

ARTICLES OF FAITH

The *National Baptist Convention, USA, Inc.* ascribes to the following 18 **Articles of Faith**

I. THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried.

II. THE TRUE GOD.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. THE FALL OF MAN.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgressions fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. THE WAY OF SALVATION.

We believe that the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is in every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V. JUSTIFICATION.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. THE FREENESS OF SALVATION.

We believe that the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII. REGENERATION

We believe that the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind that it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary

obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith, and newness of life.

VIII. REPENTANCE AND FAITH

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest and king, and relying on him alone as the only and all-sufficient Saviour.

IX. GOD'S PURPOSE OF GRACE.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. SANCTIFICATION.

We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means especially the word of God, self-examination, self-denial, watchfulness, and prayer.

XI. PERSEVERANCE OF SAINTS.

We believe the Scriptures teach that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII. THE LAW AND GOSPEL.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.

XIII. A GOSPEL CHURCH.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by His Word; that its only scriptural officers are Bishops or Pastors, and Deacons whose Qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV. BAPTISM AND THE LORD'S SUPPER.

We believe the Scriptures teach that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church,

by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV. THE CHRISTIAN SABBATH.

We believe the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

XVI. CIVIL GOVERNMENT.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

XVII. RIGHTEOUS AND WICKED.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII. THE WORLD TO COME.

We believe the Scriptures teach that the end of the world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

Of The Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

1. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;
2. that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter;
3. that it reveals the principles by which God will judge us;
4. and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

Part 1 – Development of the Bible

1. Revelation

A. General Ways

1. Nature
2. Miracles

B. Special Ways

1. Christ – John 10:30; John 1:18
2. Bible – 1 John 5:9-12

2. Inspiration

A. The source of all scripture

1. 2 Timothy 3:16
2. 2 Peter 1:21

B. Without Error

1. Verbal – Very Word
2. Plenary – Every Word
3. Inspiration by the Holy Spirit

C. Proof of inerrancy – that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter;

1. The Trustworthiness of God’s Character - Romans 3:4
2. The Consistency of the Holy Spirit
 - a. Mark 12:36 speaks of Psalm 110
 - b. Acts 1:16 ascribes Psalm 41 to the Holy Spirit
 - c. Hebrews 3:7 with Psalms 95
 - d. Hebrews 10:15-16 with Jeremiah 31
3. The Teaching of Christ - Matthew 5:18

3. Canonization

A. Canonization Criteria:

1. Claims Divine Authorship
2. Written by recognized spokesman for God - 2 Peter 1:21
3. Agrees with previously accepted revelation - Matthew 5:16
4. Universally accepted by believers

B. Canonization Process

1. Immediate recognition by believers - 2 Timothy 3:14-15
2. Authentication within other scriptures - 1 Corinthians 14:29-32
3. Subsequent recognition by church councils - Acts 15:19-23

Part 2 – Relationship of God’s Word to the Believer

4. Illumination

- A. Use the word convicts unbelievers – Romans 10:13-17
- B. Spirit is necessary for revelation – 1 Corinthians 2:14; John 16:8
- C. Teaches – 1 Corinthians 2:10-16

5. Interpretation

- A. Use a literal bible – Revelation 22:18-19
- B. Read the context
- C. Get historical background from study aids
- D. Summarize meaning of passage – Eccl 12:13
- E. Compare other parts of scripture – 2 Peter 1:20; 2 Tim 2:15

6. Application

- A. Psalms 119:59
- B. 2 Timothy 3:16
- C. 2 Timothy 3:17

Baptist Doctrine

- The True God -

The Trinity and Monotheism

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I. What We Believe

Article II. OF THE TRUE GOD

We believe that there is one and only one living and true God, an intelligent, spiritual and personal Being, the Creator, Preserver and Ruler of the universe, infinite in holiness and all other perfections to whom we owe the highest love, reverence and obedience. He is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

II. Doctrinal Statement Asserts (God's Nature and Monotheism)

A. God's Nature

Only one living and true God	
Intelligent	• Revealed to us as:
Spiritual	✓ Father
Personal	✓ Son
Creator	✓ Holy Spirit
Preserver	• each with <u>distinct</u> personal attributes, but <u>without division</u> of:
Ruler	✓ Nature
Infinite	✓ Essence
✓ Holiness	✓ Being
✓ All other perfections	
We owe Him	
✓ highest love	
✓ Reverence	
✓ obedience	

B. Monotheistic view of the Trinity – Monotheism is the theology of one God in three persons.

III. Trinity Introduction

- A. The basic assertion of this doctrine is that the unity of the one God is complex.
- B. The three personal "lives" are coequal and coeternal centers of self-awareness, each being "I" in relation to two who are "you" and each partaking of the full divine essence along with the other two.
[John 16:13-15](#)

1. The one God ("he") is also, and equally, "they," and "they" are always together and always cooperating, (that is monotheism)
 - ✓ with the Father initiating,
 - ✓ the Son complying,
 - ✓ and the Spirit executing the will of both, which is his will also.
 - ✓ Monotheism – The first commandment stipulates a fundamental tenet in Israel's belief system: "Thou shalt have no other gods before me" ([Ex. 20:3](#)).
 1. It asserts that, even though other gods exist, the people who follow the Mosaic Commandments shall not embrace any of those other gods as gods who compete for the loyalty of the people.
 2. Monotheistic religions may still include concepts of a plurality of the divine, for example the Trinity, in which God is one Being in three Personal dimensions (the Father, the Son and the Holy Spirit). Additionally, Christians believe Jesus to have two natures (Divine and Human), each possessing the full attributes of that nature, without mixture or intermingling of those attributes. Although Christian theology reserves worship for the Divine, the distinction between worshipping the Divine nature of Jesus but not the human nature of Jesus can be difficult for non-Christians (and even Christian laity) to follow.
2. They are not three roles played by one person (that is modalism), ("Emptied Himself")
 - ✓ Modalism is probably the most common theological error concerning the nature of God. It is a denial (of the Trinity) which states that God is a single person who, throughout biblical history, has revealed Himself in three modes, or forms.
 1. In this view, God is a single person who first manifested himself in the mode of the Father in Old Testament times.
 2. At the incarnation, the mode was the Son.
 3. After Jesus' ascension, the mode is the Holy Spirit.
 4. These modes are consecutive and never simultaneous. In other words, the Father, the Son, and the Holy Spirit never all exist at the same time, only one after another. Modalism denies the distinctiveness of the three persons in the Trinity even though it retains the divinity of Christ.
3. Nor are they three gods in a cluster (that is tritheism); ("Greek gods, Mars Hill - [Acts 17:22-31](#), and/or [Mt. Carmel - 1 Kings 18:19](#)")
 - ✓ Tritheism is the teaching that the Godhead is really three separate beings forming three separate gods.
 1. This erring view is often misplaced by the cults for the doctrine of the Trinity which states that there is but one God in three persons: Father, Son, and Holy Spirit. The doctrine of the trinity is, by definition, monotheistic. That is, it is a doctrine that affirms that there is only one God in all the universe.
 2. Tritheism has taken different forms throughout the centuries. In the early church the Christians were accused of being tritheists by those who either refused to understand or could not understand the doctrine of the Trinity.
 3. In the late 11th century a Catholic monk of Compiègne in France, Roscelin considered the three Divine Persons as three independent beings and that it could be said they were three gods. He maintained that God the Father and God the Holy Ghost would have become incarnate with God the Son unless there were three gods.

C. Reconciling the Trinity and **Monotheism**

- ✓ How does 3 = 1?
 - [1 John 5:7](#) (KJV) ⁷For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
 - John 10:30 (KJV) ³⁰I and *my* Father are one.
 - John 17:22 (KJV) ²²And the glory which thou gavest me I have given them; that they may be one, even as we are one:: **1 Cor 12:12-14; Philippians 3:15-16**; Heb 2:11
 - **Not by combining 3 into one being – (Modalism)**
John 5:26 (NKJV) ²⁶For as the Father has life in Himself, so He has granted the Son to have life in Himself,
 - **Not by Allied powers – (Tritheism) Isaiah 44:6-8**
 - **Isaiah 44:6 (KJV)** ⁶Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.
- ✓ One = Perfect harmony (Examples: [Matt 3:13-17](#); [John 15:21-27](#); [Galatians 4:4-6](#))
 - [Matt 28:18-20](#)
 - Compare [Romans 12:5](#); [1 Cor 3:8](#); [1 Cor 10:17](#); [1 Cor 12:12-14](#)

IV. Sameness in Work of the Trinity – Creation

“In the beginning” God created, *i.e.*, called into being, all things out of nothing (John 1:1-3). This creative act on the part of God was absolutely free, and for infinitely wise reasons. The cause of all things exists only in the will of God. The work of creation is attributed

- ✓ (1.) to the Godhead ([Gen. 1:1, 26](#));
- ✓ (2.) to the Father ([1 Cor. 8:6](#));
- ✓ (3.) to the Son ([John 1:3](#); [Col. 1:16, 17](#));
- ✓ (4.) to the Holy Spirit ([Gen. 1:2](#); [Job 26:13](#); [Ps. 104:30](#)).

Summary

1. **God is One.** The God of the Old Testament is the same God of the New Testament. His offer of salvation in the Old Testament receives a fuller revelation in the New Testament in a way that is not different, but more complete. The doctrine of the Trinity does not abandon the monotheistic faith of Israel. [Deut 6:4](#); [1 John 5:7](#)
2. **God has three distinct ways of being in the redemptive event, yet He remains an undivided unity.** That God the Father imparts Himself to mankind through Son and Spirit *without ceasing to be Himself* is at the very heart of the Christian faith. A compromise in either the **absolute sameness** of the Godhead or the true diversity reduces the reality of salvation. [Matt 3:13-17](#); [John 5:17-19](#)
3. **The primary way of understanding the concept of the Trinity is through the threefold involvement in salvation.** The approach of the New Testament is not to discuss the essence of the Godhead, but the particular aspects of the revelatory event that includes the **perfect presence** of the Father in the person of Jesus Christ through the Holy Spirit. [Matt 3:13-17](#); [John 15:21-27](#); [Galatians 4:4-6](#)
4. **The doctrine of the Trinity is an absolute mystery.** It is primarily known, not through guesswork, but through experiencing the act of grace through personal faith.

- Introduction
- [Heresy](#)

Heresies

- [Adoptionism](#)- God granted Jesus powers and then adopted him as a Son.
- [Albigenses](#)- Reincarnation and two gods: one good and other evil.
- [Apollinarianism](#)- Jesus divine will overshadowed and replaced the human.
- [Arianism](#) - Jesus was a lesser, created being.
- [Docetism](#)- Jesus was divine, but only seemed to be human.
- [Donatism](#)- Validity of sacraments depends on character of the minister.
- [Gnosticism](#) - Dualism of good and bad and special knowledge for salvation.
- [Kenosis](#) - Jesus gave up some divine attributes while on earth.
- [Modalism](#) - God is one person in three modes.
- [Monarchianism](#) - God is one person.
- [Monophysitism](#)- Jesus had only one nature: divine.
- [Nestorianism](#) - Jesus was two persons.
- [Patripassionism](#) - The Father suffered on the cross
- [Pelagianism](#) - Man is unaffected by the fall and can keep all of God's laws.
- [Socinianism](#) - Denial of the Trinity. Jesus is a deified man.
- [Subordinationism](#) - The Son is lesser than the Father in essence and or attributes.
- [Tritheism](#) - the Trinity is really three separate gods.
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Baptist Doctrine
- Fall of Man -
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III. Of the Fall of Man

We believe that man was created by the special act of God, as recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

He was created in a state of holiness under the law of his Maker, but through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

Positions in the Article

1. **Created by God** – We believe that man was created by the special act of God, as recorded in Genesis.
2. **State of Holiness, Obedience** – He was created in a state of holiness under the law of his Maker
3. **The Fall from Holiness** – Through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness;
4. **Corrupt Nature** – Whereby his posterity inherit a nature corrupt and in bondage to sin,
5. **All Under Condemnation** – His descendants are under condemnation,
6. **Age of Accountability** – As soon as they are capable of moral action, become actual transgressors.

