Obviously, they cannot. And they should not. Second Corinthians 6:14-18 urges believers in Christ to “Be not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what portion hath he that believeth with an infidel, and what agreement hath the temple of God with idols?” The answer to each question, obviously, is “none”.”

Salvation
Eternal Salvation and Time Salvation

1. Distinction of different salvations in the scriptures

A. When we are attempting to rightly divide scripture (2 Tim. 2:15), on the subject of salvation we must pay especially close attention to the context to derive the correct meaning of each text. There are multiple types of salvation (or “deliverance”) that are presented in the scriptures.

B. For example, a few scriptures that clearly include more than one salvation (or “deliverance”) even in the same verse:

- 2 Cor. 1:10 – *“Who hath delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;”*

- 1) *“delivered us from so great a death”*

- This first deliverance (or salvation) is from “*so great a death*”, clearly referencing eternal salvation from the wrath to come.

- 2) *“and doth deliver”*

- This deliverance is a current deliverance here in this time, in Paul’s current life. This is most likely a reference to the repeated providential deliverances that God had blessed Paul with here in this time in this world, not in eternity.

- 3) *“in whom we trust that he will yet deliver us”*

- Also, Paul had a great confidence that God would continue in the future to grant him similar providential deliverances that he had received in the past. Furthermore, he also had a trust that the final fulfillment of his eternal deliverance from sin would be completed by God when Paul was finally taken to heaven.

- Just in this one verse, we see multiple different contexts and settings of salvation: one past (*“delivered us”*), one present (*“doth deliver”*), and one future (*“will yet deliver us”*). We also find presented both an eternal deliverance (*“so great a death”*) as well as temporal or providential deliverances here in time (*“doth deliver”*).

- 1 Tim. 4:10 – *“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”*

- 1) *“the Saviour of all men”*

- Jesus Christ was the Saviour of all men that were given to Him on the cross to save (John 6:37-39, 17:2,4). He saved them all from the eternal wrath of God by His death. Now, this group of all men is not all of mankind “without exception”, but rather “all men” here means all men “without distinction” – *“there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”* (Col. 3:11)

- 2) *“specially of those that believe”*

- Here we find a “special salvation” for those who have already been saved to eternal life by Jesus Christ. This special salvation is taken hold of by God’s child when they believe on Christ; this “special salvation” is received in addition to eternal salvation.

Salvation
Eternal Salvation and Time Salvation

1. Distinction of different salvations in the scriptures (continued)

C. Each verse can have a considerably different meaning of salvation, depending on the context or setting that salvation is presented under. To place the salvation that's under consideration into the appropriate context, it's very helpful to find the "from" and "to" in the text. From what situation are the people "saved from" and to what new situation are the people "saved to"? The situation from which one is saved from and saved to affects the setting of salvation under consideration.

- For example, if a person believes they are in danger of losing their job, but their supervisor intervenes and convinces the owner to save their job, the grateful retained employee might say, the manager "saved me". What he actually means is that he was "saved from" losing his job, and "saved to" being allowed to continue working for that company and to provide for his family. Notice the context and setting of the salvation is only related to the man's job status, not his entire life or other areas of his life.
- Another example, is when one might be drowning but a lifeguard dives into the water and "saved their life". The person who was drowning in the correct context was "saved from" drowning in the water and dying, and they were "saved to" continuing to live and enjoy swimming in the future. This presents an entirely different setting for salvation based on the context of what situation a person might be saved from, and what situation that person is then saved to.
- Scripture uses the same type of language that restricts the context of salvation in specific verses as well. In scripture, some texts regarding salvation are teaching an eternal deliverance in an everlasting setting, while other texts teach a temporal deliverance in a setting here in time in this world.

D. Salvation in the scriptures can be grouped into two categories based on the implication of what one is saved from and saved to, and the setting in which that salvation occurs:

- 1) Eternal Salvation
 - The scriptures that teach "eternal salvation" have to do with the "eternal state" of man, and this deliverance saves the elect from the eternal wrath of God. The setting of this deliverance is in eternity, not here in time.
 - In eternal salvation, the elect are "saved from" being dead in trespasses and in sins and the eternal judgment and wrath of God, and they are "saved to" eternal life with God and Jesus Christ in heaven.
- 2) Time or Temporal Salvation
 - The setting of deliverances other than eternal salvation, occur here in "time" rather than in "eternity". Therefore, we attempt to refer to salvations other than eternal salvation as time salvation.
 - Sometimes time salvation is called "temporal salvation" since it occurs here in this world which we can see, whereas eternal salvation occurs in a world that we cannot see. This distinction between "temporal" things and "eternal" things is noted in 2 Cor. 4:18: *"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."*

Salvation
Eternal Salvation and Time Salvation

1. Distinction of different salvations in the scriptures (continued)

- E. It's also very important to understand the principles of applying systematic theology in understanding the text that's under consideration.
- There are no contradictions in the doctrine of scripture, so we must keep that principle in mind as we interpret difficult scriptures. No single verse will ever contradict a basic principle of systematic theology when properly understood and the context is properly applied.
 - For example, salvation from God's eternal wrath is given "by grace" of God and not by any works that man can perform (Eph. 2:8-9, 2 Tim. 1:9, Titus 3:5). By definition, grace ("unmerited favor") cannot be based on any work that is performed otherwise grace is no longer grace but rather becomes all of works (Rom. 11:6).
 - Therefore, if we see a text that requires a work or action of man as a condition for the salvation to be obtained, we can automatically conclude that eternal salvation is not under consideration, but the context is teaching some form of time or temporal salvation.

2. Eternal Salvation

- A. Eternity is the setting or context in which eternal salvation takes place. Eternity exists outside of time, since God is an eternal being which exists outside of time (Ps. 90:2). Consequently, since man was made in the image of God (Gen. 1:26-27), when man was created, he was given an eternal soul. Therefore, the eternal salvation of man has to do with the eternal state of man's soul.
- B. In eternal salvation, what are we "saved from"?
- i. Saved from eternal death
- The penalty for sin or transgression of God's law is death, and all men have sinned. Therefore, all men are guilty of eternal death from their transgression of God's holy law.
 - Rom. 5:12 – *"Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned:"*
 - Gen. 2:17, Rom. 6:23, James 1:15, Ezek. 18:4, Eph. 2:1,5, Gal. 3:10, Rom. 5:18, Rom. 3:10-20
 - Jesus Christ has saved His children from this eternal death by His substitutionary, sacrificial death in our stead on the cross.
 - 2 Cor. 1:10 – *"Who hath delivered us from so great a death..."*
 - John 3:16-17 – *"16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

Salvation
Eternal Salvation and Time Salvation

2. Eternal Salvation (continued)

B. In eternal salvation, what are we “saved from”? (continued)

i. Saved from eternal death (continued)

- Jesus Christ has saved His children from this eternal death by His substitutionary, sacrificial death in our stead on the cross. (cont'd)
 - 2 Tim. 2:10 – *“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”*
 - 1 Cor. 15:54-57 – *“54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55) O death, where is thy sting? O grave where is thy victory?... 57) But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”*

ii. Saved from the eternal wrath to come

- God’s eternal wrath will be exacted upon all those men and women found guilty of transgressing His law. God’s wrath will be meted out upon everyone for whom Christ did not die on the cross. The elect, for whom Christ died, have been saved from this future wrath of God.
 - 1 Thess. 1:10 – *“And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”*
 - 1 Thess. 5:9-10 – *“9) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10) Who died for us, that, whether we wake or sleep, we should live together with him.”*
 - Rom. 5:9 – *“Much more then, being now justified by his blood, we shall be saved from wrath through him.”*
- This eternal punishment of incurring God’s wrath forever is finally carried out in the lake of fire. God’s children have been saved from everlasting fire by the death of Jesus Christ.
 - Matt. 25:33-46 – *“33) And he shall set the sheep on his right hand, but the goats on the left... 41) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels... 46) And these shall go away into everlasting punishment...”*
 - Rev. 20:11-15 – *“... 15) And whosoever was not found written in the book of life was cast into the lake of fire.”*

iii. Saved from the power of darkness and saved into the kingdom of God’s Son

- Col. 1:13-14 – *“13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14) In whom we have redemption through his blood, even the forgiveness of sins:”*

