

Personal Statement of Faith

BRIEF DOCTRINAL STATEMENT

God has chosen to reveal himself to humanity in a variety of ways. At the present time, he reveals himself through the preserved words of Scripture, comprising 39 books in the Old Testament and 27 books in the New Testament. The words of this important document were penned by men under the inspiration of God and are inerrant and infallible (2 Tim. 3:16; 2 Pet. 1:21). As a result of the divine narrative contained within Scripture, it should be considered authoritative for all matters pertaining to salvation, sanctification, and life.

The eternal Godhead exists in three persons: Father, Son, and Holy Spirit (John 1:1, 6:27; Rom. 1:7). All three of these persons make up one eternal essence. Each member of the Trinity is equal in knowledge, perfections, and character while each function according to different roles. God the Father is the divine source of everything. God the Son, Jesus Christ, is both fully God and fully man, he was born of a virgin, lived a sinless life, died as atonement for the sins of humanity, and rose from the dead on the third day. Jesus is the mediator between humanity and God. God the Holy Spirit convicts people of their sin, restrains evil, empowers and teaches the believer, and gives spiritual gifts.

God created a host of angels and charged them to fulfill different roles in God's economy. These angels exist to reveal, worship, and serve God (Luke 33:43; 1 Thess. 4:16; Rev. 4:8-11). After God created angels, some chose to rebel, including Satan. In the last days judgement upon these fallen heavenly hosts will occur.

God created the earth and everything in it in 6 days (Gen. 1:1, 3, 6, 9, 11, 14, 20, 24). On the sixth day God created man. Man is an image bearer of God who exists to enjoy and worship him (James 3:8). Through the actions of Adam, sin entered the world. The eternal implications of sin mean that man is thrice damned as he suffers from imputed, inherited, and personal sin (Isa. 59:2). Man is entirely depraved and incapable of making any positive movement apart from the grace of God. Mankind is unable to experience redemption and reconciliation with God through their own efforts. Rescue from this sentence has been provided by the work and person of Christ (1 John 2:1-2). His life and death provide the means by which sinners can be declared righteous.

The moment a person comes to faith in Christ they undergo a spiritual change called sanctification (1 Cor. 1:30). Understood as being set apart from sin and made holy, sanctification enables a person to have an eternal position with God (Heb. 10:10, John 1:12-13). Sanctification encompasses three realities: the positional title of sanctified (1 Cor. 1:2; Acts 13:39), the progressive work of becoming sanctified (1 Pet. 1:14-16; 2 Pet. 3:18), and the eternal reality of having been sanctified (1 John 3:2; 1 Thess. 5:23).

People who come to faith in Christ become identified with him and become part of his body (John 1:12). As members of this body, known as the church, these people comprise a visible group unified around the person of Christ (1 Cor. 3:9). Being baptized into the same spirit (1 Cor. 12:13), a local group of Christ followers exercise this unity through the partaking of the ordinances (Acts 2:42), community prayer (2 Cor. 1:11), fellowship (Rom. 12:10), and the teaching of Scripture (2 Tim. 4:2; Eph. 4:14). The pursuit of Christ is the purpose of such an organization (Luke 4:8).

The coming of Christ is imminent (1 Thess. 4:15,17). Those in Christ will be taken by him before a 7-year period of tribulation begins. The Tribulation will be marked by three series of judgements, whereby each one will be worse than the last. At the end of the Tribulation, Christ will establish his millennial kingdom on earth. At the end of this period, all who are not in Christ will face judgement. After this, a new heaven and earth will be created whereby the redeemed will live into eternity (Rev. 21:1-22:21).

THEOLOGICAL NARRATIVE

Bibliology

I believe that the Bible is a form of revelationⁱ from God. The revelation of the Bible is specialⁱⁱ in that it communicates divine propositionsⁱⁱⁱ which have been accurately preserved through history.^{iv} The complete canon of the Bible is divided into two categories, the Old Testament and New Testament, and combined they consist of 66 individual books^v. The Bible is arranged according to different categories and contains different literary styles, all of which are equally inspired.^{vi}

The original manuscripts of the Bible were written by men under the inspiration^{vii} of God. Through verbal, plenary, and inerrant inspiration, God directed the human authors to faithfully record his message to humanity. The verbal inspiration of the Bible extends to the words^{viii} used on the original manuscripts. The plenary inspiration of the Bible relates to the scope of the writing^{ix}. The belief in the inerrancy^x of Scripture is a confirmation that the original manuscripts of the Bible contain no errors and are accurate. Inspiration is not limited to parts or sections of the Bible, it applies to every aspect of every book and it is infallible.^{xi} The Bible should be considered authoritative^{xii} in all matters of Christian dogma and practice. As part of its authority, the Bible is sufficient in all matters pertaining to salvation, sanctification, and life.^{xiii}

The church has recognized the writings of the authors of the Bible as being inspired and valuable^{xiv} for distribution among the church and therefore canonized^{xv} these documents as Scripture. The canonization of these writings served to identify them as being inspired and did not impose inspiration onto the documents. The Bible has been preserved over time and serves to reveal Christ and therefore God's redemptive plan for humanity. The works contained within the Apocrypha^{xvi} are helpful for study^{xvii} yet are not inspired and should therefore not be considered authoritative.

Trinitarianism/ Theology Proper

I believe that the eternal Godhead exists in three persons: Father, Son, and Holy Spirit.^{xviii} All three of these persons make up one eternal essence.^{xix} Each member of the Trinity is equal in knowledge, perfections, and character while each function according to different roles.^{xx} Each member of the Trinity is responsible for a distinct role in God's economy^{xxi}. Each of these members is distinct from each other while making up one unified essence identified as God.^{xxii} The explicit identification of the Trinity is not directly stated in Scripture but rather it is a theologically created term to describe the way God is represented in Scripture.^{xxiii}

God is timeless, without beginning or end, and is the initiator of all of creation. God is sovereign and therefore he has a sovereign plan in place for all of creation.^{xxiv} His can only be known to humanity by providing revelation about himself and can be identified through his communicable and incommunicable attributes. God is omniscient, because his knowledge is complete.^{xxv} God knows and understands all things from the past, present, and future. God is omnipresent because he is immanent throughout all his creation.^{xxvi} He is all times present, in all places. God is omnipotent because he is all powerful.^{xxvii} The various names given to him in Scripture bear evidence that he is to be considered all powerful, holy, and wonderful.^{xxviii}

The doctrine of the Trinity is a foundational component of Christian faith. As sinful beings, humanity is incapable of properly relating to God the Father, without the sacrifice of God the Son,^{xxix} and the indwelling of the Holy Spirit to live a victorious life. God has a plan for creation, and he works the means by which it will be accomplished.

Paterology

I believe that God the Father is the first member of the Trinity and is therefore fully God. He is the sovereign ruler of all.^{xxx} God the Father is a righteous judge.^{xxxi} He is love.^{xxxii} God the Father is the beginning and end.^{xxxiii} God the Father exists as an invisible spirit.^{xxxiv} God the Father has revealed himself to humanity through the second member of the trinity, Jesus Christ.^{xxxv} He has also revealed himself through Scripture, whereby he provides depictions of himself. These descriptions help to describe him even though they are limited in ability to fully depict him.