Created by God

1. We believe that man was created by the special act of God, as recorded in Genesis.
 - A. Genesis 1:27
 - B. Genesis 2:7

State of Holiness and Obedience

2. He was created in a state of holiness under the law of his Maker
 - A. Gen 1:27, 31
 - B. Gen 2:16-17
 - C. Gen 3:13,19, 22

The Fall from Holiness

3. Through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness;
 - A. Gen 3:6-8, 24
 - B. Rom 5:12

Corrupt Nature

4. Whereby his posterity inherit a nature corrupt and in bondage to sin,
 - A. Gen 6:12
 - B. Psa 51:5
 - C. Isa 53:6
 - D. Rom 3:9-18

All Under Condemnation

5. His descendants are under condemnation,
 - A. Rom 6:23
 - B. Eph 2:1-3

Age of Accountability

6. As soon as they are capable of moral action, become actual transgressors.
 - A. Eze 18:19-20
 - B. Rom 1:20
 - C. Rom 3:19

IV. OF THE WAY OF SALVATION - (PPT)

We believe that the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in Heaven, and uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all sufficient Saviour.

- We believe that the salvation of sinners is wholly of grace,
 - through the mediatorial office of the Son of God,
 - who by the Holy Spirit was born of the Virgin Mary and (atonement)
 - took upon him our nature, yet without sin;
 - honored the divine law by his personal obedience and
 - made atonement for our sins by his death.
 - Being risen from the dead, he is now enthroned in Heaven, and
 - uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour
1. We believe that the salvation of sinners is wholly of grace,
 - i. **GRACE** Undeserved acceptance and love received from another, especially the characteristic attitude of God in providing salvation for sinners. For Christians, the word “grace” is virtually synonymous with the gospel of God’s gift of unmerited salvation in Jesus Christ. Eph 2:8-10
 - ii. **ELECTION** (Ephesians 1:4) God’s plan to bring salvation to His people and His world. The doctrine of election is at once one of the most central and one of the most misunderstood teachings of the Bible. At its most basic level, election refers to the purpose or plan of God whereby He has determined to effect His will. Thus election encompasses the entire range of divine activity from creation, God’s decision to bring the world into being out of nothing, to the end time, the making anew of heaven and earth. Rom 4:8-13; Rom 8:29-31
 - A. (1) Election is the result of the sovereign initiative of God. At the very beginning of Israel’s role in salvation history is the call of Abraham to leave his homeland for a new one which would be shown unto him (Gen 12:1-7). This directive came to Abraham from God who also promised to bless his descendants and all peoples on earth through them. While Abraham responded to this call in obedience and faith, his election was not the result of his own efforts, but solely of God’s decision.
 - B. (4) Israel’s election was never intended to be a pretext for pride, but rather an opportunity for service. “I the Lord have called thee in righteousness, ... for a light of the Gentiles” (Isa 42:6). From time to time the children of Israel were tempted to presume upon God’s gracious favor, to assume, for example, that because the Lord had placed His temple at Jerusalem, they were exempt from judgment. Again and again the prophets tried to disabuse them of this false notion of security by pointing out the true meaning of the covenant and their mission among the nations (Jer 7:1-14; Amos 3:2; Jonah).
 2. through the mediatorial office of the Son of God,
 - i. **MEDIATOR** A person midway between two parties who establishes an agreement or relationship between the parties and may act as a guarantor of that relationship.
 - ii. 1 Tim 2:5 - For there is one God, and one mediator between God and men, the man Christ Jesus;

- iii. individuals cannot come into full communion with God by their moral or rational efforts alone. Full communion comes through faith in the Mediator who gave Himself a ransom for others.
 - iv. Jesus is presented as the Son of God who transcends all previous agents of the divine will and who mediates a new covenant ([Heb 8:6](#); [Heb 9:15](#); [Heb 12:24](#)). In each instance, the mediation of a new covenant is bound up with Christ's sacrificial death.
 - v. the mediating activities of intercession, He is the great Intercessor, praying for His disciples while on earth and continuing to do so in heaven ([John 17](#); [Rom 8:34](#)).
 - A. sacrificial atonement, He is the supreme High Priest who enters once for all into the sanctuary to make a sacrifice of Himself that brings eternal redemption ([Heb 9:11-12](#))
 - B. covenant making, He is the Mediator of a better covenant which replaces the old one ([Heb 8:6](#); 9:15)
 - C. guaranteeing culminate in the New Testament with Christ. By remaining forever, He guarantees that the covenant He establishes will forever endure since His priesthood never ends ([Heb 7:22-25](#)).
 - D. As true God and true Man, Christ stands between and with both God and humankind and is the answer to Job's plea.
3. who by the Holy Spirit was born of the Virgin Mary -- ([Isaiah 7:14](#)) -. ([Luke 1:27](#))
- i. took upon him our nature, yet without sin; ([Hebrews 4:15](#))
 - ii. honored the divine law by his personal obedience ([Philippians 2:8](#)).
 - iii. made atonement for our sins by his death. (by His stripes)
 - A. **ATONEMENT** (*uh tohne' mehnt*), meaning reconciliation, was associated with sacrificial offerings to remove the effects of sin and in the New Testament, refers specifically to the reconciliation between God and humanity effected by the death, burial, and resurrection of Christ.
 - B. ([Isaiah 53:6](#))
 - C. [Romans 5:10-11](#)
 - D. 1 John 2:2
 - E. 1 John 4:10
 - iv. Being risen from the dead, **Appearances Of Christ After His Resurrection, 2415**
 - A. he is now enthroned in Heaven, [Mark 16:19](#)
 - B. uniting in his person the tenderest sympathies with divine perfections, Hebrews 7:26
 - C. he is in every way qualified to be a
 - 1. compassionate - [Hebrews 4:14-15](#)
 - 2. all-sufficient Saviour. -
4. uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour
- i. [2 Cor 1:20](#)
 - ii. [Eph 1:4](#)
 - iii. [Col 1:19-20](#)
 - iv. [Col 2:9-10](#)
 - v. [1 John 5:2](#)

Of Justification

We believe that justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

JUSTIFICATION Process by which an individual is brought into an unmerited, right relationship with a person, whether that relationship is established between people or with God.

Old Testament In its simplest form, the cardinal theme of Scripture could be described as God's relationship with His people. Justification is a term which explains how an individual enters into that relationship with God, contrasts the life of participants in that relationship with those outside, and outlines the obligations of that relationship. Justification is the remedy for the chief problem of sin which separates God and sinners.

New Testament The New Testament's posture, with respect to the idea of justification, is also dependent on the concrete activity of God. The major difference is that, in the New Testament, God dealt with the sin of humankind by the highest and most intimate form of revelation, His Son Jesus Christ. The earliest Christians believed that they were "made right" with God through the death and resurrection of Jesus Christ ([Rom. 3:21-26](#); [4:18-25](#); [1 Cor. 1:30](#); [6:11](#); [1 Tim. 3:16](#); [1 Pet. 3:18](#))

Job 25:4

How then can man be justified with God? or how can he be clean that is born of a woman?

Isaiah 45:25

In the Lord shall all the seed of Israel be justified, and shall glory.

Luke 18:14

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Acts 13:39

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1. We believe that justification is God's gracious and full acquittal
 - a. **ac·quit** (...-kw¹t⁴) *tr.v.* **ac·quit·ted, ac·quit·ting, ac·quits**. **1.** *Law.* To free or clear from a charge or accusation. **2.** To release or discharge from a duty. **3.** To conduct (oneself) in a specified manner.
 - b. Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:
 - c. Romans 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.
 - d. Galatians 5:4 - Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
 - e. Genesis 15:6 captures this response: "Abram believed the Lord, and he credited it to him as righteousness" (NIV). Righteousness is not something Abraham possessed that prompted a reward from God. Quite to the contrary, a condition was fulfilled on the part of Abraham, and subsequently on the part of God.
 - f. Similarly, righteousness is a term of relationship.
 - g. The covenant establishes the terms of the relationship. A person who fulfills the terms of the covenant relationship is called righteous.
2. upon principles of righteousness of all sinners who believe in Christ.
 - a. The Old Testament teaches that to be righteous is to fulfill the conditions of the covenant

- relationship.
- b. **1 Cor. 6:11** - 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.
 - c. James 2:24-25 - 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?
3. This blessing is bestowed, not in consideration of any works of righteousness which we have done,
 - a. Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.
 - b. Romans 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.
 - c. Romans 3:28 - Therefore we conclude that a man is justified by faith without the deeds of the law.
 - d. Romans 4:2 - For if Abraham were justified by works, he hath whereof to glory; but not before God.
 4. but through the redemption that is in and through Jesus Christ.
 - a. Paul conveyed the message that God did not consider sin lightly. Sin created a massive gulf between God and people. This gulf required a bridge to bring all of humanity into a right relationship with God. Theologians call God's bridge building "reconciliation." Reconciliation functions to bring humans "justification." The main character who effected this divine plan was Jesus Christ. Uniquely, His death on the cross made it possible for God and people to be reconciled (Rom. 5:10) and thus for humans to be justified.
 - b. Romans 5:9 - Much more then, being now justified by his blood, we shall be saved from wrath through him.
 - c. **1 Cor. 6:11** - 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.
 - d. Galatians 2:16-17 - 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. [17] But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
 5. It brings us into a state of most blessed peace and favor with God,
 - a. Romans 5:1 - Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
 - b.
 6. and secures every other needed blessing.
 - a. Titus 3:7 - That being justified by his grace, we should be made heirs according to the hope of eternal life.
 - b.

New Testament The New Testament's posture, with respect to the idea of justification, is also dependent on the concrete activity of God. The major difference is that, in the New Testament, God dealt with the sin of humankind by the highest and most intimate form of revelation, His Son Jesus Christ. The earliest Christians believed that they were "made right" with God through the death and resurrection of Jesus Christ (Rom. 3:21-26; 4:18-25; 1 Cor. 1:30; 6:11; 1 Tim. 3:16; 1 Pet. 3:18). In his letter to the Romans, Paul conveyed the message that God did not consider sin lightly. Sin created a massive gulf between God and people. This gulf required a bridge to bring all of humanity into a right relationship with God. Theologians call God's bridge building "reconciliation." Reconciliation functions to bring humans "justification." The main character who effected this divine plan was Jesus Christ. Uniquely, His death on the cross made it possible for God and people to be reconciled (Rom. 5:10) and thus for humans to be justified.