Salvation
Eternal Salvation and Time Salvation

2. Eternal Salvation (continued)

B. In eternal salvation, what are we “saved from”? (continued)

iv. Saved from our sins

- Matt. 1:21 – *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”*
- 1 Tim. 1:15 – *“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”*
- Heb. 1:3 – *“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty of the throne on high;”*
- Ezek. 36:29 – *“I will also save you from all your uncleannesses...”*

C. In eternal salvation, what are we “saved to”?

i. Saved to eternal life

- Rom. 6:23 – *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*
- John 3:15-17 – *“15) That whosoever believeth in him should not perish, but have eternal life. 16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”*
- John 10:27-28 – *“27) My sheep hear my voice, and I know them, and they follow me: 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”*
- John 17:2-3 – *“2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”*
- 2 Tim. 2:10 – *“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:”*
- Matt. 25:46 – *“... the righteous [shall go away] into life eternal.”*
 - Dan. 12:2; John 5:24, 6:40,47; Rom. 5:21; Acts 13:48; Titus 1:2, 3:7; 1 John 2:25, 5:11,13,20

ii. Saved to heaven

- Matt. 25:33-34 – *“33) And he shall set the sheep on his right hand, but the goats on the left. 34) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:”*
 - Heb. 11:16, 13:14; Rev. 21-22; Luke 23:43; 1 Cor. 2:9

Salvation
Eternal Salvation and Time Salvation

2. Eternal Salvation (continued)

C. In eternal salvation, what are we “saved to”?

iii. Effects of eternal salvation

- The elect’s sins are removed from the sight of God
 - Heb. 8:12 – *“For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”*
 - Heb. 1:3, 10:17; Rom. 11:27; Isaiah 43:25
- The elect have no charges before them in God’s courtroom
 - Rom. 8:33 – *“Who shall lay any thing to the charge of God’s elect? It is God that justifieth.”*
- The elect are made righteous by Jesus Christ
 - 2 Cor. 5:21 – *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*
 - 1 Cor. 1:31, Rom. 5:18-20
- The elect have no condemnation and have been made free from the law of sin and death
 - Rom. 8:1-2 – *“1) There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”*
- The elect have been perfected forever before God
 - Heb. 10:14 – *“For by one offering he hath perfected for ever them that are sanctified.”*

D. Means of eternal salvation

i. Saved by Jesus Christ alone

- Acts 4:12 – *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*
 - Luke 2:30, Zech. 9:9, Rev. 7:10, 12:10, 19:1
- Ps. 3:8 – *“Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.”*
 - Jonah 2:9, Isaiah 12:2-3
- Ps. 37:39 – *“But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.”*
 - Ps. 62:1-7, 68:19-20, 89:26; Isaiah 49:6-8; Lam. 3:26
- Isaiah 63:1-5 – *“1) Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save... 5) And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.”*
 - Isaiah 59:16

Salvation
Eternal Salvation and Time Salvation

2. Eternal Salvation (continued)

D. Means of eternal salvation (continued)

i. Saved by Jesus Christ alone (continued)

- Isaiah 43:11 – *“I, even I, am the LORD; and beside me there is no saviour.”*
 - Isaiah 45:21-22, 60:16, 63:8-9, 49:26, 33:22; Jer. 11:12, 14:8-9, 17:14, 30:11; Ezek. 36:29; Hosea 13:4

ii. Saved by grace alone

- Acts 15:11 – *“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.”*
- 2 Tim. 1:9 – *“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,”*
- Eph. 2:5-8 – *“5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)... 8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast.”*
- Titus 3:5 – *“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”*
- Titus 2:11 – *“For the grace of God that bringeth salvation hath appeared to all men,”*

E. Duration of eternal salvation

- The salvation that God gave unto His children by the death of the Lord Jesus Christ on the cross fully procured the deliverance of the elect’s souls from eternal death and separation from God. It is an “everlasting salvation” – that means it “lasts forever”!
 - Isaiah 45:17 – *“But Israel shall be saved with an everlasting salvation: ye shall not be ashamed nor confounded world without end.”*
 - Heb. 5:9; Jer. 23:6, 33:16; Hosea 11:17; Zech. 8:13, 10:6
 - Isaiah 51:6-8 – *“6) Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, my righteousness shall not be abolished... 8) For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.”*

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation

A. Some other verses in scripture present a salvation that occurs in the setting or context of here in time and in this world – or in a temporal setting that we can see and observe around us. These instances of salvation have no bearing or effect on a man's eternal destination or eternal salvation. However, there are additional blessings and certain forms of "additional salvation" that can be obtained by the child of God performing certain actions here in this time and world.

- i. There is a salvation that the elect may obtain here in God's church kingdom that is "with" (which here means "accompaniment") their "eternal glory" (or future eternal salvation)
 - 2 Tim. 2:10 – *"Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory."*
 - 1 Cor. 9:22, 10:33; Acts 13:47, 16:17; 1 Thess. 2:16
- ii. There are blessings for God's children here in this world that "accompany salvation"
 - Heb. 6:9 – *"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."*

B. Salvation in obedience to the gospel

- i. Saved by belief of the gospel of Christ
 - Rom. 1:16 – *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."*
 - Mark 16:16 – *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*
 - Luke 8:12, Acts 11:14, Acts 16:30-31
 - 1 Cor. 1:21 – *"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."*
 - Note that in 1 Cor. 1:18 the gospel is only manifested in power to those "which are [already] saved". In context, the same ones that "are saved" in 1 Cor. v.18 is the same group in v.21 that are saved by belief of the gospel. This again denotes an "additional salvation" in belief of the gospel for those that are already saved eternally by Jesus Christ
 - Compare 1 Cor. 1:18 & 21 with the same distinction of two distinct salvations in 1 Tim. 4:10 – *"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."*
- ii. Saved by confession of Jesus Christ
 - Rom. 10:9-10 – *"9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."*

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

B. Salvation in obedience to the gospel (continued)

ii. Saved by confession of Jesus Christ (continued)

- Acts 2:16-21,39 – *“16) But this is that which was spoken by the prophet Joel... 21) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved... 39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”*
 - Joel 2:32, Rom. 10:13

iii. Saved from ignorance of Jesus Christ and the gospel

- Rom. 10:1-10 – *“1) Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. 2) For I bear them record that they have a zeal of God, but not according to knowledge. 3) For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God... 8) But what saith it?... 9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”*
- Saved from ignorance and saved to the knowledge of the truth
 - 1 Tim. 2:4 – *“Who will have all men to be saved, and to come unto the knowledge of the truth.”*
 - 2 Thess. 2:10 – *“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”*

iv. Saved from the untoward generation around us by repentance and baptism

- Acts 2:38-40 – *“38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.”*
 - 1 John 2:15-16, James 4:4, Phil. 2:15

v. Saved by repentance from sins

- 2 Cor. 7:10 – *“For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.”*
 - Heb. 6:1 – *“repentance from dead works”*
 - Acts 2:38, 3:19, 8:22, 11:18, 20:21, 26:20

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

C. Salvation in submission to baptism

- 1 Pet. 3:20-21 – *“20) Which sometime were disobedient, when once the longsuffering of God waiting in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water. 21) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”*
 - Eternal salvation is introduced in 1 Pet. 3:18, where Jesus Christ suffered once for the sins of His people. In addition to eternal salvation, notice the context of salvation in baptism in verse 21 takes place here in time – baptism saves us “now” (*“baptism doth also now save us”*).
 - The effect of the salvation in baptism is directly addressed in verse 21. Baptism does not save one from or put away *“the filth of the flesh”*. In other words, baptism has no bearing on eternal salvation which requires the putting away of the sins of the flesh. Rather the salvation of baptism gives *“the answer of a good conscience towards God”*. This salvation soothes the conscience of the child of God when they are obedient to the command of Jesus Christ to believe and be baptized.
- Mark 16:16 – *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”*
 - Acts 2:37-41, 16:30-33