God the Father is self-existent, he has no beginning or end.^{xxxvi} God is limitless outside of the limits he imposes limits on himself.^{xxxvii} God is immutable and therefore does not change.^{xxxviii} God is holy and is therefore set apart and distinct from his creation.^{xxxix} He is depicted as being the Father^{xl} because of his paternal role in orchestrating the history of humanity.

I believe that God the Father is the *fons totius divinitatis*, the divine source of everything.^{xli} All members of the Trinity are equal in essence yet it is the Father who is presented as the “Source, Sender, and Planner of Salvation.”^{xlii} The other members of the God head operate according to a functional subordination whereby they fulfill their roles according to the plan set forth by God the Father.^{xliii}

Christology

I believe that Jesus Christ is God the Son and the second member of the Trinity and is therefore fully God. He is fully God and fully man.^{xliv} He is the eternally begotten Son of God and is the first born of all creation.^{xlv} He played a role in the creation of the earth.^{xlvi} Jesus Christ is the incarnation of the word.^{xlvii} Jesus is also the Son of Man because he emptied himself to take on flesh and self-imposed limits on his deity.^{xlviii} Jesus walked the earth as an actual man was both fully man and fully God.

The birth of Christ was prophesied in the Old Testament and was fulfilled in the New Testament.^{xlix} He was conceived by the Holy Spirit^l, born of a virgin^{li}, lived a sinless life^{lii}, and then died as atonement for the sins of humanity.^{liii} As a testament to his deity, and ability to redeem humanity from sin, he rose from the dead on the third day^{liv}. After walking on earth for 40 days^{lv} bearing evidence of his resurrection and therefore his deity,^{lvi} Jesus ascended into heaven to take the place on the throne next to the Father.^{lvii}

Christ serves as a mediator between humanity and God.^{lviii} This mediation is realized through his death and resurrection, a work which serves as an atonement for the sins of humanity. A faith relationship with Christ is the means by which one relates to God. Faith in Christ serves as the basis of Christian faith. The person and work of Christ forms the basis for all Christian theology.

Pneumatology

I believe that God the Holy Spirit is the third member of the Trinity and is therefore fully God.^{lix} This member of the Godhead is not merely a personification of God but is a person.^{lx} The elements of the personality of the Spirit which indicate this truth include: intellect,^{lxi} emotion,^{lxii} and will.^{lxiii}

Through the process of regeneration, this member of the Godhead provides new life and hope for people held captive by sin. The Holy Spirit works to convict humanity of their depraved state and convinces them of their need for Christ.^{lxiv} The Holy Spirit restrains the full force of evil in the world, thereby revealing a glimpse of God’s grace.^{lxv} After a person comes to

faith, the Holy Spirit empowers the believer.^{lxvi} As part of this empowerment, the Spirit guides an individual in their faith by the means of teaching and the giving of spiritual gifts.^{lxvii}

I believe that the Holy Spirit was present and at work during creation.^{lxviii} The Holy Spirit is the source of inspiration and revelation of Scripture.^{lxix} The ministry of the Holy Spirit shifted in the New Testament, post-Pentecost,^{lxx} when compared to previous activity as recorded in the Old Testament.^{lxxi} The Spirit was poured out at Pentecost and tasked with building the Church.^{lxxii} Upon a decision of faith, the Holy Spirit indwells and secures believers, functioning as a guarantee of eternal inheritance.^{lxxiii}

Angelology

I believe that God created a host of angels before the making of the earth.^{lxxiv} Identified in Scripture as Hosts,^{lxxv} Sons of God,^{lxxvi} Spirits,^{lxxvii} and Holy Ones,^{lxxviii} these beings are immortal and therefore their number will forever remain fixed.^{lxxix} The Cherubim,^{lxxx} Seraphim,^{lxxxi} and Archangel^{lxxxii} are all identified in Scripture as different types of angels. As part of God's creation, the formation of angels fit within God's economy. These beings exist to reveal,^{lxxxiii} worship,^{lxxxiv} and serve^{lxxxv} God. These beings are also used by God to serve believers.^{lxxxvi} From the time in which they were created, angels have been empowered by God to carry out his tasks.

At some point after God created angels, they had the ability to rebel against him. Some angels sinned against him^{lxxxvii} while the others did not.^{lxxxviii} Satan, created by God, was an angel who chose to rebel against God. His rebellion encouraged a third of the angels to follow him.^{lxxxix} Some of these fallen angels are presently confined while other are loose; all will face judgement.^{xc} Satan uses demons to further his work of temptation, deception,^{xc} and idolatry.^{xcii} Satan views God as a rival and attempts to counterfeit him.^{xciii}

Angels will have a role in the last days. These beings will play a role in the judgement that will occur,^{xciv} and they will accompany Christ on his return.^{xcv} During the end times, the Archangel Michael will lead the angelic armies against Satan and his angels.^{xcvi}

Anthropology

I believe that God created the earth and everything in it in 6 days; on the 7th day he rested.^{xcvii} God spoke the world and everything in it into existence.^{xcviii} The formation of creation was done ex nihilo; God used no preexisting materials.^{xcix} He created the world out of nothing, and it is his power alone that sustains it.^c The special manner in which God created the earth and placed it in the universe enables it to sustain life.

As part of his creation, God created man. He formed man from the dust of the ground on the 6th day of creation and breathed life into him.^{ci} Woman was later created from the rib of the man.^{cii} The entire human race, and therefore all human souls, were created in Adam.^{ciii} Humans were created with material and immaterial components.^{civ} These beings were created without sin and as such, enjoyed full fellowship with God before the implications of sin impaired such a relationship.

Man was created in *imago dei*; in the image of God.^{cv} As an image bearer of God, certain characteristics of God were thereby transferred to humanity.^{cvi} God created man so that they may enjoy him and therefore are made to worship him.^{cvi} Mankind was assigned by God the responsibility to work. Man was to practice dominion over the earth and populate it.^{cviii} As part of this dominion, man was responsible for naming all the animals of the earth.

Hamartiology

I believe that at the time of creation, the world was without sin.^{cix} The lack of sin enabled man to freely commune with God without a barrier.^{cx} Sin was brought into the world by Adam and has eternal implications.^{cxii} Sin separates humanity from a holy God and therefore the implications of such a curse means an eternity separated from God.^{cxiii}

Sin is all that lacks conformity to God's character as it relates to "thought, word, deed, and state."^{cxiiii} Implications of this term include the notion of missing the mark,^{cxiv} godlessness,^{cxv} transgression,^{cxvi} and rebellion.^{cxvii} All of these characteristics stand in direct contrast to God.