Not found in the Old Testament, justification is almost as scarce in the New Testament, occurring only three times (Rom. 4:25; 5:16, 18). The necessity of justification, however, is sufficiently expressed by Paul in Romans 5:12-21. Paul advanced this theme of sin and its effects no doubt with the story of Genesis 3 in mind. Paul described sin almost as a personal power controlling people, preventing them from obeying God, and leading them to death. No one is excluded from sin's domain. All people are in the deplorable state of being separated from God due to sin. All people desperately need deliverance. The redemptive activity of Christ provides the only avenue to a right relationship with God.

Justification does not encompass the whole salvation process; it does, however, mark that instantaneous point of entry or transformation which makes one "right with God." Christians are justified in the same way Abraham was, by faith (Rom. 4:16; 5:1). Human works do not achieve or earn acceptance by God. The exercise of faith alone ushers us into a right, unmerited relationship with God (Gal. 2:16; Titus 3:7). Biblically, the spiritual journey begins at the point of justification. This immediate act has far-reaching consequences. It establishes the future. God in the present moment announces the verdict He will pronounce on the day of final judgment. He declares that trusting faith in Jesus Christ puts people in the right with God, bringing eternal life now and forever.

Paul taught that faith in Jesus Christ is an obedient response which results from hearing the Gospel (Rom. 10:17). He drew a connection between the Christian's faith and the faith of Abraham. Abraham's faith in God can be seen as an exemplary foreshadowing which would find ultimate expression in every Christians' relationship to God through Jesus Christ.

Two related questions present themselves for consideration: (1) What is the relationship between faith and Old Testament law?, and (2) What is the relationship between faith and works? Paul found no room in his theology for an elitist righteousness. Special privileges were not administered by God in direct proportion to blood (nationality), brawn (strength), or brains (intellect). No justification within the law would allow anyone (Jew or not) to sidestep faith in Jesus Christ. Paul eliminated all doubt when he argued that being a Jew is neither a prerequisite (Rom. 4:1-25) nor a prerogative (9:1-33) for justification. The only stipulation, accessible to all, is faith.

Some confusion results when a comparison is made between faith and works. Paul is not the only adherent or spokesman for the doctrine of justification by faith. The apostle James, among others, taught this crucial doctrine also. However, premature appraisals of James 2:14-26 have caused some to see a contradiction in comparison with Paul's instruction. Nothing is further from the truth. The two writers merely expressed different concerns. James' idea of faith summarily eliminated all instances of imagined belief which had no observable or corresponding behavior. Paul's concept of faith emphasized a shift of focus from the world to Jesus Christ on the part of the believer. It was a reorientation which resulted in good works (see Rom. 12). By God's grace we are offered salvation, which we accept by faith. This faith results in a radical change of our natures (2 Cor. 5:17) in order that we might do good works.

JUSTIFICATION

SALVATION IS BY GRACE THROUGH FAITH

*Clearly no one is justified before God by the law, because, "The righteous will live by faith."
GALATIANS 3:11*

The doctrine of justification, the storm center of the Reformation, was a major concern of the apostle Paul. For him it was the heart of the gospel (Rom. 1:17; 3:21-5:21; Gal. 2:15-5:1) shaping both his message (Acts 13:38-39) and his devotion and spiritual life (2 Cor. 5:13-21; Phil. 3:4-14). Though other New Testament writers affirm the same doctrine in substance, the terms in which Protestants have affirmed and defended it for almost five centuries are drawn primarily from Paul.

Justification is a judicial act of God pardoning sinners (wicked and ungodly persons, Rom. 4:5; 3:9-24), accepting them as just, and so putting permanently right their previously estranged relationship with himself. This justifying sentence is God's gift of righteousness (Rom. 5:15-17), his bestowal of a status of acceptance for Jesus' sake (2 Cor. 5:21).

God's justifying judgment seems strange, for pronouncing sinners righteous may appear to be precisely the unjust action on the judge's part that God's own law forbade (Deut. 25:1; Prov. 17:15). Yet it is in fact a just judgment, for its basis is the righteousness of Jesus Christ who as "the last Adam" (1 Cor. 15:45), our representative head acting on our behalf, obeyed the law that bound us and endured the retribution for lawlessness that was our due and so (to use a medieval technical term) "merited" our justification. So we are justified justly, on the basis of justice done (Rom. 3:25-26) and Christ's righteousness reckoned to our account (Rom. 5:18-19).

God's justifying decision is the judgment of the Last Day, declaring where we shall spend eternity, brought forward into the present and pronounced here and now. It is the last judgment that will ever be passed on our destiny; God will never go back on it, however much Satan may appeal against God's verdict (Zech. 3:1; Rev. 12:10; Rom. 8:33-34). To be justified is to be eternally secure (Rom. 5:1-5; 8:30).

The necessary means, or instrumental cause, of justification is personal faith in Jesus Christ as crucified Savior and risen Lord (Rom. 4:23-25; 10:8-13). This is because the meritorious ground of our justification is entirely in Christ. As we give ourselves in faith to Jesus, Jesus gives us his gift of righteousness, so that in the very act of "closing with Christ," as older Reformed teachers put it, we receive divine pardon and acceptance which we could not otherwise have (Gal. 2:15-16; 3:24).

Official Roman Catholic theology includes sanctification in the definition of justification, which it sees as a process rather than a single decisive event, and affirms that while faith contributes to our acceptance with God, our works of satisfaction and merit contribute too. Rome sees baptism, viewed as a channel of sanctifying grace, as the primary instrumental cause of justification, and the sacrament of penance, whereby congruous merit is achieved through works of satisfaction, as the supplementary restorative cause whenever the grace of God's initial acceptance is lost through mortal sin. Congruous, as distinct from condign, merit means merit that it is fitting, though not absolutely necessary, for God to reward by a fresh flow of sanctifying grace. On the Roman Catholic view, therefore, believers save themselves with the help of the grace that flows from Christ through the church's sacramental system,

and in this life no sense of confidence in God's grace can ordinarily be had. Such teaching is a far cry from that of Paul.

Question 32. What benefits do they that are effectually called partake of in this life?

Answer. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Question 33. What is justification?

Answer. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

JUSTIFICATION

- 6631 God does not justify us because we are worthy, but by justifying us makes us worthy.
Thomas Watson (c. 1557B1592)
- 6632 Justification means "just-as-if-I-never-sinned."
- 6633 The doctrine of justification is the foundation that supports all of the other benefits we receive from Christ.
Erwin W. Lutzer (1941B)
- 6634 To say that God justifies the ungodly means quite simply that God in his amazing love treats the sinner as if he was a good man. Again, to put it very simply, God loves us, not for anything that we are, but for what he is.
William Barclay (1907B1978)

11 not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement Cbetter translated, "reconciliation." "Reconciliation" is the translation of the Greek word *katallagē*, which means "change" or "exchange." When used in relationships between people, the term implies a change in attitude on the part of both individuals, a change from enmity to friendship. When used to describe the relationship existing between God and man, the term then implies the change of attitude on the part of both man and God. The needed change on the part of man is obvious, but some argue that the change needed on the part of God is not so obvious. But inherent in the doctrine of justification is the changed attitude of God toward the sinner. Several concepts relative to this section are worthy of notice. (1) Justification makes possible the entrance to a permanent standing in divine favor and a triumphant expectation of future glory. There is no other peace worthy of the name, and as those who are strangers to it rise not to the enjoyment of such high fellowship with God, so they have neither any taste of it nor desire after it. (2) Since only believers possess the true secret of patience under trials, and trials divinely sent afford the opportunity of evidencing their faith by the grace of patience under them, they should "count it all joy" (5:3, 4; see also James 1:2, 3). (3) As used in the NT, the term "hope" is not a lower degree of faith or assurance, but means "the confident expectation of future good." The term itself presupposes faith, and what faith assures us will be ours, hope accordingly expects. (4) The Holy Spirit produces in the soul the full conviction and joyful consciousness of the love of God displayed in Christ Jesus toward sinners

and toward ourselves in particular. (5) The justification of sinful man is not in virtue of his amendment, but rather because and through the blood of God's Son; therefore, while this is expressly affirmed in 5:9, our reconciliation to God by the "death of his Son," affirmed in 5:10, is but a variety of the same statement. In both, the result is the restoration of the sinner to a right standing in the presence of God.

11:1 Those whom God effectually calleth, He also freely justifieth (Rom 3:24; 8:30): not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ unto them (Jer 23:6; Rom 3:22, 24, 25, 27, 28; 4:5-8; 5:17-19; 1 Cor 1:30, 31; 2 Cor 5:19, 21; Eph 1:7; Titus 3:5, 7), they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God (Acts 10:44; 13:38, 39; Gal 2:16; Eph 2:7, 8; Phil 3:9).

11:2 Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification (John 1:12; Rom 3:28; 5:1); yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love (Gal 5:6; James 2:17, 22, 26).

11:3 Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to His Father's justice in their behalf (Isa 53:4-6, 10-12; Dan 9:24, 26; Rom 5:8-10; 1 Tim 2:5, 6; Heb 10:10, 14). Yet, inasmuch as He was given by the Father for them (Rom 8:32); and His obedience and satisfaction accepted in their stead (Matt 3:17; 2 Cor 5:21; Eph 5:2); and both freely, not for anything in them; their justification is only of free grace (Rom 3:24; Eph 1:7); that both the exact justice and rich grace of God, might be glorified in the justification of sinners (Rom 3:26; Eph 2:7).

11:4 God did, from all eternity, decree to justify all the elect (Rom 8:30; Gal 3:8; 1 Pet 1:2, 19, 20), and Christ did, in the fulness of time, die for their sins, and rise again for their justification (Rom 4:25; Gal 4:4; 1 Tim 2:6): nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them (Gal 2:16; Col 1:21, 22; Titus 3:4-7).

11:5 God doth continue to forgive the sins of those that are justified (Matt 6:12; 1 John 1:7, 9; 2:1, 2): and, although they can never fall from the state of justification (Luke 22:32; John 10:28; Heb 10:14); yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance (Psa 51:7-12; 32:5; 89:31-33; Matt 26:75; Luke 1:20; 1 Cor 11:30, 32).

11:6 The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament (Rom 4:22-24; Gal 3:9, 13, 14; Heb 13:8).

Romans 3:21-26

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; [22] Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: [23] For all have sinned, and come short of the glory of God; [24] Being justified freely by his grace through the redemption that is in Christ Jesus: [25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; [26] To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 4:18-25

Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. [19] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: [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. [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; [25] Who was delivered for our offences, and was raised again for our justification.

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:

1 Cor. 6:11

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.

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.