D. Salvation in faithful discipleship

- i. Saved by entering into the door of discipleship in following Jesus Christ
 - John 10:9 – *“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”*
- ii. Saved from death to fellowship with Jesus and the church by our faithfulness
 - James 5:20 – *“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”*
 - Luke 15:24, 1 Tim. 5:8, Ezek. 18:27-28, Ezek. 3:8
- iii. Saved when you keep in memory the word of God
 - 1 Cor. 15:2 – *“By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.”*
- iv. Saved by faith
 - Luke 18:41-42 – *“41) Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42) And Jesus said unto him, Receive thy sight: thy faith hath saved thee.”*
 - Eph. 2:8, Heb. 11:7, Luke 7:50
- v. Saved by hope
 - Rom. 8:24 – *“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet have hope for?”*

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

D. Salvation in faithful discipleship (continued)

- vi. Saved by walking uprightly in discipleship
 - Prov. 28:18 – *“Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.”*
- vii. Saved by exhibiting a contrite spirit and meekness
 - Ps. 34:18 – *“The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.”*
 - Ps. 149:4 – *“For the LORD taketh pleasure in his people: he will beautify the meek with salvation.”*

E. Salvation in studying and applying the word of God in our lives

- i. Saved by the word of God
 - James 1:21 – *“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”*
 - Acts 2:41 – *“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”*
- ii. Saved when you keep in memory the word of God
 - 1 Cor. 15:2 – *“By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.”*
- iii. Saved by studying and applying ourselves to the word of God
 - 1 Tim. 4:16 – *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”*
 - This is one instance in scripture where one can “*save thyself*”. Certainly, this is not speaking of eternal salvation since scripture is emphatic that depraved man cannot save himself from hell to heaven by their works. The context where one can save themselves is salvation from the temporal chastisement and punishment of sin in their life, which they can be saved from by taking heed to the word of God in their daily walk of discipleship.

F. Salvation of others

- i. There are some circumstances in scripture where our actions can affect or even secure the temporal salvation or deliverance of others from various things here in this world. These instances of salvation occur as a direct result from our works or actions. Therefore, these works do not produce eternal salvation for others because eternal salvation is obtained by grace alone and not by any works that we may perform (see point 2-D-ii on page 121).

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

F. Salvation of others (continued)

- ii. We may save others from death in fellowship by converting them from their sins
 - James 5:20 – *“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”*
 - Jude 23 – *“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”*
- iii. Parents may save their children from God’s chastisement by proper discipline
 - Prov. 23:13-14 – *“13) Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. 14) Thou shalt beat him with the rod, and shalt deliver his soul from hell.”*
- iv. We may save others by applying ourselves to the word of God
 - 1 Tim. 4:16 – *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”*
- v. We may save the sick by faithfully praying for them
 - James 5:15 – *“And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”*
- vi. We may save others from persecution by faithfully praying for them
 - Phil 1:19 – *“For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,”*
- vii. We may use our past experiences to console and help others in time of need
 - 2 Cor. 1:6 – *“And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.”*
- viii. The faithful spouse may save their unbelieving spouse by faithfulness to the marriage covenant
 - 1 Cor. 7:12-16 – *“... 13) And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14) For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy... 16) For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?”*
 - 1 Pet. 3:1-2

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

G. Providential Salvation

i. Providence

- Definition: “1) The act of providing or preparing for future use or application; 2) Foresight; timely care; particularly, active foresight, or foresight accompanied with the procurement of what is necessary for future use, or with suitable preparation; 3) In theology, the care and superintendence which God exercises over his creatures.” (Webster’s American Dictionary of the English Language, 1828)
- Therefore, “providence” refers to God’s preparations before and during any situation that occurs to procure all the necessary provisions in advance for the benefit and care of God’s children.
- Furthermore, “providential salvation” refers to God’s preparations before and during certain situations or actions in the lives of His people for their benefit and deliverance (or salvation) from all manner of troubles here in this time in their lives, here in this temporal setting
 - Job 5:19-20 – “19) *He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. 20) In famine he shall redeem thee from death: and in war from the power of the sword.*”

ii. Saved from death

- Jesus saved the disciples from the tempest on the sea
 - Matt. 8:25-26 – “25) *And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26) And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm.*”
- Jesus saved Peter from drowning
 - Matt. 14:30-32 – “30) *But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31) And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32) And when they were come into the ship, the wind ceased.*”
- God saved Noah and his family from judgment and death in the flood
 - 2 Pet. 2:5 – “*And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*”
 - Heb. 11:7 – “*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by the faith.*”

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

G. Providential Salvation (continued)

ii. Saved from death (continued)

- God saved the Israelites from the Egyptians at the Red Sea
 - Exod. 14:13,30 – *“13) And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today... 30) Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.”*
 - Ps. 106:8-10, Exod. 15:2
- God saved Rahab and her family from death in the conquest of Jericho
 - Joshua 2:13 – *“And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.”*
- God used Joseph to save the lives of his natural kindred from starvation
 - Gen. 45:7 – *“And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”*

iii. Saved from enemies

- 2 Sam. 22:4 – *“I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.”*
 - Ps. 18:3, 44:7; Num. 10:9
- God saved Israel from the Philistines by David
 - 2 Sam. 3:18 – *“Now then do it: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.”*
- God saved Israel from the Philistines by Jonathan
 - 1 Sam. 14:6,23 – *“6) And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or few... 23) So the LORD saved Israel that day: and the battle passed over Beth-aven.”*
- God saved Israel and Hezekiah from King Sennacherib
 - 2 Chron. 32:22 – *“Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.”*

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

G. Providential Salvation (continued)

iii. Saved from enemies (continued)

- God saved Israel from the Midianites by Gideon
 - Judges 6:14 – *“And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?”*
- God saved Israel by the hand of Jeroboam
 - 2 Kings 14:26-27 – *“26) For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. 27) And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.”*
- God promised to save Israel from the king of Babylon
 - Jer. 42:11 – *“Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand.”*

iv. Saved from unreasonable and wicked men

- 2 Thess. 3:2 – *“And that we may be delivered from unreasonable and wicked men: for all men have not faith.”*
- Ps. 37:40 – *“And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.”*
- Ps. 59:2 – *“Deliver me from the workers of iniquity, and save me from bloody men.”*

v. Saved from persecutions and afflictions

- Ps. 7:1 – *“O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:”*
- 2 Tim. 3:11 – *“Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.”*
- 2 Tim. 4:16-18 – *“16) At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17) Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18) And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”*
- Ps. 18:17,19 – *“17) He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. 19) He brought me forth also into a large place; he delivered me, because he delighted in me.”*

Salvation
Eternal Salvation and Time Salvation

3. Time or Temporal Salvation (continued)

G. Providential Salvation (continued)

vi. Saved from violence

- 2 Sam. 22:3 – *“The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence.”*

vii. Saved from distresses and trouble

- Ps. 107:13,19 – *“13) Then they cried unto the LORD in their trouble, and he saved them out of their distresses. 19) Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.”*
- Prov. 11:8 – *“The righteous is delivered out of trouble, and the wicked cometh in his stead.”*
- Job 5:19 – *“He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.”*

H. Other salvations

i. Women are saved in childbearing

- 1 Tim. 2:14-15 – *“14) And Adam was not deceived, but the woman being deceived was in the transgression. 15) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.”*

ii. Salvation of the poor by God

- Job 5:15-16 – *“15) But he saveth the poor from the sword, from the mouth, and from the hand of the mighty. 16) So the poor hath hope, and iniquity stoppeth her mouth.”*
- Ps. 41:1 – *“Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.”*

- iii. There are many, many other instances of deliverance and salvation in scripture that are presented in time and in a temporal setting. We have only considered a few for further explanation. Time or temporal salvation is separate and distinct from eternal salvation. While time salvation often requires an action or work of man as a condition for salvation, eternal salvation is accomplished by the sovereign grace of God, apart from any work of man. We must be very precise in rightly dividing the proper context of the salvation in scripture and to correctly distinguish the setting of the deliverance, whether the salvation takes place in an eternal setting or if it takes place here in time and in a temporal setting.