Sin is imputed. Sin was brought into the world through Adam. Serving as a representative of mankind, all of mankind therefore assumes the guilt of Adam's actions.^{cxviii} The implications of imputed sin mean that Adam's descendants must reckon for Adam's actions. Sin is inherited. As a result of the sin of Adam, all of mankind is corrupted and is bent toward sin.^{cxix} Man has a sin nature and will naturally commit sin as a product of this nature. Sin is personal. The inherent nature of man to sin encourages personal sin. Humanity is thrice dammed by the impact of sin. The implications of this judgment mean that all aspects of humanity are corrupted and depraved, and therefore worthy of judgment.^{cxx}

Soteriology

I believe that sin has fully corrupted man and he is therefore deserving of eternal condemnation.^{cxxi} Mankind is unable to experience redemption and reconciliation with God through their own efforts. Rescue from this sentence has been provided by the work and person of Christ. His life and death provide the means by which sinners can be declared righteous. Justification enables the sinner to experience freedom from the eternal ramifications of sin while receiving the imputation of Christ's righteousness.^{cxxii}

I believe that Christ provides the only means of atonement^{cxxiii} whereby man can escape the punishment of his sin.^{cxxiv} The way in which a person can realize this reality is only possible through a faith relationship with Christ. Repentance,^{cxxv} faith,^{cxxvi} and confession^{cxxvii} are the necessary steps to realize that relationship and experience the redemption offered by Christ. The faith to make such a choice is an act of grace by which God empowers people to respond to him.^{cxxviii} God has always had a plan to redeem his people from sin. Redemption from sin has always been by faith.^{cxxix} Jesus is the object of faith for the person living under the New Covenant.

Once a person comes to faith, their eternal future is secure. God, who provides the means of salvation through Christ, secures and guarantees their eternal destiny.^{cxxxi} As part of this assurance, the person of faith is able to live with the knowledge that their eternity is secure.^{xxxii} As part of this salvation, the person of faith will bear evidence of their spiritual position.^{xxxiii}

Sanctification

I believe that justification^{xxxiiii}, regeneration,^{xxxiv} and sanctification^{xxxv} occur simultaneously at the moment of faith and mark an eternal change of position in a man. In light of this reality brought on by salvation I believe sanctification encompasses three realities^{xxxvi} due to the problem created by the sin nature of man.^{xxxvii} Man's propensity to sin conflicts with the eternal positional title of one who has been sanctified.^{xxxviii} The progress of sanctification continues throughout the life of a person as their sin nature is never fully overcome.^{xxxix}

The progressive nature of sanctification means that an individual still struggles with sin but over the course of time their earthly life begins to better reflect their eternal position in Christ.^{cxli} This reality is made visible through the ability to better overcome sin.^{cxlii} Over the course of time

a person better reflects the image of Christ^{cxlii} as they are being set apart from sin and living a holy life.^{cxliii} The Holy Spirit plays an important role in this process as it puts to death the power of sin over the life of the believer.^{cxliv}

Perfect Sanctification is impossible while a person lives in human flesh and is therefore only obtainable in death.^{cxlv} Once a person dies their sanctification becomes complete as they are then fully identified as being sanctified.^{cxlvi}

Ecclesiology

I believe that the moment a person places their faith in Christ they become a new person^{cxlvii}, a member of the body of Christ.^{cxlviii} These people comprise the universal church^{cxlix} even though they gather together in local groups.^{cl} A group of believers claiming to be a church must possess certain marks and works in order to be considered a church.^{cli} The church must practice the ordinances together^{clii}, be led by competent leaders^{cliii}, and hold to the orthodox faith.^{cliv} In addition they must also practice evangelism^{clv}, edification^{clvi}, and exaltation^{clvii} in order to be considered a church.^{clviii}

The two ordinances of the church include the Lord's Supper^{clix} and Baptism^{clx}. Baptism serves as rite of passage for believers who seek to publicly identify themselves as followers of Christ^{clxi} and to commit to a life of discipleship.^{clxii} It also represents the new life experienced by the believer.^{clxiii} The Lord's Supper is taken by the members of the church^{clxiv} to serve as a remembrance of Christ's death^{clxv} and as a rite of ongoing covenant renewal^{clxvi}. Both of these ordinances are done under the authority of the church to ensure order and proper observance occurs.^{clxvii} The members of the church share in these acts together as they function as a corporate body, the body of Christ.^{clxviii}

The church must have a system of organization set up to properly lead the body.^{clxix} Christ is the head of the church^{clxx} and under his leadership should the church operate.^{clxxi} A group of elders,^{clxxii} with the lead pastor serving as the presiding elder^{clxxiii}, governs and leads the affairs of the church. These elders are chosen by existing elders^{clxxiv} and approved by the congregation.^{clxxv} Deacons^{clxxvi} are appointed by the elders to lead different areas of ministry in the church.^{clxxvii} As part of their leadership, the elders are responsible for ensuring the church maintains and promotes the orthodox faith.^{clxxviii}

The pursuit of Christ is the aim of the church^{clxxix} and it is accomplished through a series of works. The work of evangelism must be seen in a church as the people seek to tell others about Christ.^{clxxx} Once people are reached with the Gospel then they must be discipled and brought up in the faith.^{clxxxi} The church must also practice exaltation as it seeks to express worship to Christ through their response to him.^{clxxxii} This response is seen through song, praise, and service on his behalf.^{clxxxiii}

Eschatology

I believe that the coming of Christ is imminent.^{clxxxiv} The timing for this event is known only by God the Father.^{clxxxv} A rapture will occur when Christ returns for people of faith.^{clxxxvi} The rapture will include those in Christ who have died.^{clxxxvii} This event will cause the living in Christ and the newly resurrected in Christ to immediately find themselves in the presence of Christ.^{clxxxviii}

Soon after the rapture occurs, a 7 year period of Tribulation will begin, as is marked by the 70th week in Daniel's prophecy.^{clxxxix} This 7 year tribulation period will be divided in two sections, each 3.5 years in length, the second half being significantly more worse than the first half.^{cxc} During the Tribulation there will be three series of judgements: the opening of the seven

scrolls^{cxc}, the blowing of the seven trumpets,^{cxcii} and the pouring of the seven bowls.^{cxciii} Each of these judgements will become more worse than the last. At the end of the Tribulation, the Lord will return to the earth a second time to judge, rule, and reign.^{cxciv}

At the end of the 7-year tribulation, the millennium begins.^{cxcv} This period of time in the will be approximately 1,000 years. At the beginning of this time another resurrection will occur, this one will include all those who came to Christ and died during the tribulation.^{cxcvi} This resurrection will also include the Old Testament Saints who died before Pentecost.^{cxcvii}

At the end of the millennium, Satan, Death, and Hades will be cast into the lake of fire.^{cxcviii} A second resurrection will occur at the end of the Millennium, whereby the rest of the dead will be resurrected.^{cxcix} After this resurrection, a final judgement will occur whereby all will be judged according to what they did with God.^{cc} Those whose names are not written in the book of life will be cast into the lake of fire.^{cci}

After the millennium the New Heaven and Earth will be instituted whereby earth is recreated.^{ccii} The New Earth will be a place where all of God's covenants will be fully realized and those who identify with him will live into eternity.^{cciii}

EXPLANATORY ARTICULATION AND DEFENSE

ⁱ Rom. 1:18-32. Ps. 19:2. 2 Tim. 3:15-17. Charles C. Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Publishers, 1999), 31; 71. It has been commonly understood that God reveals himself through two types of methods, general (natural) revelation and special revelation. Ryrie communicates that general revelation is, "general in its scope; that is, it reaches to all people" and that it, "affects all people wherever they are." This type of revelation is general in that it comes to all people and is seen through creation, the organization of the universe, and the existence of man. Special revelation is different in that it does not come to all people. Ryrie summarizes the difference between the two well when he states, "General revelation provides evidence for the existence of God. Special revelation, on the other hand, generally assumes His existence."