1 Peter 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, but quickened by the Spirit:

Freeness of Salvation

OF GRACE IN REGENERATION

We believe that regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

Places in the Bible Where Taught

- (1) John 3:3. Verily, verily, I say unto thee. Except a man be born again, he cannot see the kingdom of God. (Also John 3:6,7; 1 Corinthians 2:14; Revelation 14:3; 21:27.)
- (2) 2 Corinthians 5:17. If any man be in Christ, he is a new creature. (Also Ezekiel 36:26; Deuteronomy 30:6; Romans 2:28, 29; 5:5; 1 John 4:7.)
- (3) John 3:8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit. John 1:13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James 1:16-18...Of his own will begat he us with the word of truth. (Also 1 Corinthians 1:30; Philippians 2:13.)
- (4) 1 Peter 1:22-25. Ye have purified your souls in obeying the truth through the Spirit. 1 John 5:1, Whosoever believeth that Jesus is the Christ is born of God. (Also Ephesians 4:20-24; Colossians 3:9-11.)
- (5) Ephesians 5:9. The fruit of the Spirit is in all goodness and righteousness and truth. (Also Romans 8:9; Galatians 5:16-23; Ephesians 2:14-21; Matthew 3:8-10; 7:20; 1 John 5:4, 18.)

Of Repentance and Faith

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; Whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, *we turn to God* with unfeigned contrition, confession and supplication for mercy; at the same time *heartily receiving the Lord Jesus Christ* as our Prophet, Priest, and King, and *relying on him alone* as the only and all-sufficient Saviour.

- I. What are the sacred duties? We believe that repentance and faith are sacred duties,
 - A. **REPENTANCE** A feeling of regret (James 4:7-10), a changing of the mind (Romans 12:1-2), or a turning from sin to God (Ezekiel 33:11). As a feeling of regret the term can apply even to God. These also do not indicate mere regret or a change of mind; they mean a reorientation of the sinner to God. **Example** Matt 27:3-5 (Judas); 26:71-75 (Peter)
 1. A feeling of regret (James 4:7-10),
 2. a changing of the mind (Romans 12:1-2),
 3. or a turning from sin to God (Ezekiel 33:11).These also do not indicate mere regret or a change of mind; they mean a reorientation of the sinner to God. Example Matt 27:3-5 (Judas); 26:71-75 (Peter)
 - B. **FAITH** Trusting commitment of one person to another, particularly of a person to God. Faith is the central concept of Christianity. One may be called a Christian only if one has faith. Our English word "faith" comes from the Latin *fides*, as developed through the Old French words *fei* and *feid*. In Middle English (1150-1475) "faith" replaced a word that eventually evolved into "belief." "Faith" came to mean "loyalty to a person to whom one is bound by promise or duty." Faith was fidelity. "Belief" came to be distinguished from faith as an intellectual process having to do with the acceptance of a proposition. The verb form of "faith" dropped out of English usage toward the end of the sixteenth century.
- II. What are the inseparable graces? and also inseparable graces, (Ephesians 2:8; James 2:20-26)
 - A. Ephesians 2:8; James 2:20-26)
 - B. Hebrews 6:1
 - C. John 8:23-24
- III. How do they come to us? wrought in our souls by the regenerating Spirit of God;
 - A. intellectual process having to do with the acceptance of a proposition. The verb form of "faith"
 - B. Of Grace in Regeneration
- IV. What are the effects of receiving? Whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,
 - A. we turn to God with unfeigned contrition,
 1. Acts 26:20
 2. **Example** Matt 27:3-5 (Judas); 26:71-75 (Peter)
 - B. confession and supplication for mercy;
 1. 1 John 1:8-10
 2. Luke 18:13-14
 - C. at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King,
 - 1.
 2. Deu 18:15; John 6:14 (Prophet)
 3. Hebrews 9:11 (Priest)
 4. Rev. 17:14 (King)
 - D. relying on him alone as the only and all-sufficient Saviour.
 1. John 14:16; Acts 4:10-12

Of Repentance

15:1 Repentance unto life is an evangelical grace (Zech 12:10; Acts 11:18), the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ (Mark 1:15; Luke 24:47; Acts 20:21).

15:2 By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God (Psa 51:4; 119:128; Isa 30:22; Jer 31:18, 19; Ezek 18:30, 31; 36:31; Joel 2:12, 13; Amos 5:15; 2 Cor 7:11), purposing and endeavouring to walk with Him in all the ways of His commandments (2 Kin 23:25; Psa 119:6, 59, 106; Luke 1:6).

15:3 Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof (Ezek 16:61-63; 36:31, 32), which is the act of God's free grace in Christ (Hos 14:2, 4; Rom 3:24; Eph 1:7); yet it is of such necessity to all sinners, that none may expect pardon without it (Luke 13:3, 5; Acts 17:30, 31).

15:4 As there is no sin so small, but it deserves damnation (Matt 12:36; Rom 5:12; 6:23), so there is no sin so great, that it can bring damnation upon those who truly repent (Isa 1:16, 18; Isa 55:7; Rom 8:1).

15:5 Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly (Psa 19:13; Luke 19:8; 1 Tim 1:13, 15).

15:6 As every man is bound to make a private confession of his sins to God, praying for the pardon thereof (Psa 32:5, 6; 51:4, 5, 7, 9, 14); upon which, and the forsaking of them, he shall find mercy (Prov 28:13; 1 John 1:9); so, he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended (Josh 7:19; Psa 51:1-19; Luke 17:3, 4; James 5:16), who are thereupon to be reconciled to him, and in love to receive him (2 Cor 2:8).

Of Saving Faith

14:1 The grace of faith, whereby the elect are enabled to believe to the saving of their souls (Heb 10:39), is the work of the Spirit of Christ in their hearts (2 Cor 4:13; Eph 1:17-19; 2:8); and is ordinarily wrought by the ministry of the Word (Rom 10:14, 17): by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened (Luke 17:5; Acts 20:32; Rom 1:16, 17; 4:11; 1 Pet 2:2).

14:2 By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein (John 4:42; Acts 24:14; 1 Thes 2:13; 1 John 5:10); and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands (Rom 16:26), trembling at the threatenings (Isa 66:2), and embracing the promises of God for this life, and that which is to come (1 Tim 4:8; Heb 11:13). But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace (John 1:12; Acts 15:11; 16:31; Gal 2:20).

14:3 This faith is different in degrees, weak or strong (Matt 6:30; 8:10; Rom 4:19, 20; Heb 5:13, 14); may be often and many ways assailed, and weakened, but gets the victory (Luke 22:31, 32; Eph 6:16; 1 John 5:4, 5); growing up in many to the attainment of a full assurance through Christ (Col 2:2; Heb 6:11, 12; 10:22), who is both the author and finisher of our faith (Heb 12:2).

IX. OF GOD'S PURPOSE OF GRACE

We believe that **election** is the gracious purpose of God, according to which he *regenerates*, *sanctifies* and *saves sinners*. It is perfectly **consistent with the free agency** of man and in no way interferes with the salvation of any individual.

It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

1. We believe that **election** is the gracious purpose of God, according to which he *regenerates*, *sanctifies* and *saves sinners*.
 - **Election, Predestination/Foreordained, Foreknowledge** (Election Chapter [Ephesians 1:3-14](#))
 - Election References – [Matt 24:24](#); [Matt 24:31](#); [Luke 18:7](#); [Romans 8:33](#); [Col 3:12](#); [Romans 9:6-13](#) (11); [2 Peter 1:5-10](#)
 - A. **Regenerates**/Redemption – The radical spiritual change in which [God](#) brings an individual from a condition of spiritual defeat and [death](#) to a renewed condition of holiness and [life](#). The biblical [doctrine](#) of regeneration emphasizes God's role in making this spiritual change possible.
 - B. **Sanctifies** (X. Of Sanctification – Next study)
 - C. **Save Sinners**
 1. Salvation = Articles IV-XI
 - iv. The Way of Salvation
 - v. Justification
 - vi. Freeness of Salvation
 - vii. Grace in Regeneration
 - viii. Repentance and Faith
 - ix. God's Purpose of Grace*
 - x. Sanctification
 - xi. Perseverance of Saints
 2. [Romans 8:29-30](#)
 - a. Foreknowledge of God
 - b. Predestination
 - c. Called
 - d. Justified
 - e. Glorified
2. It is perfectly **consistent with the free agency** of man and in no way interferes with the salvation of any individual.
3. It is a most glorious display of **God's sovereign goodness**, and is infinitely wise, holy and unchangeable.
 - A. It excludes boasting and promotes humility.
 - B. It encourages the use of means in the highest degree.

References:

- (1) [2 Timothy 1:8-9](#). (Also [Ephesians 1:3-14](#); [1 Peter 1:1-2](#); [Romans 11:5-6](#); [John 15:16](#); [1 John 4:19](#).)
- (2) [2 Thessalonians 2:13-14](#). (Also [Acts 13:48](#); [John 10:16](#); [Matthew 20:16](#); [Acts 15:14](#).)
- (3) [Exodus 33:18-19](#); [Matthew 20:15](#). (Also [Ephesians 1:11](#); [Romans 9:23-24](#), [Jeremiah 31:3](#); [Romans 11:28-29](#); [James 1:17-18](#); [Romans 11:32-36](#).)
- (4) [1 Corinthians 4:7](#). (Also [1 Corinthians 1:26-31](#); [Romans 3:27](#); [Romans 4:16](#); [Colossians 3:12](#); [1 Corinthians 15:10](#); [1 Peter 5:10](#); [1 Thessalonians 2:12-13](#); [1 Peter 2:9](#); [Luke 18:7](#).)
- (5) [2 Timothy 2:10](#); [1 Corinthians 9:22](#). (Also [John 6:37-40](#); [2 Peter 1:10](#).)
- (6) [1 Thessalonians 1:4-10](#)
- (7) [Romans 8:28-31](#). (Also [Isaiah 42:16](#); [Romans 11:20](#).)

DEFINITIONS:

*e-lect v.

~~1. To select by vote for an office or for membership.~~

1. To make a choice or selection. --**e-lect** *adj.*

1. Chosen deliberately; singled out.

2. a. Elected but not yet installed. Often used in combination.

b. Chosen for marriage. Often used in combination.

3. *Theology*. Selected by divine will for salvation. --**e-lect** *n.*

1. One that is chosen or selected.

2. *Theology*. One selected by divine will for salvation.

3. (used with a pl. verb). An exclusive group of people. Used with *the*.

*pre-des-ti-na-tion *n.*

1. The act of predestining or the condition of being predestined.

2. *Theology*.

a. The doctrine that God has foreordained all things, especially that God has elected certain souls to eternal salvation.

b. The divine decree **foreordaining** all souls to either salvation or damnation.

c. The act of God foreordaining all things gone before and to come.

3. Destiny; fate.

fore-or-dain v. **fore-or-dained, fore-or-dain-ing, fore-or-dains**. To determine or appoint beforehand; predestine. --**fore"or-dain"ment** or **fore-or"di-na"tion** *n.*

***fore-knowl-edge** *n.* Knowledge or awareness of something before its existence or occurrence; prescience.

pre-sci-ence *n.* Knowledge of actions or events before they occur; foresight.

noun (noun) *n.* *Abbr. n.* *Grammar*. A word that is used to name a person, place, thing, quality, or action and can function as the subject or object of a verb, the object of a preposition, or an appositive.

verb (vûrb) *n.* *Abbr. v., vb.* **1.a.** The part of speech that expresses existence, action, or occurrence in most languages. **b.** Any of the words within this part of speech, as *be, run, or conceive*. **2.** A phrase or other construction used as a verb.

ad-jec-tive (2j"1k-t1v) *n.* *Abbr. adj., a.* **1.** *Grammar*. Any of a class of words used to modify a noun or other substantive by limiting, qualifying, or specifying and distinguished in English morphologically by one of several suffixes, such as *-able, -ous, -er, and -est*, or syntactically by position directly preceding a noun or nominal phrase, such as *white* in *a white house*. --**ad-jec-tive** *adj.* **1.** *Grammar*. Adjectival. **2.** *Law*. Prescriptive; remedial. **3.** Not standing alone; derivative or dependent. --**ad"jec-tive-ly** *adv.*

Sanctification

DEFINITION: Sanctification is the process of being made holy resulting in a changed life-style for the believer. The English word *sanctification* comes from the Latin *sanctificatio*, meaning the act/process of making holy, consecrated.