Worship
Pattern of Worship in the New Testament Church

- Worship in the New Testament Church
 - We believe the only three components instructed in the New Testament scriptures for public worship in the Church are: singing (with the voices of the saints and without the accompaniment of any musical instruments), praying (in the Spirit and with understanding), and preaching (by a God-called minister in demonstration of the Spirit and in power for the edification of the Church).
 - We believe the scriptures give no precedent for segregation or division in the worship service, and we observe the New Testament pattern of family integrated worship where the entire family, regardless of age, worships together and are all instructed by the same God-called minister.
 - We believe the only person with authority to teach in the church is the God-called and duly ordained Elder or minister. While it is the responsibility for parents, both fathers and mothers, to teach their children in the home, and the responsibility for aged men and women to teach the young men and women, the only person with the scriptural authority to teach in the public assembly of the Church is the God-called minister.
 - We believe the early Church met on the first day of the week to commemorate the resurrection of Jesus Christ from the dead, and therefore, we meet for public worship on the first day of the week, Sunday, instead of the Old Testament command to observe the seventh day Sabbath, Saturday, that was put away by Christ's fulfillment of the law.
- 1. Jesus Christ and the Scriptures are the only authority for worship in the Church
 - A. Jesus Christ is the Head over all things to the Church (Eph. 1:22). Therefore, Jesus Christ is the only authority for the practice and worship of His Church.
 - Col. 1:18 – *“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”*
 - Eph. 1:22-23 – *“(22) And hath put all things under his feet, and gave him to be head over all things to the church, (23) Which is his body, the fullness of him that filleth all in all.”*
 - Eph. 4:15-16
 - B. The church is to observe and uphold the commandments of Jesus Christ. We have not been given any authority to add to or take away from the commandments of Jesus Christ for our conduct in the Church, but rather our commission is to observe and keep the commandments of Jesus Christ and the ordinances of the Church in the exact original manner that they were given and prescribed by Jesus Christ.
 - Matt. 28:20 – *“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”*
 - Jesus delivered this charge to the apostles so not even the apostles had authority to add to or take away from the commandments of Jesus Christ to the church but to faithfully observe what was given to them. Then, the apostles commanded the church (1 Cor. 11:2) to continue to observe the ordinances exactly how they had originally been given by Jesus Christ.
 - 1 Cor. 11:2 – *“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I have delivered them to you.”*

Worship
Pattern of Worship in the New Testament Church

1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)
 - C. God takes His worship service and the observance of His word and His commands very seriously, and we should treat His worship service in an appropriate reverential and serious tone.
 - i. There are many stern warnings for us to not alter the commandments of God but rather to uphold them and observe them in the exact manner and form that they were delivered unto us in the scriptures.
 - o Deut. 4:2 – *“Ye shall not add unto the word which I command you, neither shall ye diminish out from it, that ye keep the commandments of the LORD your God which I command you.”*
 - Rev. 22:18-19, Prov. 30:5-6
 - ii. Furthermore, God dealt very harshly with those in the Old Testament that sought to change the observance of His commandments and especially those who altered the form of His worship service.
 - a. Nadab and Abihu
 - Lev. 10:1-2 – *“1) And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2) And there went out a fire from the LORD, and devoured them, and they died before the LORD.”*
 - The problem of the “strange worship” of Nadab and Abihu was that it was not in accordance with the commands of God – *“which he commanded them not”*. God disapproved of their attempt to alter His worship service so much that He devoured them by fire.
 - b. King Saul
 - 1 Sam. 13:13-14 – *“13) And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. 14) But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.”*
 - Saul had been commanded by God to wait seven days for Samuel to arrive (1 Sam. 13:8) so that Samuel could offer a burnt offering unto God before Israel went into battle with the Philistines. However, Saul gets impatient when Samuel doesn’t arrive and he offers the burnt offering.
 - Saul condemnation is because *“thou hast not kept the commandment of the LORD thy God, which he commanded thee”*.

Worship
Pattern of Worship in the New Testament Church

1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)
 - C. God takes His worship service and the observance of His word and His commands very seriously, and we should treat His worship service in an appropriate reverential and serious tone. (cont'd)
 - ii. Furthermore, God dealt very harshly with those in the Old Testament that sought to change the observance of His commandments and especially those who altered the form of His worship service. (cont'd)
 - c. Uzzah
 - 2 Sam. 6:1-11– *“6) And when they came to Nachon’s threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. 7) And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and he died by the ark of God.”* (see also 1 Chron. 13:1-13)
 - The ark of the covenant was to be covered before it was transported (Num. 4:5-6), but it apparently was not covered in this instance. The ark was to be carried by the priests on their shoulders with staves (Exod. 25:12-14), but King David decides to transport it on a new cart. Any person who was transporting the ark was forbidden from touching it lest they would die (Num. 4:15,18-20). Uzzah, with good intentions no doubt, touches the ark to stabilize it and God smites him for it.
 - God treated adherence to His commandments very seriously and made no exceptions for good intentions in the breaking of his commandments.
 - Also note that 50,700 men of Bethshemesh were slain by God for looking into the ark of God (1 Sam. 6:19), breaking the prohibition for no one – Israelite or otherwise – to look into the ark of the covenant.
 - d. All of these occurrences of God’s judgment, and even killing, of men for their cavalier attitude toward God’s worship service have one common theme – because they broke the commandments of God. God told them to perform worship in a prescribed manner, and they deviated from God’s commanded manner and form. In the New Testament Church, we are simply trying to observe the worship of God in the manner that He commanded and prescribed because we certainly don’t want to be charged with the judgment of rejecting the commands of God that we see examples of in the Old Testament law service.
 - D. The scriptures that were inspired by Jesus Christ and God the Father are His revelation of the prescribed manner of worship and practice in the Church
 - 2 Tim. 3:16-17 – *“16) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17) That the man of God may be perfect, thoroughly furnished unto all good works.”*

Worship
Pattern of Worship in the New Testament Church

1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)

D. The scriptures that were inspired by Jesus Christ and God the Father are His revelation of the prescribed manner of worship and practice in the Church (cont'd)

- 1 Tim. 3:15 – *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”*
- 1 Cor. 11:2,23 – *“2) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I have delivered them to you...23) For I have received of the Lord that which also I delivered unto you...”*
 - 1 Thess. 2:13 – *“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”*
 - 1 Cor. 14:37 – *“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”*

E. Regulative Principle of Worship

- Since Jesus Christ prescribed in His personal ministry and His inspired Holy Scriptures the exact manner and form of His worship service in the New Testament Church, then the observance or use of anything other than what is expressly detailed in the scriptures is prohibited by God. This is known as the “regulative principle” of worship.
- The “regulative principle” of worship means that unless a worship practice is expressly authorized in Scripture then it is implicitly prohibited. The opposite of this is the “normative principle” of worship which says that any worship practice is admissible so long as scriptures do not explicitly prohibit it. The regulative principle restricts worship to the manner that is prescribed in scripture, whereas the normative principle opens the door to any addition or invention of man to be added to God’s worship service. It should be noted that the regulative principle does prohibit something that the scriptures are totally silent on, but rather if a correct pattern is expressly stated in scripture then any deviations from that prescribed pattern are implicitly prohibited.
- The “regulative principle” is obvious in God’s commandments of His worship service in the Old Testament. There were exact dimensions given for everything in the tabernacle and in the temple, exact specifications of the type of materials to use, and exact placement in the tabernacle and the temple. Anything other than exactly what God had prescribed was not acceptable before God.
- God shows His adherence to the “regulative principle” of worship from His judgment of the actions of Nadab and Abihu. See point 1-C-ii-a on page 132.
 - Lev. 10:1-2 – *“1) And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2) And there went out a fire from the LORD, and devoured them, and they died before the LORD.”*