ⁱⁱ Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 201. Special revelation is, "God's manifestation of himself to particular persons at definite times and places, enabling those persons to enter into a redemptive relationship with him." Special revelation has been made manifest through the words of prophets (Ezek. 1:1; John 1:29), dreams (Dan. 2:1; Gen. 37:5), visions (Ezek. 1:1; Isa. 1:1), angels (Luke 1:11; Acts 5:19-20), the person of Jesus Christ (John 1:14; Rom. 5:8), and Scripture (2 Tim. 3:15-17; 2 Pet. 1:20-21). This type of revelation is needed because without it, man would be incapable of knowing God and coming to a relationship with him.

ⁱⁱⁱ Norman L. Geisler, *Systematic Theology* (Minneapolis, MN: Bethany House, 2002), 84. "A proposition is a declarative sentence that affirms or denies something." These propositional statements are used by God to reveal himself and his will to humanity in written form. The content of these propositions can be universal, extending to all in a given category, or particular, extending to only some in a given category. The purpose of each is to reveal God.

^{iv} *Can We Trust the Text of the New Testament? A Debate between Daniel B. Wallace and Bart D. Ehrman*, DVD, N/A (2011. Plano, TX: The Center for the Study of New Testament Manuscripts, 2011). Copying errors are known to have occurred with Scripture but studies in the field of textual criticism allow near certainty of what was on the original manuscripts. Based upon human error that may occur in the copying process of Scripture, only the original manuscripts are to be considered inspired.

^v The Old Testament contains 39 books, spanning from Genesis to Malachi. The New Testament contains 27 books, spanning from Matthew to Revelation. These books were generally recognized by the third century, as seen by their affirmation at the Council of Carthage in 397.

^{vi} The Old Testament contains the law, prophets, and writings. The New Testament contains the Gospels, Acts of the Apostles, Epistles, and Revelation. Each of these sections utilize different literary styles to accomplish God ordained goals.

^{vii} 2 Tim. 3:16. 2 Pet. 1:21. Inspiration means that God, through the Holy Spirit, directed human authors to faithfully record His message to humanity.

^{viii} 1 Cor. 2:10-13. Matt. 5:18.

^{ix} This belief extends to the size of the writing. If God, through the Holy Spirit, inspired the authors, then God's use of wording is efficient and effective. No words or phrases were used that were not provided intentionally.

^x John 17:7. Ps. 12:6. Matt. 5:17-20. Several passages of Scripture point to the lasting nature of Scripture and its tie to God's influence. Despite these passages, the theory behind inerrancy is largely associated with the pure character of God whose words inspired the writing of Scripture.

^{xi} 2 Pet. 1:19. The infallibility of Scripture means that the Bible is not false, either the whole or parts, and can always be considered reliable. The application of this idea means that everything contained within it is true and can be relied upon as a means of knowing God and understanding his plan for his creation. The use of this term stems from the belief in inerrancy. The belief in the inerrancy and the infallibility of Scripture stems from its connection to God as the source of its inspiration.

^{xii} John 17:7. Heb. 6:18. Ps. 119:151. The authority of Scripture can best be understood as being supreme in the life of the believer as it guides the way the Christian life is to be lived. Every part of the Bible should be considered authoritative because it comes from God but not every passage applies in the same way, at all times, or in all situations.

^{xiii} Ps. 19:7-11. The perfection and authority of Scripture carries with it the idea of sufficiency. The term sufficiency as it relates to Scripture should be understood as fully encompassing and complete; Scripture possess both of those qualities. The impact of this concept means that the Bible provides all the informational needs of an individual for salvation and nothing else is needed outside of this single source. This term does not mean that the Bible is the only source of truth because truth does exist outside of Scripture

^{xiv} Calvin, *Institutes*, I. 6.2. The Bible is both unique and valuable because in it, God gives clear propositions to humanity and has preserved these propositions in written form for use in the present age. Discussing this topic on Scripture Calvin notes that, "By his Word, God rendered faith unambiguous forever."

^{xv} Alister E. McGrath, *Christian Theology: An Introduction* (West Sussex, U.K.:Wiley-Blackwell, 2011), 126-128. The canon of Scripture should be simply seen as a formal agreement by the early church as to what was and was not to be considered Scripture. The closing of the canon of the Old Testament is tied to the disappearance of the prophetic office and the closing of the canon of the New Testament is tied to the disappearance of the apostle and cessation of prophecy.

^{xvi} Geisler, 515-522. The Apocrypha contains 11 books: The Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, 1&2 Esdras, 1&2 Maccabees, Baruch, Letter of Jeremiah, Additions to Esther, Prayer of Azariah, Susanna, Bel and the Dragon, and the Prayer of Manasseh. It is important to note that the standard list of books in the Apocrypha differ from other pseudepigraphal works.

^{xvii} Ibid, 516-517. The works of the Apocrypha have received mixed responses from church leaders, starting with early church leaders. Certain leaders such as Irenaeus, Tertullian, and Clement of Alexandria all considered the works as canonical. These documents are to be seen as helpful for understanding the cultural and theological discussions of Scripture but are not to be viewed with the same level of authority as given to Scripture.

^{xviii} John 6:27. Rom. 1:7. John 1:1; 14. Heb. 1:8. Acts 5:3-9. Each of these passages point a different member of the Godhead and are attributed to being God.

^{xix} Deut. 6:4. Isa. 42:8. James 2:19. B. B. Warfield, "Trinity," *The International Standard Bible Encyclopedia*, ed. James Or (Grand Rapids, MI: Eerdmans, 1930), 5:3012. B.B. Warfield communicates this well when he states, "There is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence."

^{xx} John 10:30.

^{xxi} Gerald Bray, "The Trinity," in *Lexham Survey of Theology*, ed. Mark Ward et al. (Bellingham, WA: Lexham Press, 2018). Bray aptly notes how the different members of the Godhead function according to different roles in God's economy. He notes that "The Father sent his Son and Spirit to bring us to salvation" and the Son "became a man, suffered, died and rose again for our salvation, although not apart from the saving work of the Father and the Spirit." He further mentioned that, "the Holy Spirit dwells in our hearts by faith" and "in our prayers, we usually pray to the Father, but we do so through the Son and in the Holy Spirit, so that our worship is directed to all three persons and not to one only."

^{xxii} Matt. 3:16-17; 28:18-20. Eph. 1:3-14. Each of these passage point toward the three-in-one nature of God.

^{xxiii} Robert Letham, *The Holy Trinity: In Scripture, History, Theology, and Worship* (Phillipsburg, NJ: P&R Publishing), 89-107.

^{xxiv} Erickson, 371.