- On God's part it is an act – predestination – [Romans 8:30](#)
- On our part it is definitely a process.
 1. Connection with the truth ([John 17:17-19](#))
 2. Developmental Stages ([Acts 20:32](#); [Acts 26:18](#))*
 - Made clean (relationship through justification) ([1 Cor 6:11](#)).
 - Combination of God cleaning/purging with our obedience ([Heb 10:10](#)).

X. OF SANCTIFICATION

We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

1. Process
 2. Progressive
 3. Begun in Regeneration
 4. Carried on in the heart by
 - A. The presence and power of the Holy Spirit
 - B. Continuation
1. The process by which, according to the will of God, we are made partakers of his holiness; ([1 Thessalonians 5:21-23](#))
 - Be certain ([1 Thessalonians 5:21](#))
 - Be committed ([1 Thessalonians 5:22](#))
 - Be discipline ([1 Thessalonians 5:23](#))
 - Be progressive ([2 Cor 7:1](#))
 - Accept encouragement from others ([2 Cor 13:9](#))
 - Sanctification is the inevitable result of continued growth ([Eph 1:4](#))
2. That it is a progressive work;
 - It is a process on our part – not an event ([Prov 4:18](#))
 - It starts with the right foundation ([Heb 6:1](#))

Doctrine of Christ

The Answer to the Question - *Who is Jesus Christ?*

The massive amount of data on Christ from the Scriptures alone is sufficient to answer this question.

- ✓ His eternal pre-existence -- John 1:1 - *In the beginning was the Word*
- ✓ His deity -- John 1:1 - *And the Word was God*
- ✓ His humanity -- 1 Timothy 2:5 - *The man Christ Jesus*
- ✓ His incarnation -- John 1:14 - *The Word was made flesh*
- ✓ His virgin birth -- Matthew 1:20 - *Conceived ...of the Holy Spirit*
- ✓ His being Messiah -- John 1:41 - *We have found the Messiah*
- ✓ His person -- Colossians 2:2 - *The Mystery of God, even Christ*
- ✓ His character -- Hebrews 4:15 - *Yet without sin*
- ✓ His teaching -- John 7:46 - *Never man so spoke*
- ✓ His works -- John 10:25 - *The works that I do*
- ✓ His ministry -- Matthew 20:28 - *The Son of Man came ...To minister*
- ✓ His death -- Romans 5:6 - *Christ died for the ungodly*
- ✓ His resurrection -- Acts 4:10 - *Whom God raised from the dead*
- ✓ His ascension -- Ephesians 4:8 - *He ascended on high*
- ✓ His return -- John 14:3 - *I will come again*
- Criteria for evaluating our growth (substance -vs- emotion) ([2 Pet 1:4-8](#))

- Watchfulness and elevation ([2 Pet 3:17-18](#))
 - Requires personal growth and group unity ([Phil 3:12-16](#))
3. That it is begun in regeneration:
- [John 3:6-7](#), [1 John 2:29-3:10](#), [Rom 8:5](#), [Phil 1:9-11](#)
4. That it is carried on in the hearts of believers

The heart is personal and internal

- A. By the presence and power of the Holy Spirit, the Sealer and Comforter - [Eph 4:30](#)
- B. In the continual use of the appointed means:
- ✓ The Word of God - [1 Pet 2:1-2](#)
 - ✓ Self-examination - [Phil 2:12-13](#), [2 Cor 13:5](#)
 - ✓ Self-denial - [Luke 9:23](#)
 - ✓ Watchfulness - [Matt 26:41](#)
 - ✓ [Prayer](#) - [Eph 6:18](#)

Clean in a Dirty Place

One day a young minister was being escorted through a coal mine. At the entrance of one of the dim passageways, he spied a beautiful white flower growing out of the black earth. "How can it blossom in such purity and radiance in this dirty mine?" the preacher asked. "Throw some coal dust on it and see for yourself," his guide replied. When he did, he was surprised that the fine, sooty particles slid right off the snowy petals, leaving the plant just as lovely and unstained as before. Its surface was so smooth that the grit and grime could not adhere to it.

- Our hearts should have the same characteristic. Just as that flower could not control its habitat, so we cannot help it that we have to live in a world filled with evil. But God's grace can keep us so clean and unspotted that though we touch every side, it will not cling to us.
- If we want the Lord's full blessing and approval, we must heed the admonition, ". . . keep thyself pure" ([1 Tim 5:22](#)). By the cleansing power of His Word and the sanctifying influence of His Holy Spirit, it is possible for the Christian to remain "clean in a dirty place." See: [2 Cor 7:1](#); [1 Thess 5:23](#); [2 Pet 1:4](#); [James 1:27](#)

- 1 They, who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection ([Acts 20:32](#); [Rom 6:5, 6](#); [1 Cor 6:11](#); [Phil 3:10](#)), by His Word and Spirit dwelling in them ([John 17:17](#); [Eph 5:26](#); [2 Thes 2:13](#)): the dominion of the whole body of sin is destroyed ([Rom 6:6, 14](#)), and the several lusts thereof are more and more weakened and mortified ([Rom 8:13](#); [Gal 5:24](#)); and they more and more quickened and strengthened in all saving graces ([Eph 3:16-19](#); [Col 1:11](#)), to the practice of true holiness, without which no man shall see the Lord ([2 Cor 7:1](#); [Heb 12:14](#)).
- 2 This sanctification is throughout, in the whole man ([1 Thes 5:23](#)); yet imperfect in this life, there abiding still some remnants of corruption in every part ([Rom 7:18, 23](#); [Phil 3:12](#); [1 John 1:10](#)): whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh ([Gal 5:17](#); [1 Pet 2:11](#)).
- 3 In which war, although the remaining corruption, for a time, may much prevail ([Rom 7:23](#)); yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome ([Rom 6:14](#); [Eph 4:15, 16](#); [1 John 5:4](#)); and so, the saints grow in grace ([2 Cor 3:18](#); [2 Pet 3:18](#)), perfecting holiness in the fear of God ([2 Cor 7:1](#)).

procAess (pr3sAµs@, pr2Asµs@) *n., pl.* **procAessAes** (pr3sAµs@oz, pr2Asµs@-, pr3sAo-s&z@, pr2Aso-). *Abbr. proc.* **1.** A series of actions, changes, or functions bringing about a result. **2.** A series of operations performed in the making or treatment of a product. **3.** Progress; passage.
--procAess *tr.v.* **procAessed, procAessaing, procAessAes.** **1.** To put through the steps of a prescribed procedure. **2.** To prepare, treat, or convert by subjecting to a special process.

parAtake (pär-t;kA) *v.* **parAtook** (-tDkA), **parAtakAen** (-t;AkYn), **parAtakAing, paAtakes.** **--intr.** **1.** To take or have a part or share; participate. **2.** To take or be given part or portion. **3.** To have part of the quality, nature, or character of something. **--tr.** To take or have a part in; share in. **--parAtakAer** *n.*

hoAliAness (h2Al&-nos) *n.* **1.** The state or quality of being holy; sanctity. **2. Holiness.** *Roman Catholic Church.* Used with *His* or *Your* as a title and form of address for a pope.

hoAly (h2Al&) *adj.* **hoAliAer, hoAliAest.** **1.** Belonging to, derived from, or associated with a divine power; sacred. **2.** Regarded with or worthy of worship or veneration; revered. **3.** Living according to a strict or highly moral religious or spiritual system; saintly. **4.** Specified or set apart for a religious purpose. **5.** Solemnly undertaken; sacrosanct. **6.** Regarded or deserving special respect or reverence.

proAgresAsive (prY-grµsAov) *adj.* **1.** Moving forward; advancing. **2.** Proceeding in steps; continuing steadily by increments. **3.** Promoting or favoring progress toward better conditions or new policies, ideas, or methods. **4. Progressive.** Of or relating to a Progressive Party. **5.** Of or relating to progressive education. **6.** Increasing in rate as the taxable amount increases. **7. Pathology.** Tending to become more severe or wider in scope. **8. Grammar.** Designating a verb form that expresses an action or condition in progress. **--proAgresAsive** *n.* **1.** A person who actively favors or strives for progress toward better conditions, as in society or government.

reAgenAerAaAktion (ro-jµn@Y-r;AshYn) *n.* **1.** The act or process of regenerating or the state of being regenerated. **2.** Spiritual or moral revival or rebirth. **3. Biology.** Regrowth of lost or destroyed parts or organs.

Baptist Doctrine

- Perseverance of Saints - “Once Saved, Always Saved”

Introduction Perseverance of Saints

- ❖ **The Bible teach that salvation does not depend upon human effort.**
 - God is the author of salvation
 - God justifies or treats as acceptable sinners who receive Christ in faith.
 - The great message of the Reformation says, No one can earn assurance or security with God.
- ❖ **Assurance of salvation is God's gift! Security does not come by absolutions, church attendance, good works, reciting Scripture, or performances of penance.**
 - God who has begun the work of salvation in Christians also provides the necessary assurance to bring His work to its completion in the day of Christ
 - God in Christ protects and keeps Christians just as Jesus took seriously the task of preserving the disciples while He was on earth.
 - We do not possess the strength to secure ourselves.

Introduction

1. The Bible does teach that **salvation does not depend merely upon human effort.**
2. God is the author of salvation ([2 Cor 5:18-19](#); [John 3:16](#)).
3. God justifies or treats as acceptable sinners who receive Christ in faith ([Rom 3:21-26](#)).
4. The great message of the Reformation says, No one can earn assurance or security with God.
5. Assurance of salvation is God's gift! Security does not come by absolutions, church attendance, good works, reciting Scripture, or performances of penance.
6. God who has begun the work of salvation in Christians also provides the necessary assurance to bring His work to its completion in the day of Christ ([Phil 1:6](#)).
7. God in Christ protects and keeps Christians ([John 10:27-29](#); [2 Thess 3:3](#)) just as Jesus took seriously the task of preserving the disciples while He was on earth ([John 17:12-15](#)).
8. We do not possess the strength to secure ourselves.

XI. OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

Real Believers

1. That such only are **real believers** as endure unto the end; [John 8:31](#); [1 John 2:27-28](#); [1 John 3:9](#); [1 John 5:18](#); [Matthew 24:11-13](#).
 - They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit,
 - can neither totally, nor finally, fall away from the state of grace:
 - but shall certainly persevere therein to the end, and be eternally saved.

They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally, nor finally, fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved ([Phil 1:6](#); [1 Pet 1:5](#), 9; [2 Pet 1:10](#); [1 John 3:9](#); [Psa 89:31-33](#)).