Worship
Pattern of Worship in the New Testament Church

1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)

E. Regulative Principle of Worship (cont'd)

- God shows His adherence to the “regulative principle” of worship from His judgment of the actions of Nadab & Abihu. See point 1-C-ii-a on pg 132. (cont'd)
 - This account teaches us God’s adherence to the “regulative principle” of worship. God had given Israel an exhaustive instruction manual for worship under the Old Testament law service, and particularly God had given specific instructions for the burning of incense. Here are some specific commandments about the burning of incense that were violated by Nadab and Abihu:
 - Aaron was the only one commanded to burn incense before the Lord (Exod. 30:7-8). God did not have to name off every other person in Israel who was not allowed to burn incense. When God commanded that Aaron was to perform the incense offering, every other person was implicitly prohibited because the service was “regulated” to Aaron. Therefore, Nadab and Abihu were not permitted to burn incense because every person other than Aaron was implicitly prohibited from that work.
 - Incense was only to be burned on the altar of incense (Exod. 30:1-8). God did not have to name every single other place that the incense could not be burned because every place other than the proper altar of incense was clearly prohibited. Nadab and Abihu decided to burn incense on their own censer instead of on the altar of incense in violation of God’s command.
 - The incense was not permitted to be made or used for personal pleasure because it was consecrated and sanctified as holy before God (Exod. 30:36-38). Nadab and Abihu decided to use the incense for their personal pleasure, in contradiction to this “regulation” or restriction for the purpose and use of the incense.
 - Furthermore, anything that was not in accordance with God’s prescribed manner of burning of incense was prohibited in Exod. 30:9 – *“Ye shall offer no strange incense thereon...”* God did not give a definition of strange incense here because anything other than precisely what God had commanded was prohibited as “strange” incense before God.
 - All of the infractions in the attempted worship of Nadab and Abihu are summarized in Lev. 10:1 – *“which he commanded them not.”* God considered anything other than His prescribed manner of worship as “strange”, and anything other than the proper manner of the offering of incense was in contradiction to the commandments of God. Nadab and Abihu were not given “spiritual liberty” in the worship of God to add to it or put their own person “flavor” on God’s worship. Rather, they violated the implied prohibitions of the incense offering that were given when God “regulated” the proper manner of tabernacle worship to only what He had explicitly commanded in the law.

Worship
Pattern of Worship in the New Testament Church

1. Jesus Christ and the Scriptures are the only authority for worship in the Church (cont'd)

E. Regulative Principle of Worship (cont'd)

- God also enforced the “regulative principle” when he judged King Saul for making a sacrifice that Samuel was commanded to make (see point 1-C-ii-b on page 132). God did not have to name every other person who was not allowed to make the sacrifice, any other person than Samuel – including King Saul – was implicitly prohibited by God’s command for Samuel to offer the burnt offering.
- It is obvious from scripture and from personal experience that when a command is given, everything other than that explicit command is implicitly prohibited. When a parent tells a child, you go to the movies and then come right back home, the parent does not need to expressly forbid every other activity to the child. Rather, anything other than what is expressly commanded is clearly restricted for the child, and any deviation from that will be properly disciplined.
- The same “regulative principle” is true in our pattern of worship in the New Testament Church. God gave an expressly prescribed manner of worship in the scriptures for the New Testament Church, and we simply strive to observe the worship service in the exact manner that Jesus Christ “regulated” His worship in scripture.

F. Since Jesus fulfilled all the law prescribed in the Old Testament, we are not under authority of the Old Testament law service but rather now we are under authority of the New Testament of grace. Therefore, our pattern for all manner of practice in the Church and our pattern for worship in the Church is prescribed in the New Testament of the Bible, not in the Old Testament.

- Jesus fulfilled the Old Testament law, even down to the smallest jot and tittle, and established a New Covenant or a New Testament with the Church
 - Matt. 5:17-18 – *“17) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18) For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.”*
 - Heb. 9:15 – *“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”*
 - Heb. 10:9 – *“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.”*
 - Rom. 6:14 – *“...for ye are not under the law, but under grace.”*
- We cannot pick and choose which parts of the Old Testament practice we desire to implement in the Church; the law is an all or nothing proposition. If we try to add one requirement of the law, or one requirement of the Old Testament pattern of worship, then we are then a debtor to do the whole law. Therefore, our entire instruction for worship in the Church is found in the New Testament.
 - Gal. 5:3 – *“For I testify again to every man that is circumcised, that he is a debtor to do the whole law.”*

Worship
Pattern of Worship in the New Testament Church

2. Worship in Spirit and in Truth

A. True worshippers will worship God in Spirit and in truth

- John 4:23-24 – *“23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. 24) God is a Spirit: and they that worship him must worship him in spirit and in truth.”*
- John 16:13 – *“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”*

B. Worship in Spirit

- The Church must have the Holy Spirit’s presence in our worship during the singing, the praying, and the preaching
 - Eph. 5:18-19 – *“18) And be not drunk with wine, wherein is excess; but be filled with the Spirit. 19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;”*
 - 1 Cor. 14:15 – *“What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”*
 - 1 Cor. 2:4 – *“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:”*

C. Worship in Truth

- The Church is the custodian of God’s truth in the world – the pillar and ground of the truth – because Jesus Christ is “the Truth” (John 14:6)
 - 1 Tim. 3:15 – *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”*
- We worship according to the commands of God’s word in the New Testament because God’s word is truth
 - John 17:17 – *“Sanctify them through thy truth: thy word is truth.”*
 - 1 Thess. 2:13 – *“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”*
- The early church was committed to truth in their worship as they continued steadfastly in the apostles’ doctrine
 - Acts 2:42-47 – *“42) And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers... 46) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat, with gladness and singleness of heart, 47) Praising God, and having favour with the people...”*

Worship
Pattern of Worship in the New Testament Church

2. Worship in Spirit and in Truth (cont'd)

D. Vain Worship

- Jesus condemned some of the seemingly religious men in Jerusalem for “worshipping in vain” because they had rejected and “laid aside the commandment of God” and instead were administering the “tradition of men” in worship. They had rejected the truth of God’s commandments, instead embracing the commandment of men. They were not worshipping with the right Spirit, nor were they worshipping in the truth of God’s commandments.
 - Mark 7:6-9 – *“6) He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7) Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8) For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”*
 - Matt. 15:7-9

3. Three Components of Public Worship in the New Testament Church

A. Singing

- i. The pattern of singing in the New Testament is singing by the voice of the saints with no scriptural mention of the addition of any auxiliary accompaniment, such as musical instruments.
 - Eph. 5:19 – *“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;”*
 - Col. 3:16 – *“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”*
 - Heb. 2:12 – *“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”*
 - 1 Cor. 14:15 – *“What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”*
 - Rom. 15:9 – *“And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.”*
 - James 5:13 – *“Is any among you afflicted? let him pray. Is any merry? let him sing psalms.”*
 - Acts 16:25 – *“And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.”*
 - Heb. 13:15 – *“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”*