^{xxv} Isa. 40:13-14. Rom. 11:34-36.

^{xxvi} Ps. 139:7-16. Jer. 23:23-24.

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- ^{xxvii} Matt. 19:26. Rev. 19:6.
- ^{xxviii} Neh. 9:17. Gen 16:16; 17:7. Ps. 132:2, 5. Judges 6:15. Deut. 6:4. Isa. 9:6. Various names for God seen in Scripture include: Eloah; Elohim; El Shaddia; Adonai; Yahweh; El Roi; and El Gibhor. It is important to note that these are only a sample of the names of God as there are a number of others that can be found in Scripture.
- ^{xxix} 1 John 4:10.
- ^{xxx} Matt. 11:25. Luke 10:21. Deut. 10:14,17.
- ^{xxxi} Ex. 12:12. Gen. 18:25.
- ^{xxxii} 1 John 4:8. 1 Cor. 13:4-8. As the embodiment of love, God therefore personifies traits such as patience, kindness, and reconciliation.
- ^{xxxiii} Rev. 22:13.
- ^{xxxiv} John 1:18; 4:24. 1 Tim 1:17; 6:15-16. One must be careful to distinguish God as an invisible spirit from that of the other members of the Trinity. Christ is God in the flesh while Son the Holy Spirit can manifest itself in visible forms. Sometimes the Holy spirit is made manifest as a dove (Matt. 3:16, Luke 3:22, John 1:32). Each of these members have different roles they fill and therefore adopt manifestations that work to fulfill those roles.
- ^{xxxv} John 14:8-9
- ^{xxxvi} Exo. 3:14. 1 Tim. 6:16. Rev. 1:8.
- ^{xxxvii} Isa. 55:9. Job 36:22-24. Eph. 3:19. Ps. 147:5.
- ^{xxxviii} James 1:17. Mal. 3:6.
- ^{xxxix} Isa. 6:3. Rev. 4:8.
- ^{xl} John 6:27. Rom. 1:7.
- ^{xli} Gen. 1:1. Ps. 89:1 Is. 45:18. *The Nicene Creed*. Scripture attests to God the Father as being the divine source of all created things. The Nicene Creed echoes this belief when it states that, "We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible." It is important to note that even though God the Father is the source of all created existence, God the Son and God the Spirit worked in tandem with him as co-creators.
- ^{xlii} John 3:17. 1 John 4:14. John 14:26. Luke 11:13. Geisler, *Systematic Theology*, 290-292. It is important to note that even though God the Father functions as the *fons totius divinitatis*, it does not mean that the other two members of the Trinity are inferior. Each member functions according to a particular role to accomplish the sovereign plan of God.
- ^{xliii} Matt. 6:10. 1 Cor. 15:24, 28. John 5:23; 15:26. Scripture attests to Christ and the Holy Spirit functioning in accordance to the plan laid out by God.
- ^{xliv} Phil. 2:5-8. Col. 2:9. 1 John 1:1-4. Heb. 13:8. 1 Tim. 3:16. Ignatius, *The Epistle of Ignatius to the Magnesians*, VI. The foundational belief that Jesus Christ was both fully God and fully man has been an important principle in Christianity from the very beginning. In his epistle, Ignatius states that Jesus, "being begotten by the Father before the beginning of time, was God the Word, the only-begotten Son, and remains the same for ever; for "of His kingdom there shall be no end," says Daniel the prophet."
- ^{xlvi} Col. 1:16. Heb. 1:3-4. Firstborn does not mean that he is a created being but rather, as God, he has supremacy over all creation
- ^{xlvi} John 1:3. Heb. 1:2.
- ^{xlvi} John 1:1.
- ^{xlvi} Phil. 2:5-8. Ryrie, *Basic Theology*, 299-302. Regarding this topic of the self-emptying of Christ, Ryrie notes that, "Christ emptied Himself of retaining and exploiting His status in the Godhead and took on humanity in order to die."
- ^{xlvi} Gen. 3:15. Matt 1:20. Isa. 7:14. Luke 1:26-31.
- ^{li} Luke 1:35.
- ^{li} Isa. 7:14. Matt. 1:22-23. Luke 1:26-31.
- ^{lii} 2 Cor. 5:21. Heb. 4:15. 1 John 3:5.
- ^{liii} Is. 53:5-12. Rom 5:6-8.
- ^{liv} Ps. 16:10. Matt. 28:2-7. Acts 2:22-32.
- ^{lv} Acts 1:3
- ^{lvi} 1 Cor. 15:6.
- ^{lvii} Ps. 68:18, 110:1. Mark 16:19. Matt. 22:44.
- ^{lviii} 1 Tim. 2:5. Heb. 8:6; 9:15.
- ^{lix} 1 Cor. 2:11-12.

^{lx} Robert P. Lightner, *The Handbook of Evangelical Theology: A Historical, Biblical, and Contemporary Survey and Review* (Grand Rapids, MI: Kregel Publications, 1995), 102-118. The denial of the person of the Holy Spirit has been challenged throughout history and the church has historically argued against such heresies.

^{lxi} 1 Cor. 2:13. Isa. 11:2.

^{lxii} Eph. 4:30. Heb. 10:29. Rom. 15:30.

^{lxiii} Acts 16:6-10.

^{lxiv} 1 Cor. 2:9-14. John 15:26.

^{lxv} 2 Thess. 2:6. Gen. 6:3.

^{lxvi} 1 Cor. 3:16; 6:19.

^{lxvii} John 14:16-17. Eph. 4:11. 1 Cor. 12:8-10, 28-30. Rom. 12:3-8.

^{lxviii} Gen. 1:2. Ps. 33:6. Job 33:4.

^{lxix} 2 Sam. 23:2. Ezek. 2:2. 2 Tim. 3:16. 2 Pet. 1:21. God, through the Holy Spirit, directed human authors to faithfully record His message to humanity.

^{lxx} Acts 1:5. This passage marks the demarcation of the shifting of the role of the Holy Spirit.

^{lxxi} Joel 2:28-29. John 14:16; 15:26; 16:7, 12-13.

^{lxxii} 1 Cor. 12:13. Acts 10:44-48. This task is fulfilled by the role of the Holy Spirit in convicting, sanctifying, and sealing.

^{lxxiii} 2 Cor. 1:22. Eph. 1:14.

^{lxxiv} Heb. 12:22. Rev. 5:11. Ps. 148:5. Job 38:6-7.

^{lxxv} Ps. 148:2; 103:21. Isa. 45:12. Dan. 8:10.

^{lxxvi} Job 1:6; 2:1.

^{lxxvii} Heb. 1:14.

^{lxxviii} Deut. 33:2. Ps. 89:5.

^{lxxix} Luke 20:36. Matt. 22:30.

^{lxxx} Ezek. 1:4-5, 10:15-20, 28:14, 28:16. 1 Kings 6:23-29. These types of angels appear to serve as guardians of some nature.

^{lxxxi} Isa. 6:2-7. These types of angels appear to serve as attendants to God.

^{lxxxii} Jude 9. 1 Thess. 4:16.