Attachment to Christ

2. That their **persevering attachment to Christ** is the grand mark which distinguishes them from superficial professors; [1 John 2:19](#); [John 13:18](#); [Matthew 13:20](#), 21; [John 6:66-69](#) .
- This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father ([Jer 31:3](#); [2 Tim 2:18](#), 19);
 - upon the efficacy of the merit and intercession of Jesus Christ ([Luke 22:32](#); [John 17:11](#), 24; [Rom 8:33-39](#); [Heb 7:25](#); [Heb 9:12-15](#); [Heb 10:10](#), 14; [Heb 13:20-21](#));
 - the abiding of the Spirit, and of the seed of God within them ([John 14:16](#), 17; [1 John 2:27](#); [1 John 3:9](#));
 - and the nature of the covenant of grace ([Jer 32:40](#)):
 - from all which ariseth also the certainty and infallibility thereof ([John 10:28](#); [2 Thess 3:3](#); [1 John 2:19](#)).

Special Providence

3. That a **special Providence watches over their welfare**; [Romans 8:28](#); [Matthew 6:30-33](#); [Jeremiah 32:40](#); [Psalms 121:3](#); 91:11, 12
- **Purpose** - [Romans 8:28 \(KJV\)](#) ²⁸And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
 - **Provisions** - [Matthew 6:33 \(KJV\)](#) ³³But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
 - **Protections** - [John 10:28 \(KJV\)](#) ²⁸And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Power of God

4. That they are **kept by the power of God** through faith unto salvation. [John 10:28-29](#); [Philippians 1:6](#); [2:12, 13](#); [Jude 1:24-25](#); [Hebrews 1:14](#); [13:5](#); [1 John 4:4](#).
- Nevertheless, they may, through the **temptations** of *Satan and of the world*, the *prevalency of corruption* remaining in them, and the **neglect of the means of their preservation**, fall into grievous sins; and, **for a time**, continue therein:
 1. They incur God's displeasure . ([2 Sam 11:27](#); [Isa 64:5](#), 7, 9),
 2. They grieve His Holy Spirit . ([Eph 4:30](#)),
 3. They are deprived of some measure of their graces and comforts. ([Psa 51:8](#), 10, 12; [Songs of Solomon 5:2-4](#), 6; [Rev 2:4](#))
 4. Their hearts hardened. ([Isa 36:17](#); [Mark 6:52](#); [Mark 16:14](#)),
 5. Their consciences are wounded. ([Psa 32:3, 4](#); [51:8](#)),
 6. They hurt and scandalize others. ([2 Sam 12:14](#)),
 7. They bring temporal judgments upon themselves. ([Psa 89:31-33](#); [1 Cor 11:32](#)).

Conclusion

1. Who is the author of salvation?
 - God is the author of salvation ([2 Cor 5:18-19](#); [John 3:16](#)).
2. What does justification mean?
 - God justifies or treats as acceptable sinners who receive Christ in faith ([Rom 3:21-26](#)).
3. Can we earn salvation?
 - The great message of the Reformation says, No one can earn assurance or security with God. ([Ephesians 2:8-10](#))
4. Does God abandon what he started? and when did he start it?
 - God who has begun the work of salvation in Christians also provides the necessary assurance to bring His work to its completion in the day of Christ ([Phil 1:6](#); [Romans 8:30](#)).
5. Where does the keeping power come from?
 - God in Christ protects and keeps Christians ([John 10:27-29](#); [2 Thess 3:3](#)) just as Jesus took seriously the task of preserving the disciples while He was on earth ([John 17:12-15](#)).

More References:

Perseverance of Saints

Protects

Biblical teaching that God protects believers for the completion of their salvation. Contemporary Christianity needs to deal forthrightly with the universal human problem of insecurity. The natural gulf between the invisible, infinite God and finite, fallible humanity makes the quest for assurance and security a very significant theological issue. Slogans such as "once saved, always saved," and "eternal security" often easily gain a reverential status normally reserved only for biblical texts and become symbols of "evangelical orthodoxy." Indeed, it comes as a shock to some when they discover that their symbols are not actually biblical terms.

Perseverance

The biblical view of security, however, is probably best epitomized in the Christian doctrine of perseverance ([Eph 6:18](#); [Heb 12:1](#); [Jas 1:25](#)). [Matt 24:44-51](#); [2 Cor 11:14-15](#); [Ezekiel 3:18-21](#); [Romans 6:1-2](#) Christians must realize that their security does not lie in a fairy-tale approach to life where once a person becomes a Christian everything is a happy bed of roses forever and ever. Such a view fails to take seriously the traumas of human life.

The biblical view of assurance or security is rooted in the conviction that when Jesus departed from the disciples, the Lord did not orphan them or leave them without support. He promised Christians that he would come to them and would provide them with a companion Spirit (the Comforter or Paraclete) who would not only be at their side but would be within them, as much a part of them as their very breath ([John 14:16-18](#)).

The Spirit would be their sense of peace and security, their witness concerning Jesus, their attorney with the world, and their guide or teacher into all truth ([John 14:25-30](#); [John 15:26-27](#); [John 16:8-15](#)). See Advocate; Comforter; Helper.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL

We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

1. The eternal and unchangeable Law of God.
2. Our view of the law (holy, just, and good).
3. Inability ascribed to fallen men to fulfill the precepts of the moral law.
4. Obedience to the holy law.

-
1. We believe that the law of God is the eternal and unchangeable rule of his moral government; [Matthew 5:19-20](#); [Romans 3:31](#)
 - A. LAW, TEN COMMANDMENTS, TORAH ([Exodus 20:1-17](#)). Law is one of the primary concepts in the Bible. The specific translation of the term law is varied. It may be used for a commandment, a word, a decree, a judgment, a custom, or a prohibition. The first five books of the Bible (the Pentateuch) are known as books of the Law because they are based on the commandments which God revealed to Moses. [Deuteronomy 10:12](#) And, [Deuteronomy 10:13](#) To keep the commandments of the LORD ([Exodus 20:1-17](#)), and his statutes, which I command thee this day for thy good?
 - 1) Two kinds of laws can be found in the Old Testament.
 - a) First are broad categorical laws which set forth general principles. The Ten Commandments are representative of this kind of law. They are basic policy statements for life in a covenant community with God.
 - b) Second are case laws. These laws often begin with an "if" or a "when," usually deal with very specific situations. Many times they indicate a punishment for breaking the law (e.g., [Ex 21:2,3,4](#); [22:1,2,4,5,25](#)).
 - 2) The Ten Commandments are prohibitions (except for Commandments 4 and 5 in [Ex 20:8-11,12](#)). These ten laws define negatively the heart of the covenant relationship between God and Israel. The first four Commandments are related to one's relationship with God. The next six Commandments have to do with human relationships. It is important to note that right relationships with others follow being rightly related to God. Being rightly related to God compels one towards right relationships to one's neighbors. Here one can see the wonderful balance that is maintained in the Law.

TABLE 1 – Duties to God

1. Thou shalt have no other gods before me. ---Sovereignty of God
2. Thou shalt not make unto thee any graven image. ---Purity of Worship. Substituting dead symbols and images for the living God.
3. Thou shalt not take the name of the Lord thy God in vain. ---Forbids the misuse of God's name in any fashion. (Honesty & Truth)
4. Remember the Sabbath day, to keep it holy. ---A day of rest and worship.

TABLE 2 – Duties to man

5. Honor thy father and thy mother. ---Right family relationships.
6. Thou shalt not kill. ---Protection of life. Do no murder: Accidental killing, justifiable homicide, killing in war, and capital punishment. The sacredness of human personality is included.
7. Thou shalt not commit adultery. ---Sacredness of the marriage relationship. Purity of sex life before and after marriage. Purity of heart as well as action ([Matt 5:28](#)).
8. Thou shalt not steal. ---Protection of the right to personal property. Penalty regardless of method: Direct theft, sharp business practices, use of office for private gain, or exploitation of the weak and ignorant.
9. Thou shalt not bear false witness against thy neighbor. ---Prohibit the sin of perjury, slander, tale-bearing, gossip, flattery, Defamation of character

Duty to self

10. Thou shalt not covet . . . ---Forbids the inordinate desire for the wrong things. (**inordinate** - 1.

Exceeding reasonable limits; immoderate. 2. Not regulated) To covet is an intensely personal desire striking at the attitudes rather than the actions of man.

B. Jesus' position toward the law - [Matthew 5:17-18](#); [Matt 22:36-37](#); [Matt 22:39-40](#)

It is possible to say that Jesus was both a critic of the Law and a supporter of it. He was critical of the law of one means "the tradition of the elders" or the oral laws that had grown up around the written Law. The enemies of Jesus frequently accused Him of violating the Law. It is clear that keeping the letter of the Law had become more important to some of the Jews than the purpose behind the Law.

1) [Matt 5:21-6:34](#); [Matt 15:1-20](#); [Matt 9:11](#);

2) Jesus' greatest conflict came over the Sabbath [Matt 12:8](#); [Mark 2:27](#); [Mark 3:4](#)

C. LAW ([Matt 5:17-18](#)) A RULE OF ACTION.

1) The **Law of Nature** is the will of God as to human conduct, founded on the moral difference of things, and discoverable by natural light ([Rom 1:20](#); [Rom 2:14, 15](#)). This law binds all men at all times. It is generally designated by the term conscience, or the capacity of being influenced by the moral relations of things.

2) The **Ceremonial Law** prescribes under the Old Testament the rites and ceremonies of worship. This law was obligatory only till Christ, of whom these rites were typical, had finished his work ([Heb 7:9, 11](#); [10:1](#); [Eph. 2:16](#)). It was fulfilled rather than abrogated by the gospel.

3) The **Judicial Law**, the law which directed the civil policy of the Hebrew nation.

4) The **Moral Law** is the revealed will of God as to human conduct, binding on all men to the end of time. It was promulgated at Sinai. It is perfect ([Ps. 19:7](#)), perpetual ([Matt. 5:17, 18](#)), holy ([Rom. 7:12](#)), good, spiritual ([Rom. 7:14](#)), and exceeding broad ([Ps. 119:96](#)). Although binding on all, we are not under it as a covenant of works ([Gal. 3:17](#)).

2. that it is holy, just, and good;

A. Paul's attitude toward the Mosaic Law can be summarized under several main points.

1) First of all, he recognized that the Law had been given for a good purpose; it was holy, just and good ([Rom 7:12,14](#); [1 Tim 1:8](#)). The demands of the Law were not evil, but had the effect of pointing out the sin of human beings ([Rom 7:7](#)). Because of man's sinfulness, the Law became a curse instead of a blessing ([Gal 3:10-13](#)).

2) Second, Paul believed the Law was given for a good purpose, but it could not save ([Gal 3:11](#); [Rom 3:20](#)). If persons were to become children of God, it would be by means other than keeping the Law. The third theme we find in Paul is that Christ freed us from the requirements of the Law by His death and resurrection ([Rom 8:3,4](#)). Therefore, Christ has become the end of the Law for Christians ([Rom 10:4](#)), and it is faith that saves and not Law ([Eph 2:8-9](#)).

3. and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; [Romans 6:1-2](#); [Romans 6:12-18](#)

4. to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

A. Paul saw the Law as no longer to be viewed legalistically. Nevertheless, it is still the revelation of God, and it helps us to understand the nature of our life in Christ ([Rom 8:3](#); [Rom 13:8-10](#); [Gal 3:24](#)).