Worship
Pattern of Worship in the New Testament Church

3. Three Components of Public Worship in the New Testament Church (continued)

A. Singing (continued)

- ii. Example of Jesus and the disciples singing a hymn after they had completed the institution of the Lord's Supper and Communion service
 - o Matt. 26:30 – *“And when they had sung an hymn, they went out into the mount of Olives.”*
 - Mark 14:26
- iii. Old Testament use of instruments was not permanent and has been superseded
 - o Certain instruments were used in the Old Testament worship and addressed in the Old Testament scriptures because God allowed David to implement instruments into the temple worship. However, God never commanded for instruments to be used in the tabernacle or in worship before or after the reign of David as King of Israel.
 - o God gave a commandment to allow David to use musical instruments in the temple (2 Chron. 29:25). However, it is always noted when they are mentioned that David is attributed with making and implementing the musical instruments (1 Chron. 23:5, 2 Chron. 29:26-27, 2 Chron. 7:6, Neh. 12:36). Only 200 years after the reign of King David, the prophet Amos pronounces a *“woe”* to those that *“invent to themselves instruments of musick, like David”* (Amos 6:5). Furthermore, God declares he *“will not hear the melody of thy viols”* (Amos 5:23). Even the Jews understood this was not a permanent commandment for worship in the temple because musical instruments were not reinstated in the temple worship from its rebuilding under Zerubbabel all the way up to and through the life of Jesus Christ.
 - o Even if the musical instruments were commanded as a integral part of the Old Testament worship service, that law and method of worship has been put away and superseded by the New Testament worship and method of grace since Jesus Christ fulfilled all the law (see point 1-F on page 136 and Matt. 5:17-18).
- iv. History of Musical Instruments in Worship
 - o Musical instruments – particularly *“the harp and the organ”* – appears to have been created by Jubal (Gen. 4:21), which was the son of Lamech of the lineage of Cain. The invention of musical instruments came from the cursed descendants of the murderer Cain.
 - o There were no musical instruments commanded by God or used in the tabernacle worship or any worship in Israel before King David.
 - o Instruments were used in Solomon's temple because God granted David permission to use musical instruments (2 Chron. 29:25) during his reign and for some years afterwards.
 - o When the temple was rebuilt by Zerubbabel in 510 BC, and then the temple worship was reinstated by Ezra in 458 BC, the use of musical instruments was not included in the renewal of the worship service.

Worship
Pattern of Worship in the New Testament Church

3. Three Components of Public Worship in the New Testament Church (continued)

A. Singing (continued)

iv. History of Musical Instruments in Worship (continued)

- Around 20 BC, King Herod (Herod the Great), king of Judea, improved and expanded the Jewish temple that had been rebuilt, so the temple during Jesus' life and ministry was known as "Herod's Temple". This temple remained until it was destroyed by Titus in 70 AD in the Destruction of Jerusalem. Herod's temple during the ministry of Jesus Christ did not use musical instruments in the worship service because the devout Jews understood that was a temporary provision that was afforded to King David and his descendants and was not a permanent provision for the Jewish temple worship.
- There is no historically recorded use of musical instruments during worship in the early church from the 1st century until the mid-7th century.
- In 666 AD, the organ was introduced into the Roman Catholic churches by the Pope Vitalian. It's very interesting that these musical instruments were introduced into church worship in the year that corresponds to the number of the beast out of the sea, 666 (Rev. 13:18).

B. Praying

- i. God ordained for His people in His Church to pray collectively in a public worship assembly and privately during our individual devotions
 - Matt. 21:13 – *"And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."*
 - Isaiah 56:7
 - Acts 1:14 – *"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."*
 - Acts 2:42 – *"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."*
 - Acts 4:24-31 – *"24) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is... 31) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with Holy Ghost, and they spake the word of God with boldness."*
 - Acts 12:5 – *"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him."*
 - 1 Thess. 5:17, Eph. 6:18, Luke 18:1, Rom. 12:12, Col. 4:2
 - 1 Cor. 14:15 – *"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."*

Worship
Pattern of Worship in the New Testament Church

3. Three Components of Public Worship in the New Testament Church (continued)

B. Praying (continued)

- i. God ordained for His people in His Church to pray collectively in a public worship assembly and privately during our individual devotions (continued)
 - o James 5:13-16 – “13) *Is any among you afflicted? let him pray... 14) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16)...* *The effectual fervent prayer of a righteous man availeth much.*”
 - o Jude 20 – “*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*”
 - o 1 Thess. 5:25 – “*Brethren, pray for us.*”
 - 2 Thess. 3:1-2, Matt. 9:38, Eph. 6:19, Rom. 15:30, Col. 4:3, Heb. 13:18-19, Philemon 22, 2 Cor. 1:11
- ii. Jesus set an example for public prayer as He delivered His final extended prayer to God in the presence of the disciples after they partook of Communion
 - o John 17:1 – “*These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify:*”

C. Preaching

- i. God has ordained for the men He has called into the ministry to preach in the Church, exhorting and edifying the saints according to the word of God
 - o Acts 20:7 – “*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*”
 - o Acts 5:42 – “*And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.*”
 - o Acts 11:26 – “*And when he found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*”
 - o Acts 15:35 – “*Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.*”
 - o Acts 20:18-35 – “*20) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house... 25) And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more... 27) For I have not shunned to declare unto you all the counsel of God... 31) Therefore watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears...*”

Worship
Pattern of Worship in the New Testament Church

3. Three Components of Public Worship in the New Testament Church (continued)

C. Preaching (continued)

- i. God has ordained for the men He has called into the ministry to preach in the Church, exhorting and edifying the saints according to the word of God (cont'd)
 - o Acts 14:7 – *“And there they preached the gospel.”*
 - Acts 8:4,5,12,25,35; 9:20,27; 13:5,42; 14:15,21,25; 16:10; 17:3,13,18; 19:13; 28:31
 - o 1 Cor. 1:17 – *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”*
 - Rom. 1:5, 15:19-20, 16:25; 1 Cor. 9:16-18, 15:1; 2 Cor. 2:12, 10:14-16, 11:4-7; Gal. 1:8-11, 2:2, 4:13; 1 Thess. 2:9, 1 Pet. 1:25
- ii. Jesus taught and preached the gospel in His ministry setting the example for the ministry that He has called to preach as well
 - o Matt. 4:17 – *“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”*
 - o Matt. 11:1 – *“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.”*
 - Matt. 4:23, 9:35

4. Family Integrated Public Worship

A. God has designed for the family to be the primary teaching method to children of the word of God (see point 5-C on pages 149-150). Therefore, God ordained His New Testament worship to where the entire family worships together. There is absolutely no Biblical precedent for segregation or division in the worship service or in the church. Rather, the New Testament always promotes unity in the church (Eph. 4:3,13) and universally condemns division (Matt. 12:25, 1 Cor. 1:10-13, Rom. 16:17). Therefore, God does not promote and has not commanded segregation of the family during the worship service, but He rather ordained that the entire family worship together in the church. This is known as family integrated worship – as opposed to family segregated worship.

B. In the Ministry of Jesus Christ

- i. Jesus taught in the homes of the disciples during His ministry, and the children were present with their parents to hear His teaching. Jesus did not command the children to be taken to another room when He taught. Jesus even took up a child that was present during His teaching to use as an example of discipleship.
 - o Mark 9:33-37 – *“(33) And he came to Capernaum: and being in the house... 36) And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37) Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, received not me, but him that sent me.”*
 - Compare also Matt. 18:1-6

Worship
Pattern of Worship in the New Testament Church

4. Family Integrated Public Worship (continued)

B. In the Ministry of Jesus Christ (continued)

- ii. Jesus did not command or promote for the children to be isolated from His public preaching, but rather He rebuked the disciples for their lack of understanding in trying to remove children from Him.
 - o Matt. 19:13-15 – *“13) Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14) But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15) And he laid his hands on them, and departed thence.”*
- iii. Entire families – husbands, wives, and children – came out together to worship and hear the teaching of Jesus in the desert and were subsequently miraculously fed by Jesus Christ.
 - o Matt. 14:13-21 – *“13) When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of their cities... 19) And he commanded the multitude to sit on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude... 21) And they that had eaten were about five thousand men, beside women and children.”*
 - o Matt. 15:30-38 – *“30) And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them: 31)... and they glorified the God of Israel... 35) And he commanded the multitude to sit down on the ground. 36) And he took seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude... 38) And they that did eat were four thousand men, beside women and children.”*
- iv. Children are capable of understanding worship and praising God. Children were praising Jesus Christ in the temple in the fulfillment of Old Testament prophecy. God “ordained” (Ps. 8:2) for children – even babes and sucklings (infants that are still nursing) – to praise Him, and that was fulfilled during Jesus’ ministry. The same should be true in the New Testament Church today for children to be praising and worshipping Jesus because God has ordained it.
 - o Matt. 21:15-16 – *“15) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased. 16) And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”*
 - Ps. 8:2 – *“Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightiest still the enemy and the avenger.”*