^{lxxxiii} Matt. 1:20; 2:13-15; 28:5-6. 1 Thess. 4:16. Angels have been used by God on numerous occasions to reveal and announce God's plans and the intentions of others.

^{lxxxiv} Rev. 4:8-11.

^{lxxxv} Heb. 1:14. Ps. 103:20. Rev. 22:9. Matt 4:11. Luke 33:43. Angels ministered to Jesus after his temptation and in Gethsemane.

^{lxxxvi} Acts 8:26, 12:5-10, 27:23-24. Luke 16:22. Gen. 19:13. Angels aid in bringing answer to prayers, leading people to faith, encouraging, and being present at a death. In addition, angels serve the church as helpers and revealers of truth.

^{lxxxvii} 2 Pet. 2:4.

^{lxxxviii} 1 Tim. 5:21.

^{lxxxix} Rev. 12:3-4, 7. Jude 6.

^{xc} 2 Pet. 2:4. Jude 6.

^{xci} 1 Tim. 4:1-3. 2 Cor. 4:4. Rev 20:10.

^{xcii} Lev. 17:7. Ps. 106:36-38. 1 Cor. 10:20.

^{xciii} Gen. 3:5. 2 Tim. 3:5. 2 Thess. 2:9-11.

^{xciv} Matt. 13:39-40.

^{xcv} Matt. 25:31. 2 Thess. 1:7.

^{xcvi} Rev. 12:7.

^{xcvii} Gen. 1:31; 2:2. The term used here for day denotes a 24 hour, solar day.

^{xcviii} Gen. 1:1, 3, 6, 9, 11, 14, 20, 24. Aquinas, ST 1a.61.1.

^{xcix} Heb. 11:3.

^c Col. 1:17. Heb. 1:3.

^{ci} Gen. 2:7.

^{cii} Gen. 2:21-23.

^{ciii} Heb. 7:10. Gen 2:1-3. This perspective follows a Traducian view. This view seems to best reconcile the propagation of original sin and its transmission.

^{civ} Matt. 22:37. Robert P. Lightner, *The Handbook of Evangelical Theology: A Historical, Biblical, and Contemporary Survey and Review*, 168-170; 179-181. There are different views pertaining to the composition of

man: The Dichotomous view of man (Man is body and soul), the Trichotomous view of man (Man is mind, soul, spirit), and the Monistic view (Man is made up of only one essence). The Dichotomous view and the Trichotomous view best correlate with Scripture as many of the terms have flexible meanings. The important part is to recognize the unity between the different parts (material and immaterial).

^{cv} Gen. 1:26-27. James 3:9. Calvin, *Institutes*, I. 15.3.-I. 15.4. In speaking of God's image and likeness in man, Calvin notes that "the proper seat of his image is in the soul." He further notes that "Christ is the most perfect image of God; if we are conformed to it, we are so restored that with true piety, righteousness, purity, and intelligence we bear God's image." This image was tainted by the fall and introduction of sin.

^{cvi} Eph. 1:1-14. Matt. 22:37. Some of the characteristics of God that were transferred to man include: Intelligence, emotion, creativity, and love. It is important to note that the manifestation of these characteristics in man have been tainted by sin and are limited in scope when compared to God.

^{cvi} Augustine CG, 11.23. Aquinas ST, 1a.47.1

^{cvi} Gen. 1:28; 2:15. Eph. 4:28. Col. 3:23.

^{cix} Gen. 1:31

^{cx} Gen. 3:8.

^{cx} Gen. 3:1-7. Rom. 2:6; 5:12-14. Calvin, *Institutes*, II. 1.5. In his writing on the first sin Calvin notes, "As it was the spiritual life of Adam to remain united and bound to his Maker, so estrangement from him as the death of his soul." He goes on to note that "This is the inherited corruption, which the church fathers termed 'original sin,' meaning by the word 'sin' the deprecation of a nature previously good and pure."

^{cxii} Isa. 59:2.

^{cxiii} Nathan Holsteen. "Definition and Nature of Sin," class lecture notes for ST103 (Dallas Theological Seminary, 2013), 3.

^{cxiv} Rom. 2:12. Judges 20:16. Erickson, *Christian Theology*, 586-588. The usage of חטא in Judges 20:16 is the same word used to communicate the idea of sin. In Judges 20:16 it references the act of not missing a target. In the use of חטא relating to sin, missing the target is an understandable conclusion.

^{cxv} Rom. 1:18.

^{cxvi} Rom. 4:15.

^{cxvii} Heb. 4:11. Ezek. 44:10. Erickson, *Christian Theology*, 590-592.

^{cxviii} Rom. 5:12. 2 Cor. 5:21.

^{cxix} Ps. 51:5. Eph. 2:3. Rom. 3:9-18.

^{cxx} Rom. 3:23.

^{xxxi} Rom 3:23. Eph. 2:1.

^{xxxi} Rom. 3:24-26; 5:1, 18-19; 2 Cor. 5:18-21.

^{xxxi} Rom. 3:21-26. 1 John 2:1-2.

^{xxxi} The doctrine of the atonement is vast in scope and rich in meaning, therefore one model does not completely encapsulate the full understanding of the atonement. Scripture also supports various atonement models. Some variable theories include: The ransom model (Mark 10:43-45; 1 Cor. 6:19-20); The Christus Victor Model (Eph. 1:19-23; 2 Cor. 2:14); Substitution (Rom. 8:32; 2 Cor. 5:21); Cross as Example (1 Pet. 2:21); "In Christ" model (2 Cor. 5:11-21; Gal. 2:17-21)

^{xxxi} Luke 15:7. 1 Thess. 1:9. Ps. 51:3. Acts 3:19.

^{xxxi} Heb. 11:1.

^{xxxi} Rom. 10:9-10. John 1:12.

^{xxxi} Eph. 1:4-5. Rom. 9:20-24. John 6:44. Titus 3:5.

^{xxxi} Gen. 15:6. Heb. 11:8. Gal. 3:6.

^{xxxi} Eph. 1:13-14. Phil. 1:6. Rom. 8:35-39.

^{xxxi} 1 John 3:19-24; 5:13.

^{xxxi} James 2:26. 1 Cor. 6:9-10. 2 Cor. 5:17.

^{xxxi} 2 Cor. 5:21. Rom. 3:21-26. Charles C. Ryrie, *Basic Theolog*, 343-347. Justification means that a person is declared righteous and at that time changes titles from sinner to one who is righteous. As Ryrie states regarding the act of being justified by God, "the judgement frees us from the domain of sin." The state of being justified allows one to experience eternal life.

^{xxxi} Titus 3:5-7; 1 Pet. 1:3; 1 Cor. 1:2. The key word in Titus 3:5 is ἀνακαίνωσις ("renewal") as it relates to the new birth that a person undergoes at salvation. An aspect of this new birth is the understanding of a new identity that makes a person the heir of eternal life (Titus 3:7; 1 Pet. 1:3).