- Harmony of the Law and the Gospel -

“Theological Tension Between the Law and Grace”

[Romans 9:31-32](#); [Gal 2:15-19](#) (19); [Gal 3:10-14](#) (14); [Romans 4:9-16](#) (16)

COMMANDMENT 1 ---Sovereignty of God

[Exodus 20:3](#) Thou shalt have no other gods before me.

COMMANDMENT 2 ---Purity of Worship. Substituting dead symbols and images for the living God.

[Exodus 20:4](#) Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:

COMMANDMENT 3 ---Forbids the misuse of God's name in any fashion. (Honesty & Truth) - Perjury, Promises, Profanity, and Pharisaism – A hypocritically self-righteous person.

[Exodus 20:7](#) Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

COMMANDMENT 4 ---A day of rest and worship.

[Exodus 20:8](#) Remember the sabbath day, to keep it holy. ([Mark 2:27](#) KJV) And he said unto them, **The sabbath was made for man, and not man for the sabbath: ([Mark 2:28](#) KJV) Therefore the Son of man is Lord also of the sabbath.**

COMMANDMENT 5 ---Right family relationships.

[Exodus 20:12](#) Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

COMMANDMENT 6 ---Protection of life. Do no murder: Accidental killing, justifiable homicide, killing in war, and capital punishment. The sacredness of human personality is included.

([Exodus 20:13](#)) Thou shalt not kill. Jesus expanded on the meaning of this commandment when he taught, as part of the Sermon on the Mount, "Whosoever is angry with his brother without a cause shall be in danger of the judgment" ([Matthew 5:21-26](#)).

COMMANDMENT 7 ---Sacredness of the marriage relationship. Purity of sex life before and after marriage. Purity of heart as well as action ([Matt 5:28](#)).

[Exodus 20:14](#) Thou shalt not commit adultery. ([Matt 5:28](#) KJV) **But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.**

COMMANDMENT 8 ---Protection of the right to personal property. Penalty regardless of method: Direct theft, sharp business practices, use of office for private gain, or exploitation of the weak and ignorant.

[Exodus 20:15](#) Thou shalt not steal. [Leviticus 19:13](#); [Deuteronomy 25:13-15](#); [Deuteronomy 15:7-11](#)

COMMANDMENT 9 ---Prohibit the sin of perjury, slander, tale-bearing, gossip, flattery, Defamation of character

[Exodus 20:16](#) Thou shalt not bear false witness against thy neighbour.

COMMANDMENT 10 ---Forbids the inordinate desire for the wrong things. To covet is an intensely personal desire striking at the attitudes rather than the actions of man.

[Exodus 20:17](#) Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

Baptist Doctrine

- Gospel Church -

“Identity: Who and Whose We Are”

Lonoke Missionary Baptist Church
702 South Hazel Street
Hope, Arkansas 71801
Rev. Alvin Hunter, Pastor

(870) 777-6467 or 1 (888) 323-1117, Toll free

XIII. OF A GOSPEL CHURCH

We believe that a visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only Scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the epistles of Timothy and Titus.

1. A congregation of baptized believers .
2. Observing the ordinances of Christ .
3. Governed by His laws .
4. Exercising the gifts, rights, and privileges invested in them by his word .
5. Scriptural officers.

I. A Visible Church

1. We believe that a visible church of Christ is a congregation of baptized believers associated by:
 - A. Covenant in the faith
 - 1) Predicate
 - 2) In The Church
 - 3) At Home and Before The World
 - 4) Mutual Care
 - 5) Change of Residence
 - B. and Fellowship of the gospel;
 - 1) **FELLOWSHIP** – The bond of common purpose and devotion that binds Christians together and to Christ.

II. Practices and Governance

2. observing the ordinances of Christ; Mark 16:16; 1 Cor 11:1-3
3. governed by his laws; 1 Thess 5:22; 1 Peter 2:11; Romans 10:2-3
4. and exercising the gifts, rights, and privileges invested in them by his word; Romans 12:6; 1 Cor 12:4-11; 1 Cor 14:1; Heb 2:4;
5. that its only Scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the epistles of Timothy and Titus.

XIV. OF BAPTISM AND THE LORD'S SUPPER - - Ordinances

We believe that Christian baptism is the immersion in water of a believer, in the name of the Father, and of the Son, and of the Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour with its effect in our death to sin and resurrection to a new life; that it is a prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ--preceded always by solemn self-examination.

1. Christian baptism is the immersion in water of a believer,
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4. that it is a prerequisite to the
 - A. privileges of a church relation;
 - B. and to the Lord's Supper,
 - C. in which the members of the church, by the sacred use of bread and wine are to
 - 1) commemorate together the dying love of Christ
 - 2) preceded always by solemn self-examination.

The Initiatory Rite: Baptism

BAPTISM The immersion or dipping of a believer in water symbolizing the complete *renewal and change* in the believer's life and *testifying* to the *death, burial, and resurrection* of Jesus Christ as the way of salvation.

Christian Baptism John's baptism prepared repentant sinners to receive Jesus' baptism of the Holy Spirit. (Note that Jesus did not do the water baptizing; His disciples did--John 4:1-2.)

1. Jesus' baptism and the baptizing by His disciples thus connected baptism closely with the Holy Spirit.
2. When Jesus comes into a life, the Holy Spirit comes with His saturating presence and purifies.
3. He empowers and cleanses the believer in a spiritual baptism.
4. The main differences between John's baptism and Jesus' baptism lie in the personal commitment to Christ and the coming of the Holy Spirit in Jesus' baptism (John 1:33).
 - a. To be baptized is to clothe oneself with Christ (Gal. 3:27 NRSV, NIV).
 - b. Baptism refers to the suffering and death of Christ (Mark 10:38-39; Luke 12:50).
 - c. Christian baptism is in a sense a sharing of this death and resurrection and all that brought Christ to those events (Rom. 6:1-7; Col. 2:12).
 - d. Baptism shows that a person has died to the old way of life and has been raised to a new kind of life--eternal life in Christ (Matt. 28:19-20; Col. 3:1; 2 Tim. 2:11).
 - e. The resurrection from the water, points to the Christian's resurrection also (Rom. 6:1-6).

Believers' Baptism In the New Testament baptism is for believers (Acts 2:38; 8:12-13,36-38; Eph. 4:5).

1. Water apart from personal commitment to Christ makes no difference in the life of anyone.
2. In the New Testament baptism occurs when a person trusts Christ as Lord and Savior and obeys the command to be submerged in water and raised from it as a picture of the salvation experience that has occurred.
3. Baptism comes after
 - a. conviction of sin,
 - b. repentance of sin,
 - c. confession of Christ as Lord and Savior.
4. To be baptized is to preach a personal testimony through the symbol of baptism. Baptism testifies that

"ye are washed ... ye are sanctified ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

The Continuing Rite of the Church: The Lord's Supper

Points of Agreement

Established by Christ - Matt 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor 11:23-29

The Necessity of Repetition - 1 Cor 11:24-25, 26

A Form of Proclamation - 1 Cor 11:26, 28-29 (27)

Restriction to Followers of Christ - John 13:26-30; 1 Cor 11:27-34

The Horizontal Dimension (Corporate) - 1 Cor 10:15-17

- I. The Presence of Christ
 - A. A time to reflect on the relationship and communion (Common Union) with Christ
 - B. It's not in terms of physical presence as in terms of Promise and the potential for a closer relationship with Him.
 - C. It's a time when we are drawn close to Christ, and thus come to know him better and love Him more.
- II. The Efficacy of the Rite
 - A. The proper effect depends on a correct understanding of meaning (Discern)
 - B. 2. An appropriate response in faith (Worthily)
 - C. The correct understanding brings a symbolic response
 1. Reminder of the death of Christ and its sacrificial and propitiatory character as an offering to the Father on our behalf.
 2. Our dependence upon (John 13:8) and vital connection (John 15:1-5)
 3. It points forward to His Coming. (Show forth His death)
 4. The unity of the believers within the church (Their love and concern for)
 5. It reflects the fact that the body is one.
 - D. (1 Cor 11:27-28) Our understanding and spiritual condition
 - E. Summary - An occasion of re-commitment of oneself to the Lord.
- III. The Proper Administrator Clergy -vs- laity
Dealing with the Issues - 1 Tim 3 (Qualifications of Bishops and Deacons)
- IV. The Appropriate Recipients Who (Closed or Open)
Dealing with the Issues
 - A. Genuine believer in Christ is a prerequisite (John 6:53-69)
 - B. Age qualifications (Mature enough to discern the body) 1 Cor 11:29
 - C. Withheld from flagrant sinners (1 Cor 5:1-5, 11)
- V. The Elements to Be Used -- Mere symbolism
Unleavened bread and unfermented wine
Dealing with the Issue - 1 Cor 10:17
- VI. The Frequency of Observance
Dealing with the Issue - "As often"
1st Sunday of each month is traditional and ecumenical

LORD'S DAY

A man was driving through a mining region one Sunday when he noticed a large number of mules in an open field. When he inquired about this unusual sight, he was told that the work animals had been brought up from the dark passages below to preserve their eyesight. Unless they were regularly exposed to the sunlight, they would eventually go blind. The Christian needs similar experiences to keep him from losing his spiritual vision. The Lord's Day has been given to aid him in keeping his eyes focused clearly on the TRUE LIGHT!

See: [Psa 43:3](#); [Isa 2:5](#); [Rom 13:12](#)

Lord's Day - A designation for Sunday, the first day of the week, used only once in the New Testament ([Rev 1:10](#)). The Greek word for "Lord's," however, is precisely the same as that used in the term for "Lord's Supper" ([1 Cor 11:20](#)). In fact, the Didache, an early Christian manual for worship and instruction, links the two terms together, indicating that the Lord's Supper was observed each Lord's Day ([1 Cor 14:1](#)). Herein may lie the origin of the term. Because the first day of the week was the day on which the early Christians celebrated Lord's Supper, it became known as Lord's Day, the distinctively Christian day of worship.

The earliest account of a first-day worship experience is found in [Acts 20:7-12](#). Here Paul joined the Christians of Troas on the evening of the first day of the week for the breaking of bread (probably a reference to the Lord's Supper). The actual day is somewhat uncertain. Evening of the first day could refer to Saturday evening (by Jewish reckoning) or to Sunday evening (by Roman reckoning). Since the incident involved Gentiles on Gentile soil, however, the probable reference is to Sunday night.

The importance of Sunday to first-century Christians is also intimated in [1 Corinthians 16:1-2](#). Giving instructions about a special relief offering he wanted to take to the Christians in Jerusalem, Paul suggested that the Corinthians should set aside their weekly contributions on the first day of the week. Paul probably mentioned this day because he knew that his readers routinely assembled on that day for worship and that would be the logical time for them to set aside their offering.

Of the Christian Sabbath

We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God. ([Lev 23:1-3](#))

1. We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and
2. is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations;
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4. by preparation for that rest that remaineth for the people of God. ([Lev 23:1-3](#))

Places in the Bible Where Taught

([Exodus 31:15-17](#); [Mark 2:27](#))

- (1) [Acts 20:7](#). Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. (Also [Genesis 2:3](#); [Colossians 2:16, 17](#); [Mark 2:27](#); [John 20:19](#); [1 Corinthians 16:1, 2](#).)