Worship
Pattern of Worship in the New Testament Church

4. Family Integrated Public Worship (continued)

C. In the early New Testament Church

- i. Family worship is consistently presented as the pattern of the early church, with the entire family gathering together in their home for worship.
 - o Acts 16:30-34 – “30) *And brought them out, and said, Sirs what must I do to be saved? 31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32) And they spake unto him the word of the Lord, and to all that were in his house. 33) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 34) And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.*”
 - o Acts 10:24-48 – “24) *And the morrow they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends... 30) And Cornelius said... 33) ...Now therefore are we all here present before God, to hear all things that are commanded thee of God.*”
 - o Acts 16:15 – “*And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*”
 - o Acts 18:7-8 – “7) *And he departed thence, and entered into a certain man’s house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.*”
 - o 1 Cor. 16:15 – “*I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)*”
 - Rom. 16:5,10,11; 1 Cor. 16:19; Col. 4:15; 2 Tim. 1:16; Philem. 2
 - o Acts 5:42 – “*And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.*”
 - Acts 2:46, 20:20
- ii. The church at Tyre included both wives and children
 - o Acts 21:4-5 – “4) *And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5) And when we had accomplished those days, we departed and went our way; and they brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.*”

D. It was expected by Jesus and the apostles that that the ministry and the epistles would be teaching all ages of people together at the same time in one congregation.

- i. Jesus commands Peter to “Feed my lambs” (John 21:15) and to also “Feed my sheep” (John 21:16,17). Peter was to preach to both the babes and young children (the lambs) and the mature disciples (the sheep) together.

Worship
Pattern of Worship in the New Testament Church

4. Family Integrated Public Worship (continued)

- D. It was expected by Jesus and the apostles that that the ministry and the epistles would be teaching all ages of people together at the same time in one congregation (continued).
- ii. Paul instructs his son in the ministry, Titus, to teach all genders and ages in the church: to teach the aged men (Titus 2:2), the aged women (Titus 2:3), the young women (Titus 2:4), and the young men (Titus 2:6).
 - iii. The Apostle John writes unto the little children (1 John 2:12,13), the fathers (1 John 2:13,14), and the young men (1 John 2:13,14), addressing all those groups interchangeably showing that this epistle was intended to be read in the public congregation of the young and old men together.
 - iv. Notice from these examples, it is the ordained elder who is commissioned with teaching all groups of people in the church regardless of age or gender, not a separate teacher. Compare to point 5-A (pg. 147-148) and 5-D (pg. 150-151).
- E. From the way that the New Testament epistles were written, it was expected that those epistles would be read and taught in an audience with all ages and genders of the church together in one congregation.
- i. The New Testament epistles were expected to be read aloud to the church by the church's pastor.
 - o Col. 4:16 – *“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.”* (see also 1 Thess. 5:27)
 - ii. Therefore, since all different age groups (particularly children) are addressed in these epistles, it is clear that the writers expected children to be present in the public assembly of worship where this epistle would be read to the church. The family was expected to be assembled together (not separated) because the admonitions to fathers, wives, and children are all delivered interchangeably.
 - o Col. 3:18–4:1 – Wives (3:18), husbands (3:19), children (3:20), fathers (3:21), servants (3:22), and masters (4:1) are all admonished in various ways in consecutive verses. This is very obvious that all these different age and people groups were assembled together in public worship when this epistle was read aloud (Col. 4:16).
 - o Eph. 5:25–6:9 – Wives (5:22-24), husbands (5:25-33), children (6:1-3), fathers (6:4), servants (6:5-8), and masters (6:9) are again all addressed consecutively by Paul. Colossians and Ephesians are sister epistles that were penned at the same time by Paul in Roman imprisonment and delivered by the same courier, so it is very reasonable to assume that Paul expected the Ephesian epistle to be treated as a “circular epistle” to be read aloud in the exact same manner as Colossians (Col. 4:16).
 - o 1 John 2:12-14 – The Apostle John writes unto the little children (1 John 2:12,13), the fathers (1 John 2:13,14), and the young men (1 John 2:13,14), addressing them all interchangeably because he expected them all to be gather together in public worship when this epistle was read to the church.

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Pattern of Worship in the New Testament Church

4. Family Integrated Public Worship (continued)

- F. In the New Testament, discipleship is consistently compared to being a babe (infant) or a young child with an exhortation to grow to maturity. If a child is not capable of understanding and growing by public teaching from the scriptures and instead must be segregated to be taught from children's books, why would the Holy Spirit consistently use the example of children for the church to grow in knowledge and spiritual maturity?
- i. Jesus Christ commanded that discipleship should closely mirror the life of a child
 - o Matt. 18:1-6 – *"1) At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2) And Jesus called a little child unto him, and set him in the midst of them, 3) And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5) And whoso shall receive one such little child in my name receiveth me. 6) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."*
 - o Matt. 19:14 – *"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."*
 - o Matt. 11:25 – *"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."*
 - ii. The writers of the New Testament epistles commanded those babes in Christ to grow and mature in their discipleship.
 - o Heb. 5:12-14 – *"12) For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13) For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14) But strong meat belongeth to them that are of a full age, even those who by reason of use have their senses exercised to discern both good and evil."*
 - o 1 Pet. 2:2 – *"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"*
 - o 1 Cor. 3:1-2 – *"1) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2) I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."*
 - iii. One must be born again to understand spiritual things, but there are scriptural evidences that God's children are oftentimes born again at a very young age, even in the womb or as an infant: John the Baptist (Luke 1:44). Jeremiah (Jer. 1:5), and David (Ps. 139:16, Ps. 22:9). Therefore, anyone that has been born again by the Spirit, no matter how young, can understand and grow from the preaching and teaching of the scriptures in public worship.

Worship
Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church

A. Teaching in public worship

- i. An ordained minister is the only person given the scriptural authority to teach in the public worship of the church
 - o Eph. 4:8-11 – “8) *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men... 11) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”*
 - 1 Cor. 12:28-29; Acts 13:1; Jer. 3:15
 - o 1 Tim. 3:2 – “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior given to hospitality, apt to teach;”
 - 2 Tim. 2:24
 - o Matt. 28:19-20 – “19) *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”*
 - 2 Tim. 2:2, 1 Cor. 4:17, Col. 1:28, 1 Tim. 2:7, 4:11, 6:2
 - o Acts 20:18-35 – “20) *And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house... 31) Therefore watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears...”*
 - Acts 5:42; 15:35; 28:31; 18:11; 4:18; 5:25,28
 - o Acts 28:30-31 – “30) *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”*
 - o 2 Tim. 2:2 – “*And the things that thou hast seen of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*
 - o 1 Cor. 14:19 – “*Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”*
- ii. Women are prohibited from teaching in a public worship setting
 - o 1 Tim. 2:11-12 – “11) *Let the woman learn in silence with all subjection. 12) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”*
 - The reason why Paul instructs Timothy to not permit the women to teach publicly in the church was to keep the woman from “usurping authority over the man” (v. 12). God ordained for man to be the head over his wife (Eph. 5:23, Gen. 3:16) and a woman teaching with authority over a man in the church would violate God’s prescribed order in the family and also in the church.