^{xxxi} 1 Cor. 1:2. Jude 24-25. Bruce DeMarest, *The Cross and Salvation: The Doctrine of Salvation* (Wheaton, IL: Crossway, 1997), 376. In his book DeMarest notes that "justification is the legal declaration of right

standing before God (imputed righteousness), whereas sanctification is the Spirit's work of making believers holy (imparted righteousness)." The proclamation of being sanctified is the new positional title given to the person who has been spiritually reborn. This title encompasses the idea of one being set apart to God.

^{cxxxvi} 1 Cor. 1:30. John 17:17. 1 Thess. 3:12-13. Robert P. Lightner, *The Handbook of Evangelical Theology*, 204-205. The three realities of Sanctification deal with current status, ongoing, and future elements. On salvation a person is sanctified in title, continues to be sanctified throughout their life, and will be perfectly sanctified upon death.

^{cxxxvii} Rom. 7:15; 25.

^{cxxxviii} Rom. 6:1-4. Augustine *Confessions* 8.5.10. In his writing Augustine notes the tension with which sin binds him. He notes "Thus did my two wills, one new, and the other old, one carnal, the other spiritual, struggle within me; and by their discord, undid my soul." This is the same struggle articulated by Paul in Romans 6 and that believers struggle with today.

^{cxxxix} Gal. 15:19-21.

^{cxl} Gal. 15:24-25. 1 Thess. 4:1-3.

^{cxli} 1 Cor. 9:24. 1 Tim 4:10. Heb. 12:1. Phil. 3:12; 15. This struggle to overcome sin is done through sheer effort with the power of the Holy Spirit who enables it to occur. The freedom from the power of sin does not mean the freedom from sinning altogether. The progressive nature of this sanctification points toward the eternal reality that already exists though it will never be fully realized while the person lives on this earth.

^{cxlii} 2 Cor. 3:18; 5:17. Eph. 4:24.

^{cxliii} Rom. 12:2. John 17:15-18. Gal. 2:20. Calvin, *Institutes*, III. 3.14.

^{cxliv} 2 Thess. 2:13; 1 Cor. 6:11. Gal. 5:5. Rom. 6:5-11; 7:6; 8:13. It is important to note the role of the Holy Spirit, a believer will still struggle with sin yet the Holy Spirit gives that person the power and ability to overcome it. Such power would not be possible apart from the work of all persons of the Trinity; the death of Christ (Heb. 10:10) and the definitive sanctification by God (Jude 24-25).

^{cxlv} Phil. 3:21. 1 Cor. 15:45. The flesh and its susceptibility to sin limit the ability of the believer to realize full sanctification and therefore only through physical death can perfect sanctification be realized. See Lightner, 204 and Ryrie, 442-443.

^{cxlvi} 1 John 3:2-3. Calvin, *Institutes*, III. 6.5. Evaluating this topic of perfect sanctification Calvin notes that one should always be pursuing it (progressive sanctification) but it will never be obtained while in human flesh. He further notes that only after one has shed the weakness that is the body (death) can perfect sanctification be realized.

^{cxlvii} 2 Cor. 5:17.

^{cxlviii} Rom. 12:5. 1 Cor. 10:17; 12:27. Eph. 4:12.

^{cxlix} Acts 8:3. Acts 9:31. Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church*, Foundations of Evangelical Theology, ed. John S. Feinberg (Wheaton, IL: Crossway, 2012), 29-30. In Scripture the word church, (ἐκκλησία) is regularly used to clearly speak about a body larger than that of a local group. See Greg Allison for a good definition and discussion of the Universal church as he relates to all that would be incorporated under such description.

^{cl} Acts 8:1; 13:1. Rom. 16:1. In many instances in Scripture it is clear that a church (ἐκκλησία) is used to recognize a localized group of believers. This should be understood as comprising the local church.

^{cli} Michael J. Svelg, *RetroChristianity: Reclaiming the Forgotten Faith* (Wheaton, IL: Crossway, 2012), 173-218. Dr. Svelg notes the essential marks and works of the church; an assessment of essential elements a group of believers must possess to be considered a church. He identifies the essential marks of a church as partaking in the ordinances, having order/a governing structure, and holding to orthodox faith. The essential works of the church include exaltation, edification, and evangelism. His discussion on this matter should be highly regarded.

^{clii} Acts 2:42. Luke 22:19. 1 Cor. 11:24-26. Matt. 28:19. The two ordinances that must be practiced by a church are Baptism and the Lord's Supper.

^{cliii} 2 Tim. 2:2. Eph. 4:12.

^{cliv} 2 Tim. 3:14-17. 2 Thess. 2:15. Jude 1:3. Scripture exhorts believers to adhere to the faith. The orthodox faith consists of seven key elements, all of which center around the person and work of Christ. See Svelg, 83-143; 175-176.

^{clv} Prov. 11:30. Matt. 9:37-38; 28:19-20. Acts 13:47. 2 Cor. 5:20. Evangelism is directed at reaching the world for Christ.

^{clvi} John 15:8. 1 Tim. 4:13; 6:18. Acts 20:7. Edification is directed inward as the church helps to build each other up as they seek to become better followers of Christ. This is completed through gathering together, teaching, giving, the reading of Scripture, and the partaking of the ordinances.

^{clvii} Heb. 10:25. Exaltation is a multifaceted word that focuses upon the worship of God. Exaltation includes worship through song, deed, and devotion. As a church these acts are done in community and individually. See Svigel, 215-218.

^{clviii} Many of the works of the church could not exist without the other. A church that is properly exalting Christ tends to also be edifying fellow members and reaching the lost through evangelism.

^{clix} Luke 22:19-20. 1 Cor. 11:24.

^{clx} Matt. 28:18-20. Acts 2:37; 10:48.

^{clxi} Mark 16:16. Acts 2:37-41. Col. 2:12. Eph. 4:4-6. The many passages which speak of baptism communicate a number of common themes, one of which was the public nature of baptism as it relates to faith.

^{clxii} 1 Pet. 3:21. Gal. 3:27. Eph. 5:14. Baptism must be viewed as more than simply a symbol of an inward change that has taken place in a person. Baptism is identification with Christ and covenantal commitment. The person who is being baptized is making a commitment to the faith community to walk in a covenantal relationship with Christ. The members of the faith community who receive this member are also making this commitment to the one being baptized. In cultures where Christianity is persecuted such a public proclamation has clear implications of commitment. See Edmund P Clowney, *The Church: Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 1995) 276-281.

^{clxiii} Tit. 3:5. 1 Pet. 3:21-22. Rom. 6:3-4. Identification with the death and resurrection of Christ enables one to experience new life.

^{clxiv} The use of church members here assumes that the people are baptized believers. The covenant renewal aspect of taking the Lord's Supper assumes that one has entered into a covenant relationship with God.

^{clxv} Luke 22:19. 1 Cor. 11:23-26.

^{clxvi} 1 Cor. 11:26. The regular partaking of the Lord's Supper and proclamation of his death systematically reminds the believer of the basis for their faith and the commitment they made at Baptism. This practice has a renewing effect on the life of the believer.