New Testament The habit of Jesus was to observe the Sabbath as a day of worship in the synagogues (Luke 4:16), but His failure to comply with the minute restrictions brought conflict ([Mark 2:23-28](#); [Mark 3:1-6](#); [Luke 13:10-17](#); [John 5:1-18](#)). At first, Christians also met on the Sabbath with the Jews in the synagogues to proclaim Christ ([Acts 13:14-45 \[14\]](#)). Their holy day, the day that belonged especially to the Lord, was the first day of the week, the day of resurrection ([Matt 28:1](#); [Acts 20:7](#); [Rev 1:10](#)). They viewed the Sabbath and other

matters of the law as a shadow of the reality which had now been revealed ([Col 2:16-23](#)), and the Sabbath became a symbol of the heavenly rest to come ([Heb 4:1-11](#)).

- (2) [Exodus 20:8](#). Remember the sabbath day, to keep it holy. [Revelation 1:10](#). I was in the Spirit on the Lord's Day. Psalm 118:24. This is the day which the Lord hath made; we will rejoice and be glad in it.

As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him ([Exodus 20:8](#), 10, 11; [Isa 56:2](#), 4, 6, 7): which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week ([Gen 2:2](#), 3; [Acts 20:7](#); [1 Cor 16:1, 2](#)), which, in Scripture, is called the Lord's Day ([Rev 1:10](#)), and is to be continued to the end of the world, as the Christian Sabbath ([Ex 20:8](#), 10, with [Matt 5:17](#), 18 and [Acts 15:1-29](#) {28}).

- (3) [Isaiah 58:13, 14](#). If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob.

This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments, and recreations ([Exodus 20:8](#); [Exodus 16:23](#), 25, 26, 29, 30; [Exodus 31:15-17](#); [Neh 13:15-22](#); [Isaiah 58:13](#)), but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy ([Isaiah 58:13](#); [Matt 12:1-13](#)).

[Psalms 118:15](#). The voice of rejoicing and salvation is in the tabernacles of the righteous.

[Hebrews 10:24](#), 25. Not forsaking the assembling of ourselves together, as the manner of some is. [Acts 11:26](#). A whole year they assembled themselves with the church, and taught much people.

- (4) [Hebrews 4:3-11](#). Let us labor therefore to enter into that rest.

SABBATH

The day of rest, considered holy to God by His rest on the seventh day after creation and viewed as a sign of the covenant relation between God and His people and of the eternal rest He has promised them.

Old Testament The word Sabbath comes from the Hebrew shabbat, meaning "to cease" or "desist." The primary meaning is that of cessation from all work. Some persons have traced the origin of the concept to the Babylonian calendar which contained certain days, corresponding to phases of the moon, in which kings and priests could not perform their official functions. Such days bore an evil connotation, and work performed on them would have harmful effects. The fifteenth of the month, the time of the full moon in their lunar calendar, was shapattu, the "day of pacifying the heart" (of the god) by certain ceremonies.

Although one can show similarities to the Babylonian concept, the Hebrew Sabbath did not follow a lunar cycle. It was celebrated every seven days and became basic to the recognition and worship of the God of creation and redemption. Regulations concerning the Sabbath are a main feature of the Mosaic laws. Both reports of the Ten Commandments stated that the Sabbath belonged to the Lord. On six days the Israelites should work, but on the seventh, they as well as all slaves, foreigners, and beasts must rest. Two reasons are given. The first is that God rested on the seventh day after creation, thereby making the day holy ([Ex 29:8-11](#)). The second was a reminder of their redemption from slavery in Egypt ([Deut 5:12-15](#)).

The day became a time for sacred assembly and worship ([Lev 23:1-3](#)), a token of their covenant with God ([Ex 31:12-17](#); [Ezek 20:12-20](#)). Death was the penalty for desecration ([Ex 35:1-3](#)). The true observance of not following one's own pursuits on that day would lift a person to God's holy mountain and bring spiritual nourishment ([Isaiah 56:1-7](#); 58:13), but failure to keep the Sabbath would bring destruction to their earthly kingdom ([Neh 13:15-22](#); [Jer 17:21-27](#)).

Interbiblical The Sabbath became the heart of the law, and the prohibitions were expanded. Thirty-nine tasks were banned, such as tying or untying a knot. These in turn were extended until ingenious evasions were devised that lost the spirit but satisfied the legal requirement.

New Testament The habit of Jesus was to observe the Sabbath as a day of worship in the synagogues ([Luke 4:16](#)), but His failure to comply with the minute restrictions brought conflict ([Mark 2:23-28](#); [Mark 3:1-6](#); [Luke 13:10-17](#); [John 5:1-18](#)). At first, Christians also met on the Sabbath with the Jews in the synagogues to proclaim Christ ([Acts 13:14](#)). Their holy day, the day that belonged especially to the Lord, was the first day of the week, the day of resurrection ([Matt 28:1](#); [Acts 20:7](#); [Rev 1:10](#)). They viewed the Sabbath and other matters of the law as a shadow of the reality which had now been revealed ([Col 2:16-23](#)), and the Sabbath became a symbol of the heavenly rest to come ([Heb 4:1-11](#)).

Barbara J. Bruce

OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

Places in the Bible Where Taught

- (1) [Romans 13:1-7](#). The powers that be are ordained of God... For rulers are not a terror to good works, but to the evil. (Also [Deuteronomy 16:18](#); [2 Samuel 23:3](#); [Exodus 18:21-23](#); [Jeremiah 30:21](#).)
- (2) [Matthew 22:21](#). Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. (Also [Titus 3:1](#); [1 Peter 2:13](#); [1 Timothy 2:1-3](#).)
- (3) [Acts 5:29](#). We ought to obey God rather than men. [Matthew 10:28](#). Fear not them which kill the body, but are not able to kill the soul. (Also [Daniel 3:15-18](#); [Daniel 6:7-10](#); [Acts 4:18-20](#).)
- (4) [Matthew 23:10](#). One is your Master, even Christ. [Romans 14:4](#), Who art thou that judgest another man's servant? Revelation 19:16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Also [Psalms 72:11](#); [Psalms 2](#); [Romans 14:9-13](#).)

Of the Civil Magistrate

23:1 God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers ([Rom 13:1-4](#); [1 Pet 2:13](#), 14).

23:2 It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto ([Prov 8:15](#), 16; [Rom 3:1](#), 2, 4); in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth ([2 Sam 23:3](#); [Psa 2:10-12](#); [82:3, 4](#); [1 Tim 2:2](#); [1 Pet 2:13](#)); so for that end, they may lawfully now, under the New Testament, wage war, upon just and necessary occasion ([Matt 8:9](#), 10; [Luke 3:14](#); [Acts 10:1, 2](#); [Rom 13:4](#); [Rev 17:14](#), 16).

23:4 It is the duty of people to pray for the magistrates (1 Tim 2:1, 2), to honour their persons (1 Pet 2:17), to pay them tribute and other dues (Rom 13:6, 7), to obey their lawful commands, and to be subject to their authority, for conscience' sake (Rom 13:5; Titus 1:3). Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them (1 Pet 2:13, 14, 16): from which ecclesiastical persons are not exempted (1 Kin 2:35; Acts 25:9-11; Rom 13:1; 2 Pet 2:1, 10, 11; Jude 8-11), much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever (2 Thes 2:4; Rev 13:15-17).

FIRST AMENDMENT – RELIGION AND EXPRESSION

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Baptist Doctrine

- Righteous and the Wicked –

“Judgment”

Lonoke Missionary Baptist Church

702 South Hazel Street
Hope, Arkansas 71801

Rev. Alvin Hunter, Pastor

What we believe?

XVII. Of the Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in His sight. Those who continue in impenitence and unbelief are in His sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.

1. **Radical and Essential Difference** – We believe that there is a radical and essential difference between the righteous and the wicked.
 - Radical
 - Arising from or going to a root or source; basic.
 - Departing markedly from the usual or customary; extreme.
 - Favoring or effecting fundamental or revolutionary changes in current practices, conditions, or institutions.
 - Essential
 - Basic or indispensable; necessary.
2. **Justified and Sanctified** – Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in His sight.
 - Article V – of Justification – Justification is the process by which an individual is brought into an unmerited, right relationship with a person, whether that relationship is established between people or with God.
 - Article X – of Sanctification - Sanctification is the process of being made holy resulting in a changed life-style for the believer. The English word *sanctification* comes from the Latin *santificatio*, meaning the act/process of making holy, consecrated.
3. **Impenitence and Unbelief** – Those who continue in impenitence and unbelief are in His sight wicked and are under condemnation.
 - Impenitence – Not feeling or expressing remorse for one's misdeeds or sins. Not the same as incorrect repentance, such is the case with Judas in Matthew 27:3-5.
 - Unbelief
 - The mental act, condition, or habit of placing trust or confidence in another.
 - Mental acceptance of and conviction in the truth, actuality, or validity of something.

- Something believed or accepted as true, especially a particular tenet or a body of tenets accepted by a group of persons.
4. ***Distinctions Made Manifest at the Judgment*** – This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.
- Distinctions – John 5: 28-29
 - Resurrections – Article XXII – of The Resurrection
 - Different judgment – Matthew 25:1-13
 - Awards – Revelation 22:12
 - Judgment – Revelation 20:4-7

Why we believe it!

- (1) [Malachi 3:18](#). Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Also [Proverbs 12:26](#); [Isaiah 5:20](#); [Genesis 18:23](#); [Acts 10:34, 35](#); [Romans 6:16](#).)
- (2) [Romans 1:17](#). The just shall live by faith. [Romans 7:6](#). We are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. [1 John 2:29](#). If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. (Also [1 John 3:7](#); [Romans 6:18, 22](#); [1 Corinthians 11:32](#); [Proverbs 11:31](#); [1 Peter 4:17, 18](#).)
- (3) [1 John 5:19](#). And we know that we are of God, and the whole world lieth in wickedness. [Galatians 3:10](#). As many as are of the works of the law, are under the curse. (Also [John 3:36](#); [Isaiah 57:21](#); [Psalms 10:4](#); [Isaiah 55:6, 7](#).)
- (4) [Proverbs 14:32](#). The wicked is driven away in his wickedness; but the righteous hath hope in his death. (See also, the example of the rich man and Lazarus. [Luke 16:25](#).)

XXIV. OF THE WORLD TO COME

We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

1. We believe that the end of the world is approaching; that at the last day Christ will descend from heaven,
 - a. John 6:39-40 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.
 - b. John 12:48 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.
 - c. 1 Thes. 4:16-17
2. and raise the dead from the grave to final retribution;
 - a. 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.
 - b.
3. that a solemn separation will then take place;
 - a. Matthew 25:33 And he shall set the sheep on his right hand, but the goats on the left.
 - b.
4. that the wicked will be adjudged to endless punishment,
 - a. Matthew 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
 - b. Matthew 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
 - c. Matthew 24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.
 - d. Matthew 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
 - e. Luke 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
5. and the righteous to endless joy;
 - a. Matthew 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
 - b. Matthew 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
 - c.
6. and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.
 - a. Luke 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.