Worship
Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church (continued)

A. Teaching in public worship (continued)

ii. Women are prohibited from teaching in a public worship setting (continued)

- 1 Cor. 14:34-35 – *“34) Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35) And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.”*
 - This verse is not teaching that women are not allowed to utter a single word in the church building or not permitted to speak at all in church conference, etc. Rather, these verses in the full context (v. 22-40) are dealing with “prophesying” (or “preaching”) when the church comes together to worship (v. 26) and how to administer who would speak in the Corinth Church’s public worship setting (v. 27-33).
- Ordained ministers who teach in the church must be the husband of one wife (1 Tim. 3:2, Titus 1:6), if they are married, which excludes any female from meeting this qualification for an elder or bishop and thus prohibits a woman from being a possible candidate for ordination to the church office of elder (or deacon, 1 Tim. 3:12).
- Therefore, women are prohibited by scripture from being an ordained elder in the church and prohibited from speaking in the public worship setting when the church is assembled together. However, it’s important to point out that women still carry out very important roles in the church. They are commanded to:
 - Teach their children (and grandchildren) the scriptures privately in the home (2 Tim. 1:5, 3:15) and to guide and keep the home (1 Tim. 5:14, Titus 2:5)
 - Teach the young women in the church how to be chaste and godly and obedient to their husbands (Titus 2:3-5)
 - Support and labor for the furtherance of the gospel (Phil. 4:3) by supporting the ministry (Rom. 16:1-3,6), and supporting their husbands in teaching others the truth, just as Priscilla supported her husband, Aquila (Acts 18:26, Rom. 16:3)

B. Teaching in the daily activities of the church

- i. Every member of the church has a responsibility to study the scriptures individually and to teach others privately as they have opportunity
 - Acts 17:11 – *“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”*
 - John 5:39 – *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”*

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Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church (continued)

B. Teaching in the daily activities of the church (continued)

- i. Every member of the church has a responsibility to study the scriptures individually and to teach others privately as they have opportunity (continued)
 - o 2 Tim. 2:15 – *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*
 - o 2 Tim. 4:13-16 – *“13) Till I come, give attendance to reading, to exhortation, to doctrine... 15) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16) Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”*
- ii. The pastor of the church does not just preach and teach publicly on the Sunday worship service but is perpetually teaching the church – both publicly and privately in the church members’ homes as well
 - o Acts 5:42 – *“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”*
 - o Acts 20:20-31 – *“20) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house... 31) Therefore watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears.”*
- iii. The older members of the church who have gained wisdom through their many life experiences should instruct the younger members for how to conduct themselves
 - o Older, aged men in the church should instruct the younger men
 - Titus 2:1-6 – *“1) But speak thou the things which become sound doctrine: 2) That the aged men be sober, grave, temperate, sound in faith, in charity, in patience... 6) Young men likewise exhort to be soberminded.”*
 - o Older, aged women in the church should teach the younger women
 - Titus 2:1-5 – *“1) But speak thou the things which become sound doctrine... 3) The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4) That they may teach the young women to be sober, to love their husbands, to love their children, 5) To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”*

C. Teaching in the home

- i. Parents are charged with the primary responsibility of teaching their children the word of God in the home, not contracting that responsibility out to the church
 - o Eph. 6:4 – *“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”* (see also Col. 3:21)

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Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church (continued)

C. Teaching in the home (continued)

- i. Parents are charged with the primary responsibility of teaching their children the word of God in the home, not contracting that out to the church (cont'd)
 - o Prov. 1:8-9 – *“8) My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.”*
 - o Prov. 22:6 – *“Train up a child in the way he should go: and when he is old, he will not depart from it.”*
 - Prov. 13:24, 19:18-19, 22:15, 23:13, 29:15,17; Eccl. 12:1
 - o 2 Tim. 3:15 – *“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”*
 - 2 Tim. 1:5 – *“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”*
 - o Deut. 6:6-9 – *“6) And these words, which I command thee this day, shall be in thine heart: 7) And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8) And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9) And thou shalt write them upon the posts of thy house, and on thy gates.”*
 - Deut. 4:9, 11:19; Ps. 78:4-7; Joshua 4:20-24
 - o 1 Tim. 3:4-5 – *“4) One that ruleth well his own house, having his children in subjection with all gravity: 5) (For if a man know not how to rule his own house, how shall he take care of the church of God?)”*
 - Gen. 18:19
 - o Ps. 127:3-5 – *“3) Lo, children are an heritage of the Lord, and fruit of the womb is his reward. 4) As arrows in the hand of a mighty man; so are children of the youth. 5) Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.”*

D. Objections to Sunday Schools

- i. Promotes Division and Segregation instead of Unity in the Church
 - a. Sunday schools promote division and segregation of the church into different classes or groups based on subjective criteria such as age, gender, or perceived scriptural acumen. In contrast, the scriptures consistently promote unity in the church (Eph. 4:3,13) and universally condemn division (Matt. 12:25, 1 Cor. 1:10-13, Rom. 16:17).
 - b. The Biblical pattern favors inclusive family integrated teaching where the church and all families worship and learn together in unity. See point 4, A to E, on pg. 142-145 for scriptural precedent of family integrated worship.

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Pattern of Worship in the New Testament Church

5. Proper Manner of Teaching in the Church (continued)

D. Objections to Sunday Schools (continued)

ii. No Biblical precedent

- a. There are no scriptures that command the use of Sunday schools or even remotely promote that concept in scripture. See point 1, A to E, on pg. 131-136 for the sole standard of the scriptures in the church and the harsh scriptural condemnation of adding to or taking away from the commandments of God's word.
- b. Sunday schools were added by man to the activities of certain churches and were not commanded or ordained by God in His church
 - Sunday schools were first introduced into churches in 1781 in Gloucester, England by Anglican minister Robert Raikes.
 - The original intention of these classes was to offer literary classes to poor children living in the city's slums. Since young boys often worked six days a week in factories, Sunday was the most opportune time to offer these teaching classes to the poor children. Before the church worship service would begin, the poor illiterate children would be taught to read and write before dismissing to attend the worship services. This was sometimes the only opportunity for an education that the children could receive. The Bible was usually used as the textbook to teach the illiterate children how to read, and Biblical concepts were also taught to the students.
 - This same practice of teaching illiterate children to read and write on Sundays before church began to be adopted by churches in America during the 1820's. After the inception of state sponsored and mandated education in America through the public school system during the 1870's, every child then had the opportunity for an education. The Sunday schools remained in those churches, but dropped the literacy curriculum and then only taught Biblical concepts and doctrine to the young children.

iii. Unqualified teachers instructing the Sunday School classes

- a. Sunday school classes are not taught by those who have been thoroughly vetted and proven by the church to see if they are faithful and knowledgeable enough to teach others. This is the purpose of submitting an elder to an ordination service to prove his soundness in doctrine to teach others in the church. Anyone who is willing to do it is allowed to teach a Sunday school class in most churches. The only person with scriptural authority to teach publicly in the church is an ordained elder. See point 5-A-i on page 147 for further clarification.
- b. Sunday school classes are often taught by women, which is patently unscriptural. See point 5-A-ii on pages 147-148 for further clarification.

Worship
Pattern of Worship in the New Testament Church

6. Worship on the First Day of the Week

- A. The early church met on the 1st day of the week to commemorate the resurrection of Jesus Christ
- i. Jesus rose from the dead on the 1st day of the week, on Sunday
 - o Mark 16:9 – *“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.”* (see also Matt. 28:1, Mark 16:2, Luke 24:1, John 20:1)
 - ii. The disciples met together on the evening that Jesus was resurrected on the 1st day of the week (John 20:19), and then met again together the next Sunday as well (John 20:26).
 - o John 20:19 – *“Then the same day at evening, being the first day of the week, when the doors where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”*
 - o John 20:26 – *“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.”*
 - iii. The early church continued to meet on the first day of the week (on Sunday), just as the disciples had originally met, to commemorate the resurrection of Jesus Christ, which came to be known in the church as “the Lord’s day”.
 - o Acts 20:7 – *“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”*
 - o 1 Cor. 16:2 – *“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”*
 - o Rev. 1:10 – *“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,”*
- B. The Old Testament command to observe the Sabbath on the 7th day of the week (Saturday) has been fulfilled and the New Testament church observes the Lord’s day in commemoration of the resurrection of Jesus Christ on the 1st day of the week (Sunday)
- i. Jesus was the fulfillment of the Sabbath rest commanded in the Old Testament
 - o Col. 2:16-17 – *“16) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17) Which are a shadow of things to come; but the body is of Christ.”*
 - Jesus was the fulfillment of the “shadow of things to come”
 - Heb. 4:1-10, 10:1-14; Matt. 11:28-30
 - ii. Jesus fulfilled the entire Old Testament law, and established a New Testament
 - o Matt. 5:17-18 – *“17) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.”*