^{clxvii} Ignatius, *Smyrneans* 8.1-2. Ignatius make it known that the ordinances are not supposed to be done without the authority and approval of the bishop. Based on his writing, it appears that the presence of the bishop was ideal but the idea behind it was that he oversaw that these ordinances were performed with order. See Michael J. Svigel, "Eucharist: Definition, Biblical Texts, and Church Fathers," transcripts of class video lectures for ST105 (Dallas Theological Seminary, 2018), 32-38.

^{clxviii} 1 Cor. 10:16-17; 11:29-30. The corporate act of taking the Lord's Supper together binds the body together over the foundation of their faith. This act also serves as a reminder for the church of their responsibility to hold each other to the commitment they each made at baptism.

^{clxix} 1 Clement 44.1-2. In his writing Clement notes that the apostles knew strife regarding the governance of the church would arise and therefore they appointed people to lead. In addition to appointing people to lead they also established a process by which leadership would be replaced should such need arise. Such a need for a governing structure to lead a church is obvious; even though the church is comprised of saints they are still susceptible to falling astray due to the influence of sin. See Svigel, *RetroChristianity*, 177-178.

^{clxx} Eph. 1:22-23; 4:15.

^{clxxi} This principle means that Christ is the unifying factor of the church and therefore his life and teachings serve as the focus for all things related to the church.

^{clxxii} Acts 11:30; 20:28. Rev. 2:1-3:22. 1Tim. 3:1-7. Simply put, elders should be seen as leaders who direct and are responsible for the works of the church. John holds these leaders responsible for both the good and bad deeds in his letters to the seven churches found in Revelation. In order to properly lead, these men must be properly trained in theology and have experience in the Christian life. See Svigel, *RetroChristianity*, 192-196.

^{clxxiii} 1 Clement 42.1-5. As early as Clement the structure of leadership in the Church has been arranged in the following manner: presiding elder, elders, and then deacons. History shows that Clement filled the role of presiding elder, or bishop. The term bishop (ἐπίσκοπός) is often used synonymously with term elder (πρεσβύτερος) as they serve together to lead the church, see Svigel, *RetroChristianity*, 186. It is the presiding elder who is solely responsible for setting the direction and spiritual tone of the church; this person is responsible for the actions of the church. In terms of power over the church they hold influence yet their voice in voting matters and policy is the same as the other elders. See, Rev. 2:1-3:22. The elder (singular) is the one being addressed for the actions of the church. See Svigel, *RetroChristianity*, 184-188.

^{clxxiv} Didache 11; 15. The Didache encourages the appointment of bishops and deacons. This early writing also communicates that an element to consider when receiving a teacher is to evaluate their teaching and behavior. The teacher should increase righteousness among those he ministers and his message should align with the gospel. A teacher who does not meet this standard should be dismissed. In line with the responsibilities of the elders to lead the

church and ensure orthodoxy they would naturally be the ones to sift the people through this process and add the appointed one to their ranks when necessary.

^{clxxv} Acts 6:3-5; 14:23. Heb. 13:17 The church has always had an obvious role in approving the appointment of leaders but their power on these matters is limited. The established elders are to put forth a leader for the church to approve or reject, the congregation does not pick the leaders themselves. See Michael J. Sviel. "Forms of Church Government: Congregational," transcripts of class video lectures for ST105 (Dallas Theological Seminary, 2018), 33-37.

^{clxxvi} 1Tim. 3:8-13. Acts 6:3-5. Deacons are to be proven members of the church who are to serve as assistants to the elders, see Clowney, 212-214.

^{clxxvii} Acts 6:3-5. The elders focus upon the spiritual needs of the people while the deacons focus upon the physical though these roles do not exclude them from meeting a need when one arises.

^{clxxviii} Jude 1:3. 2 Thess. 2:15. As the leaders of the church this responsibly falls on the elders to maintain.

^{clxxix} 1 Cor. 1:23. 2 Tim 3:14-17. John 21:15-17. Acts 14:23. Rom. 10:12-15. When the church focuses upon the exaltation of the Scripture, the edification of the people, and the reaching of the lost, Christ is the sole unifying focus of all that is done. See Lightner 235-236.

^{clxxx} Matt. 28:19-20.

^{clxxxi} Eph. 4:20-24. The act of being brought up and disciplined in the faith is directly connected with the progressive sanctification of a believer. This action on the church inseparably links the two together as the church plays an important role in the sanctification of a believer (though not the only tool of sanctification).

^{clxxxii} See Sviel, *RetroChristianity*, 216.

^{clxxxiii} Ps. 95:1. Eph. 5:19. John 4:23. Ps. 100:1-5. Heb. 6:10. Gal. 5:13. Rom. 12:1.

^{clxxxiv} Heb. 10:24-25. Rev. 1:1. 1 Thess. 4:15, 17. The understanding of imminency does not mean "soon," But rather it will come suddenly and without warning.

^{clxxxv} 1 Thess. 5:1. Matt:24:36. Mark 13:32. Rev. 3:3.

^{clxxxvi} 1 Thess. 4:17. 1 Cor. 15:51-52. Rev. 3:10, 12:5.

^{clxxxvii} 1 Thess. 4:14. Ryrie, *Basic Theology*, 538. Regarding this topic of the resurrection from the dead, at this time, only those who have died since Pentecost will be resurrected. Ryrie notes that "though there were believers before then, none of them were placed 'in Christ.'"

^{clxxxviii} 1 Thess. 4:17.

^{clxxxix} Dan. 9:27. The seven-year period of the Tribulation will begin with the signing of a covenant of peace. Once this covenant is signed, the 7 years of tribulation will begin.

^{cxc} Dan. 9:27. Jer. 30:7. Rev. 13:5. In his prophecy Daniel notes that halfway through the week an end to sacrifice and offering will be made. Rev 13:5 communicates a point in time when the beast will blaspheme God and demand worship, a period entailing 42 months, or 3.5 years.

^{cxc} Rev. 6:1-17, 8:1-5.

^{cxcii} Rev. 8:6-9:21.

^{cxciii} Rev. 16:1-21.

^{cxciv} Zec. 14:1-11. Rev. 19:11-16.

^{cxcv} Rev. 20:2-7.

^{cxcvi} Rev. 20:4. The saints who lose their lives during the Tribulation will be brought back for the benefit of reigning with Christ during the Millennium.

^{cxcvii} Rev. 20:4. Dan. 12:12. Much of this understanding is contingent on the idea communicated in Rev. 20:4 and God's response to Daniel's inquiry about the vision he was given. It appears that the OT Saints are brought back near the beginning of the Millennium.

^{cxcviii} Rev. 20:10, 14. In these passages, Death and Hades are given anthropomorphic features.

^{cxcix} Rev. 20:5, 12-13. The "first" resurrection was a series of resurrections that occurred before this period. These resurrections were of those who have been redeemed while the second resurrection is of those who are unredeemed.

^{cc} Rev. 20:11-15.

^{cci} Rev. 20:15.

^{ccii} Isa. 2:2-4, 65:17-25. Rev. 21:1-22:21. Dan. 2:34-35, 44.

^{cciii} Noahic Covenant (Gen. 9:8-17), Abrahamic Covenant (Gen. 12:1-3), Mosaic Covenant (Ex.19-24), Davidic (2 Sam. 7), New Covenant (Luke 22:20).